

The Divine Language of Celestial Correspondences

A Study in Planetary and Spiritual
Vibrations, with an account of the
Involution and Evolution of the Soul

—BY—
COULSON TURNBULL
—Author of—
Semi-Kanda, Threshold Memories, Etc.

REVISED AND ENLARGED EDITION

“How will we know the pitch of that great bell
Too large for you to stir. Let a flute
Play 'neath the fire fixed metal, listen close
Till the right note flows forth a silvery rill.
Then shall the huge bell tremble—then the mass
With the myriad waves concurrent shall respond
In low soft unison.”

—George Eliot.

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PREFACE TO FOURTH REVISED EDITION

The first edition of this work was written while I was traveling and lecturing daily. It was published in response to numerous requests from students and was little better than a brief collection of my own notes, roughly drafted and arranged. In this revised edition I hope I have made clearer the supreme and transcendental truths seen in the starry planisphere overhead. I have purposely divided the book into two parts, the philosophical and the practical, or the exoteric and esoteric, in order that the vast array of facts can be better summarized, for a summary is only attempted, it being impossible to present all the truths in one volume. So many books on star correspondence fail to draw attention to the deep spiritual truth underlying the science, and hence its verity has been held up to question again and again. The breadth of view which a true knowledge of Celestial Correspondences discloses, and a comprehension of the vibrations, operating on our planet and man which the science teaches bring to the mind of the student, the wonderful unfolding of his position as an evolving, growing soul, and his duty to his fellow man. The science also completely dispels the doubts which have arisen and fallen at varying periods upon the understanding of man. The truths learned in celestial correspondences completely harmonize with all esoteric teachings of any age or religion. The book, I believe, will be particularly helpful to metaphysical students whose minds have become illumined by the light of divine wisdom that arises at some time from the hidden being in all men.

COULSON TURNBULL.

San Diego, California,
July 7, 1913.



PART ONE

CHAPTER I.

The Gospel of Correspondence

Ages ago, man discovered his Heart needed a nobler language than mere words, and his Love desired to encircle something grander and vaster than our little planet, likewise his soul could not be content with its boundaries, unless such boundaries included the Universe. There is nothing so profound in human knowledge as the philosophy of the Past which aimed to apprehend the supreme truths of existence, and satisfy alike the Heart's Love, and the Soul's aspiration. The language of that philosophy in myth, in symbol, and star, told the story of the Universe, and in its telling the history and mission of the Soul unfolded itself.

Such undoubted proofs of a mystic knowledge cannot be denied when one studies the venerable and profound writings of Greece, Chaldea, India and Egypt. The immense intellectual power, the profound scientific knowledge, and great wisdom have scarcely been equaled even in our present era.

Did an early human race once live, ask the Dwellers in Sense, who desired to aid a later humanity in finding the Unit of All things?

Did such a race see a time in the future when man's spiritual eye would be opened, and his ear listen to the Silent Soul? Did those ancient Masters prophetically see

an infant humanity arising who would desire a language that should link together the intuition and the intellect?

Whatever the answer, they have left us a key by which to enter the Temple of Wisdom, to worship at the Altar of the Universe and that Key is in the knowing the Geometry of the Heavens and the Unity of life.

Perhaps those ancient Masters felt the glad glow of the Increate Fire of the Soul, when it first made known the meaning of its deepest self, when it unfolded to man the truth that he had always been, and ever will be, whether millions of ages ago or to come; that no star so remote but that the same essential nature is in the Divine-human man.

Man is only rediscovering today what has been taught by the Ancients of the Past, namely, that in man's deepest essence is the nature of all things which awaits interpretation by him through his will and the understanding of his inner life.

Every pulsation of the worlds without centers and vibrates in him. Says the Hindoo: "The inmost life of things is one, and That Life art Thou."

"All things are connected with one another and the bond is holy," says Marcus Aurelius.

Every time-form of outward substance has its corresponding nature in man. If we could briefly survey what the history of science and philosophy teaches today, we should find the world without is mind, is One. In this One are contained all the elements or ideas in the Universe. From this One substance proceed the myriads of worlds, and from the world proceed the myriads of living creatures, slowly evolving from finite sense to grand and yet grander intelligence, until man sees a first flash

of the Eternal principles at work in and around him, and is intoxicated with its indescribable beauty.

He sees the vital principle of the Universe to be thought, passion, aspiration, back to Unity. The same order exists everywhere, the same system, unity governing variety. As the eye of man first strains to distant fields of nebulae, or to the immensity of worlds overhead, he perceives each system to be alike in virtue and One-ness; each system of worlds moved, repelled, or attracted by the infinite eternal passion. Each turns in its own center, and moves in a spiral towards the center of the whole, where rests the Altar of the Universe. It is a transcendant fact that in everything is the same imprint of harmony, proportion and color.

If we turn again with microscopic eye to nature's miniature forms, the microcosmic cell of a delicate fiber, we find many chambers mirroring tiny worlds as grand, and beautiful, as the radiant star fields o'erhead.

"The Law is One, the Source is One, the Substance One, and from this One proceeds variety, each variety a world, impelled into motion by the interior Divine Breath. The World's Breath! Listen to its systole and diastole! See how birth and death follow the pulsings.

From this Breath was man born. "In the image of God created he him." The human soul is like this breath diffused over all, and penetrating everything. This soul of man is apparently separate, yet not separate. There is the same harmony at work in the human soul as in the heavens and the outer world, the same order, constancy, the same circling within and without of worlds.

Just as the Breath in passion moves worlds into space and order, so the same Breath in the human soul moves

it from one experience to another, from one form to another and from one world to another.

Life of man is eternal and is more than one trial or experience. It is an effort, a struggle, to re-produce and manifest on earth some of that goodness, beauty and truth which is diffused over the Universe and which constitutes its harmony.

Long, slow, and seemingly full of opposition is this education of the soul. Storm, strife, and stress, throw the soul back on its inner self before it is perfected, just like an earth-world passes through cataclysms, and convulsions before it shows its rarer beauties.

Through these periods of storm and stress humanity has one guiding star, a mystical thread running through a labyrinth of history, namely, the religion of philosophy and thought. We have now new light and intelligence in the world of physics, metaphysics and morals in the doctrine of Celestial Correspondences. The aim of all philosophy and study should be the illumination, the true redemption of the soul from error.

Of all the various faculties that which exalts our natures is thought. By it we rise to the contemplation of the Universe and in turn become Creators. We raise our affection by the thoughtful study of nature, and this alone strengthens the will. We cannot think of anything better to raise souls out of lethargy and inspire them with the highest good than the the contemplation of Nature.

The choicest secrets of being cannot be grasped by the intellect alone, they escape minds until the interior understanding is born. The study of Correspondences is marvelous, uplifting and gives life a broader, grander meaning. In it we deal with powers and forces too fine to be recog-

nized by the senses alone. That rare knowledge of the soul of old—that permanent region of our nature, the intuition—plays a part. This intuition relates to man's inner life and is deeper than reason.

Besides intuition we must hope for Divine Illumination to grace our understanding, or we shall yet lack the essential to wisely see this mystic law.

How, asks the student, shall these higher faculties appear in me? Whole libraries have been written to answer this question, but I will quote you the words of a Hindoo friend of mine when replying to the same question:

“Give up,” said he, “the shackles of matter slowly. Choose the company of spiritually minded people. Respect all who are working toward spiritual attainments, whatever the plan, sect, or creed, so long as there is sincere earnestness. Avoid discussion, for the receptive attitude of mind is often lost in discussion. Bring into your life pure love of all men, and *forgive*. Silence will follow, coupled with a calm, fearless, controlled will.”

He might have added that conscious immortality would follow and to have acquired conscious immortality is to be a Master of the Secrets.

The gospel of the celestial planisphere tells us much that man desires to know, and these truths tend peculiarly to enlarge our view of nature, and the workings of Divine law. The study banishes superstition, imparts to us a knowledge of the structure of worlds, the real extent and magnificence of the Universe and the majestic rank held by man in this glorious Infiniverse.

This starry gospel gives to man a knowledge of his mystic being, and makes known the basic principles of scientific prophecy. That which was held to be a super-

stitution, is now seen to be the wise and beneficent law of the great Artificer.

We measure time by the rotation and revolution of worlds, but time is known only by a succession of ideas, and succession of ideas imply change. Changing life is growing life. In the large view of the immense worlds around us, and the vast epochs and countless ages that have passed, we behold man began his generation but yesterday. It is only yesterday that the perturbations of human passions subsided, and in this first calm and peace, man has studied his being and his nearness to the Perfect Whole.

His grosser perceptions are now being replaced by finer and more suitable senses—not mysterious, but spiritual. These higher faculties are awakened never to sleep again. Through these superior powers he sees that all the outer worlds are progressing and with them man's moral, intellectual and spiritual nature is intertwined in their mazy revolutions.

He finds that no organism, atom, or man stands isolated from the whole. Every one is related to the same creative power, all modes and forms of life have the same bond of connection through unseen relation. All humanity lives and works, surrounded by the same primordial forces. St. Paul says "The invisible things of Him from the Creation of the world are clearly seen, being understood by the things that are made."

Let us watch then what takes place in the Universal Mind, and we shall understand its relation to man's individual mind. This has been mystically referred to as the upper and lower firmament. This constitutes the true Science of Correspondences, called Astrology. The profound philosopher and mystic Paracelsus says: "Hidden

things of the Soul which cannot be perceived by the physical senses, may be found through the sidereal body, through whose organism we may look into Nature in the same way as the sun shines through a glass.”

CHAPTER II.

The Soul and the Sideral Man.

Man is of a three-fold order, spirit, soul and the physical body. His spirit is of the divine spirit, eternal. It is the living Elohim that involves itself in the consciousness of man, and this consciousness or Soul, evolves itself according to its desires, loves and emotions.

The spirit might be illustrated as a perpetually active intelligence, that brings man through travail, age, infirmity, birth and death while learning creative law, and that he may make matter reply to his will.

The Soul of man is often likened to the two-faced Janus. It turns to matter the corruptible and temporal, and again to spirit the incorruptible and eternal. When the soul of man turns its face away and forgets its Divinity, suffering and limitation is the result. Man then becomes a child of circumstance, and sorrow, he forgets his mission here, and so dwelling in his finite mind he finds himself a slave ever bound by his own forged chains.

We all have to travel the same path, all learn the same lessons, and how far we have progressed is registered by the silent watchers above in their grand revolutions. When the consciousness of man recognizes the true self, or his Divine nature, he at once comes under higher influences, but when man is full of material longings invisibly he links himself to lesser orders of life, with the attendant struggles and limitations.

The soul is the link between the spirit and the physical

body. Many mystics speak of this three-fold man. Paul in I. Thess. has indicated man as an entirety, "the spirit, the soul, and the body."

Irenaus says: "There are three things of which the entire man consists, namely, the flesh, soul, and spirit; the spirit giveth form the other, the flesh receiving form. The soul is the intermediate between the two. Sometimes it follows the flesh, and so falls into earthy desires and living."

Origen likewise adds: "If the soul renounce the flesh and join the spirit, it will itself become spiritual, but if it cast itself down to the desires of the flesh it will generate into the body."

A
A Dead
Soul

So the soul is linked on the phenomenal physical side of life, and the emotional or spiritual side of life. If this self-hood dwells alone in sense the powers are earthy and animal, the moral character suffers, and man then lacks spiritual insight. Let the soul of man turn to the ideal, and spiritual, then the body becomes plastic to the will and self-revelation follows.

The soul of man in its truest activity, desires to give that which it receives from the spirit, that is, beauty, goodness and spiritual idealism.

Matter, in the forms of man, is maintained by receiving. It is death to matter to give. In this giving and receiving of the soul we see the will in constant operation, and exercising a kind of selective function. Will, memory, and reflection are the functions of the soul, and these are registered in an unseen color body around the physical body. (See Baron Reichenbach's "The Sensitive Man.")

This body is, as it were, an instantaneous photograph of

the invisible astral currents that played upon our earth at the time of birth, and are moved into brighter or darker shades by man's will, and imaginations. Living largely in the active external world, we fail to appreciate these finer forces. If they seem intangible and are invisible, they are none the less vital, and formative. It is through this finer body that the seen physiological functioning first takes place.

We select at our birth these unseen necessary materials, and as speech is recorded on the tin-foil of the phonograph, so are our likes and dislikes registered on this fine tenuous-like substance.

If the mind loves purity alone, the finer vibrations of this body directly superintend and control the shorter, darker currents. If any mental disturbance takes place, there is at once a re-combining, condensing process started up in the odic-body and the disturbance will shortly be seen and felt in the physical body.

Man's will moves according to its force and spiritual fineness in this primordial astral ether. When this will is strong enough we conceive Divinity and become God-conscious.

This immaculate conception is the birthright of all men. How far each has progressed is dependent on the quality of will exercised. We can never truly put the blame of our limitations to any cause except through our own will.

The ethereal sphere is exactly like the sidereal vibrations at birth and clothes the body until death ensues. It endows the body with sensation, is the function through which the mind and will act. It changes its color and tone, just as man changes his thought, is light or dark, fine or gross, active or passive, according to the ruling thought of the individual.

Essentially it is the mirror of the mind, sometimes clouded and again vibrant in its luminosity. It is through this nebulous like aura we catch impressions, and dimly sense the presence of moving objects in the dark, when a little space away.

This living garment is in fact a body of thought and acts as a protection, and often a moral guide to the soul.

The attraction or antipathy of a companion, the fitness or unfitness of a person in our lives, that cannot well be described, has its occult action in this body.

Nature abundantly supplies in her astral rays all kinds of elements possible, leaving with the soul that selection it shall draw unto itself. There is an aptness that shows absolute justice in the circumstances and exigencies of life. Amidst all diversities the same law reigns over the just and the unjust alike.

We choose our garb at birth and can change it or wear it, but the will must first learn to act through universal love. On entering physical incarnation the soul is compelled by a grand mystical law to draw atom by atom from nature's existing elements which are seven in number. Seven rays there are, or seven states, and are comparable to the seven-fold colors, notes, and planets. These principles are ever active in the universe and represent the spiritual processes at work in Creation, whether it be the building of a universe, a man or a moner.

Jacob Boehme, the mystic, and illumined seer, writing on these principles, declares: "All the seven principles are spiritual within eternal nature, and appear there in a clear, crystalline translucent substantiality."

"The seven candlesticks in Saint John's Revelation re-

fer to the seven spirits of the Godhead, also the seven stars. The seven spirits are in the center of the Father—that is to say, in the power of the World.”

It is in planetary correspondence the law is seen so grandly operative. When baby is born he is a living photograph of these seven principles, every line and feature corresponding to the play of these rays. Every tiny impulse and action appears to be regulated by the radiant vibrations playing around it, and so with the maturer man. He is the Sun, Moon and planets in miniature; the same seven acting elements are in every object in nature. We select our planetary season, by a wise law, fitting to the soul on its path of evolution and progress. This is seen in the spiritual understanding of the horoscope.

The most active colors are seen around the brain centers and where the nervous system in the physical body is most active. Waves from the brain and body differ in form, length and height according to the faculty from which they radiate. Thoughts and feelings express their distinctive shapes upon the outflowing waves of the body, and also show the nerve light as a distinctive color.

Memory always has constructive waves, religious thought or person always brings a hooked wave.

The following are the colors radiating from different qualities of thought:

Reception gives emerald.

Perception, gray.

Reflection, azure.

Religion, lemon.

Retention, blue.

Parentation, amber.

Sexation, orange.

Co-action, scarlet.

Sensation, salmon.

Defention, red.

Ambition, crimson.

Impulsion, maroon.

Every cell, tissue and organ receives these currents and according to their color, length, height and form, they bring about different poles of action in different organs and functions of the body.

So we see that true spiritual thought starts out healing waves toward the body, and brings a vital force into all departments of man's being. It is a knowledge, therefore, of the soul that we come into a terrestrial world of harmony which is ever ready to energize us within if we will. When the soul through the will of man gets control over mind, body and speech, and wishes and desires no evil, then finer senses are born, and he will find that his thought becomes indescribably effective.

A deeper strength and satisfaction is gained when we view nature for her lessons for there is found the principle of continuous growth. We see life to be a continuous orderly growth, bringing into manifestation higher and still higher expressions of the spirit, all harmoniously related.

“The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple.”

CHAPTER III.

The Esoteric Symbolism of the Planets.

If we would understand the esoteric or hidden in any science or religion we must first become spiritually receptive. The very word Kabbalah so often ridiculed by the superficial student, signifies "to receive." The Kabbalist is one who receives the inmost and holiest secrets of the Verbum or Logos, and comprehends man as a microcosmic world of archetypal ideas. There is a popular and superficial method of studying nature's laws, which is progressive or conservative, and again, that bolder attitude of study that gives birth to genius and dares to penetrate into the very mysteries of life, explores in new realms of knowledge, and is not content until the very sanctuary of wisdom is entered. To such, possessing the sovereignty of mind comes the light which explains the mystery of life. True knowledge perceives the spiritual essence of things.

The essence of the planets is not conceived by man's terrestrial mind. We never really see the earth but a spiritual principle called earth. The home of the beautiful Venus is not alone in the western skies, bright and shining, the adored of lovers, but it is in the lily of the valley, the pearl, and sea-shell. She is that principle of pure love and harmony in man. In the physical world she produces the attraction of opposites, and is in a multitude of things. Wherever is seen generative power there have we manifest a principle called Venus.

The mid-night Moon, riding triumphantly in the

heavens, in reality is in every dream, fancy and idea. She works in the ethereal or astral body of man.

She is opposed by Saturn, who loves stolidity, hard substances, the bony structure of man and the material element generally. He tries by Time all fancies and ideas of the moon-mind and devours that which he gives substantiality. Only that which escapes his nature is celestial and destined to reign. The planet Saturn or Sator (The Sower) signifies "Lord of the Harvest." "Shall return again with joy, bringing his sheaves with him."

The Moon rules ideas we have said, and to think is to create, and bring into action the Substance, or set up a substantial action, but if not in keeping with the divine or *archetypal* man seen in the Heavens, Saturn (Kronus) will certainly devour or destroy his children then, and we can well understand why he was called the personification of Infinite Time, and surrounds the form with the destroying and corrupting coil of the serpent.

Mercury is more than a planet. His Kingdom is the principle of cognition, and later, knowledge and truth. He is the expressive and interpretative in life, and is the nerve of every organized creature.

Jupiter is where violet is. He gives the first play of intuition in man, a higher form of knowledge than the planet Mercury. He is the Joseph over his brethren who first catches a glimpse of prophecy and becomes a ruler in the dark kingdom of man's primitive nature, mystically termed Egypt.

Mars is not only the ruddy planet of the skies, but the carbon in the plant set free by a yellow Venus ray, and life, motion and form appear. He is the Divine power which brings to pass division and motion, separating contrarities

in the universe, he excites to bring into higher order, but this regeneration cannot take place, or come into form without the presence of Venus the preserver. So Venus plays with Mars, her opposite, and softens and holds his passionate and fiery emotion.

As these vibrations play, oppose and cross each other in the heavens or macrocosm, so in like manner the soul is in the very center of a like microcosmic world of its own with ceaseless changing color of thought, and the combinations into which these may enter and the modifications of their manifestations are almost endless.

Amidst the apparent struggle the soul must work through its creative week, to her Redemptive Sabbath or Nirvana.

Meanwhile Venus must control the fiery Mars. Jupiter must control Mercury and Moon the Saturn.

The central orb of the Sun, the grand storehouse of Light and Life corresponds to the soul of man. The Sun calls into existence all forms of life in the physical world, so in like correspondence the soul of Man through his loves, desires, and imaginations brings into form his physical body and the different organs and functions centering in it. The Sun's creative energy radiates and unites and unites all forms within the orbits of his planetary members, likewise the soul in all its activities is rooted in the effulgent light and life of the One.

The soul has a plan, not seen in any one passing life. That plan is the birth of Christ. It is the history of every soul to be born in a primitive Adamic red body, and to become perfected in the body of Christ—the deathless body. To be born into eternal life the flesh is crucified. The cross has ever been the symbol of regeneration and initiation. It

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represents the terrestrial life, and the crown of thorns, the sufferings of the soul within the elementary or physical body until the selfish will is surrendered.

“The letters I N R J placed above the cross (In Nobis Regnat Jesus) ‘Within ourselves reigns Jesus,’ is not to be taken in a historical sense alone, but has a constant meaning, to become alive in Christ to dwell with the Father. This is the origin of the cross, seen first in the starry

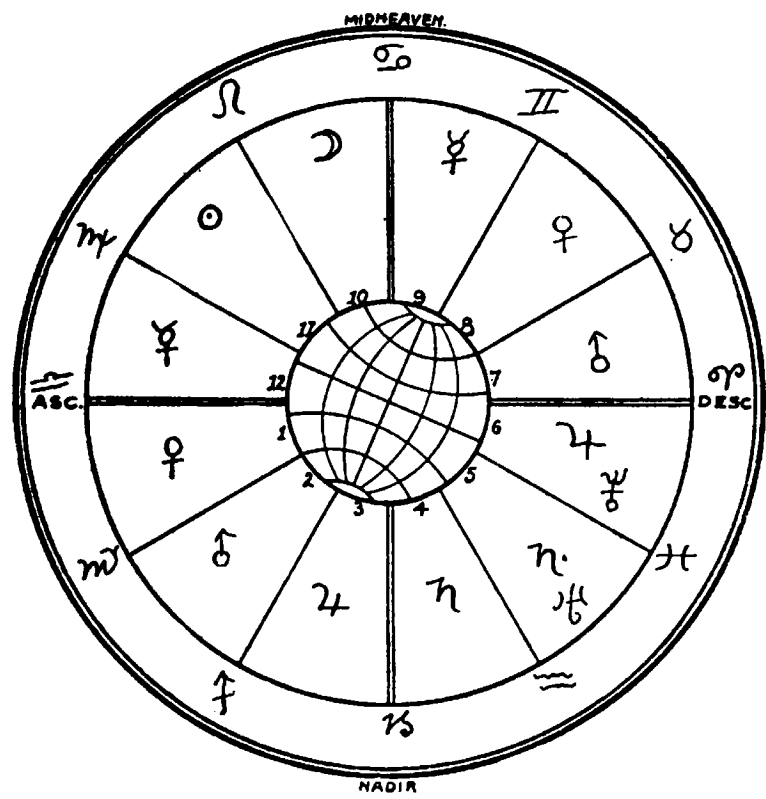


Figure I.
 ♀ opposes ♂
 ♀ " ♂
 ♀ " ♂

Figure I.

'planisphere, copied into the mythologies, adopted into the early Christian sects. It is yet the symbol of the mystic

whose joys are above terrestrial desires.”—*J. Boehme.*

The colors of the seven acting principles as seen in the planets are: Mercury, blue; Venus, yellow; Mars, golden red; Jupiter, violet; Saturn, gray; Uranus, azure blue. Neptune's color is white, and belongs to another scale of vibrations. The color of the Sun is white and blue. The Sun corresponds to the pure spirit and the Moon to flesh. These colors are modified according to the zodiacal position and the aspect of planet to planet.

Mercury corresponds to beneficence or envy.

Venus to chastity or lewdness.

Mars to meekness or anger.

Jupiter to wisdom or cunning.

Saturn to charity or selfishness.

Uranus to insight or excessive personality, and peculiar vagaries.

Neptune signifies universality, or vanity and pomp.

Moon denotes the Christ body, or fleshy instincts.

The days of the week ruled by the planets are:

Sunday—Ruled by Sun.

Monday—Ruled by Moon.

Tuesday—Ruled by Mars.

Wednesday—Ruled by Mercury.

Thursday—Ruled by Jupiter.

Friday—Ruled by Venus.

Saturday—Ruled by Saturn.

CHAPTER IV.

The Mystical Interpretation of the Zodiac.

The earliest astronomers divided the orbital path of the planets into twelve divisions, making the Earth's course or apparently the Sun's course through them for twelve solar months, one year. It appears they gave to this expressive circle the name TSEOD. The Greek astronomers afterwards called it ZODIACOS, hence the English word Zodiac. TSEOD is a Hebrew word for a step and ECHO is the Greek verb "to have"; the signification of the two words taken together is "having steps," steps of the Sun in his apparent daily and yearly march through the heavens.

These signs were differently named in different countries, but it is to the early Chaldeans that we owe our present system of dividing the heavens. The twelve signs of the Zodiac correspond to the physical frame of man, this framework is played upon by thought, motion and vibration. Man is but the image of the grand archetypal man seen in the heavens above. As we go back in the night-time of the earliest races, we see clearly the ancient hieroglyphics of the Zodiac meant more than we at first were inclined to believe. We see the eternal principles of life were fairly well understood, cosmic evolution was portrayed in these symbols, and while we may believe that much romance and sentiment entered into their symbolism, yet we are struck with wonder again and again, at the successful manner in which they grappled the more recondite problems of life. As we search deeply into the meanings of their ideographs,

we discover the myths of the Zodiac were closely related to the mysteries of the human soul.

“Between the phenomena of this course (the Sun’s) and the actual history of the perfected soul is an exact correspondence, requiring for its cognition but due knowledge of both. And it is because a soul’s history is one, and this a history corresponding with the Sun’s, that all those who have earned of their fellows the supreme title of Saviour of men, have been invested with it and represented as having exhibited the same phenomena in their own lives. Thus the history ascribed alike to Osiris, Zoroaster, Krishna, Mithras, Pythagoras, Buddha, and Jesus has not as sciolists vainly imagined, been plagiarized in one case from another, or borrowed from some common source in itself unreal; but it has been lived spiritually, by the men thus indicated by those names. And being the history of the soul of the man Regenerate, it corresponds to that of the Sun, the vitalized center of the physical system, and has accordingly been described in terms derived from the solar phenomena as indicated in the zodiacal planisphere. Thus the soul’s history is written in the stars; and the heavens are her chronicles, and tell the glory at once of her and of God.”—
A. B. Kingsford, “Perfect Way.”

The twelve allegorical labors of the god and saviour Hercules, represented the passage of the Sun through the twelve different signs of the Zodiac, and correspond to the labors and sufferings of each perfected, and fully begotten soul.

The same is true of every spiritual hero, or Christ. He is born at midnight on the 24th of December, the shortest day and longest night. At this hour the zodiacal sign of Virgo, the Virgin, ascends, and thus he is said to be born of

a Virgin. The Sun's power on our earth is at that time weak and feeble, and so likened unto an infant. He is crucified in the sign of Aries, the lamb, and gradually ascends into the Heavens to Leo having overcome the darkness, and limitations of Earth. He brings into life new activity, new beauty, new life.

The Zodiac is also symbolized in the word Jacob, which signifies an arch, a vault, a dome, which is set in order by the power of God, and then called Israel. This dome or vault is the Zodiac of the Heavenly Man or the arch or curve of the Heavens. It corresponds to the twelve faculties or lobes of the brain, and is likened to the offspring of Israel. These twelve sons of Jacob represent in reality the twelve faculties of the brain as in the following table :

Rheuben	Perception	Aquarius
Simeon	Understanding	Pisces
Levi	Association	Gemini
Judah	Praise, Faith	Leo
Dan	Judgment	Libra
Naphtali	Selfishness	Capricorn
Gad	To fashion? Memory	Scorpio
Asher	The Executive Will	Virgo
Issachar	Love and Hate	Taurus
Zebulon	To sustain	Cancer
Joseph	Sympathy	Sagitarious
Benjamin	Power through affliction.	Aries

Becoming perfected in the Christ through the redemptive experiences in many lives, the same are then spoken of as the Twelve Apostles who surround "The Divine Master," "The Bright Lord" at the holy sacrament. These disciples are representative perfected principles or powers of the soul when illumined by the Universal Christ. They are seen to correspond to Zodiac in the following order :

Simon Peter	Understanding	Pisces
Andrew	Firmness	Taurus

	Spiritual violation	
James, the son of Zebedee	of human will	Scorpio
John	Love	Virgo
Philip	Affection	Aquarius
Bartholomew	Judgment	Libra
Thomas	Imaging Power	Gemini
Matthew	Intuition	Sagittarius
James, the son of Alphaeus	Physical Will	Aries
Simon the Canaanite	Receptivity	Cancer
Jude	Faith	Leo
Judas	Imperfect Praise	Capricorn

In John's Revelation (Chapter 21), the Heavenly Jerusalem is allegorically depicted as the perfected soul, named the Bride, or the Light of God, illuminating "the city four square," having its twelve foundations and four aspects all equal to each other, and each aspect Three Gates. The vision of the soul's perfection in the kingdom of the Father is descriptive of the Archetype, which the microsmic man mirrors in exactness and beauty.

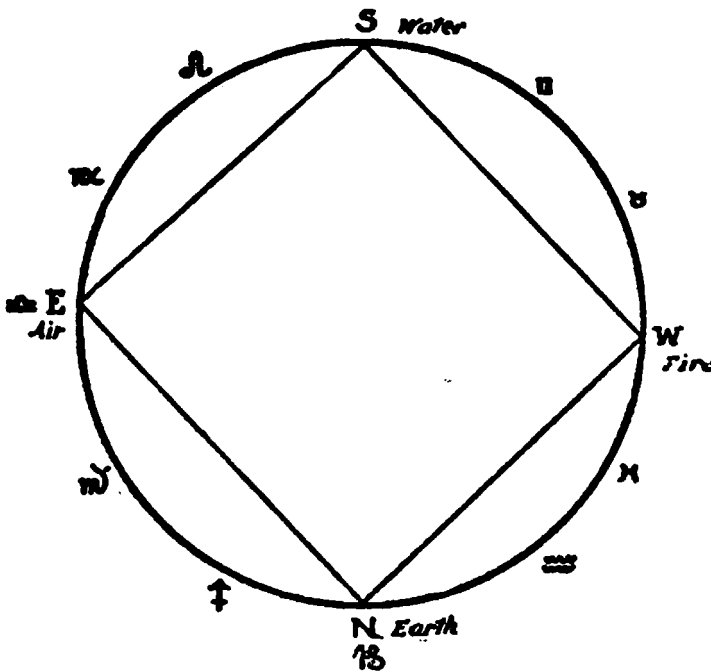
The four aspects are the four chief or cardinal signs, each one representing an element, namely, Aries, the Fire; Cancer, the water; Libra, the air, and Capricorn, the Earth. These four elements each take three signs or Gates, namely, a positive, a negative and a balance sign in the center, which can be tabulated as follows:

<i>Fire.</i>	<i>Water.</i>	<i>Air.</i>	<i>Earth.</i>
Aries	Cancer	Libra	Capricorn
Leo	Scorpio	Aquarius	Taurus
Sagittarius	Pisces	Gemini	Virgo

The signs Aries, Cancer, Libra and Capricorn are called Chief inasmuch as they point to the four points of the compass, North, South, East, West.

The Zodiac is rich in its mystic meaning, and it is a delight to trace the noetic roots which appear in the Hebrew Scriptures. The same names, too are significative and wonderfully preserved in ancient Chaldean astronomy, for the

Hebrews have guarded for us in their precious integrity the Hebrew Scripture, and the ancient patriarchal Arabs have transmitted to us the names of those stars which so remarkably correspond with the language of those Scriptures, and which the intuitive Greek astronomers and mystics so profoundly wove into myth and fable.



The numbers and letters of the Hebrews which related entirely to the principles and states of the human soul were first traced out like the constellations. Their first twelve letters and numbers correspond to the twelve zodiacal constellations commencing with Taurus and ending with Aries, and the rest of their twenty-two letters is also an astral alphabet, as will be seen in Figure 3.

If the student will leisurely trace out the astral alphabet on a large card, placing opposite to the constellation thus drawn the Hebrew letter corresponding to it, and then on

The Astral Alphabet	The Corresponding Proportional Constellations	Names of the Constellations	The Hebrew Alphabet
		Taurus	א, כ
		Gemini	ג
		Cancer	ד
		Leo	ה
		Virgo	ו
		Libra	ז
		Scorpio	ח
		Sagittarius	ט
		Capricornus	י
		Aquarius	יא
		Pisces	יב
		Aries	יג
		Eridanus	יד
		Southern Fish	טו
		Band of Pisces	טז
		Pleiades	יז
		β in Taurus	יח
		Orion	יט
		Belt of Orion	כ
		(δ) Canis Major	כא
		Canis Major	כב
		Southern Cross	כג

ASTRAL HEBREW PSALM. XIX.

ו
 א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת
 א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת
 א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת

Figure 3

a clear starry night find the symbol in the heavens, he will

find it a very interesting and instructive study. The Zodiac then, is the outward body of the macrocosmos and man's physical body corresponds to it. The physical body of man is composed on its plane so as to receive and answer impressions from a unit whole. Nature baffles the intellect of man until this is known. The great and the small operate and correspond to a uniform mathematical law whether from plant or planet, angle-worm or angel, from the vegetation which carpets and mantles the Earth to the stars that gem the skies over us.

The next great lesson mankind learns will be to intellectualize sensible products to their occult analogy. Man will then begin to discern everywhere the Unit law of Nature.

It is truly said that man is an infinitely compounded unit, a living mirror of the universe, and the Zodiac is the clock of destiny, meaning our wills and desires, and bring such to bear fruit.

CHAPTER V.

The Kabalistical Interpretation of the Twelve Houses and Numbers.

The sidereal circle is not only divided into twelve divisions of the Zodiac, but also into twelve houses. It is by the numbering of these houses we better discern the operation of the life-wave, outgoing from the Divine Mind, and see how ideas come into existence as things.

Number is said to be a guide which mystically aids humanity in the discovery of the perfect and omnipotent laws of human and Divine life.

The ancient Pythagoras taught that number, or definite mathematical calculation separates one thing from another and so, in a sense, makes them things. Elements of existence and the whole heavens and their creation are in harmony with number. Number is that principle of order by which the world or worlds exist.

The first letter of the Hebrew alphabet, Aleph, means to join together, to discipline. It represents the creative principle, the soul going forth into human embodiment, and also indicates the number one.

The First House corresponds to that part of the heavens immediately below the horizon in the East. It is called the house of life or the form the soul takes while embodied. The sign ascending at birth tells the configuration of body, quality of vibration, mental disposition of the native; this varies according with the degree of sign, and the presence of one or more planets therein.

The Second House denotes action, occupation, and labors in the horoscope. The number two signifies to repeat, or revolve, and is indicated in the Hebrew by the letter Beth, which means to form, to create, and also denotes action.

The Third House in the horoscope denotes the mind, while three in the language of Hebrew principles stands for that which rules or directs, as the mind rules or directs the body. The number three is signified by the letter Gimel, which means to warm, to cherish and to ripen.

The Fourth House denotes the end of life in the horoscope, and corresponds to the letter Daleth, meaning a door to swing open and shut, to turn, as the heart, also means vibration and evolution. The number four means a completed action, or Divine overshadowing.

The Fifth House signifies youth, children, school teacher, education, also pleasure. The fifth letter, He, stands also for window, to see, to behold, or in a deeper sense stands for perception. The number five means to array, to bring into order, to marshal. This is the house signifying how and under what nature the mind is brought into order, as a teacher brings the mind of the child into order, and teaches it methods of perception.

The Sixth House signifies service and sickness. Without unselfish service sickness results. Through service to others the spiritual powers of the soul are set free. The sixth letter in Hebrew is Waw, meaning a peg, a hook, a conjunction, reciprocity and relation. The number six indicates fixing, establishing. This is the house of suffering, or the house where the light mixes with the darkness, or the Word in the Flesh actively makes known its powers to the mortal man.

The Seventh House denotes marriage, also war.

Zayin is the seventh Hebrew letter and signifies defense, also righteous revolution, ending in victory and liberty. Seven means completed, finished.

The Eighth House signifies death, while Heth, the eighth letter, means to add; fullness; also a protecting principle. Eight stands for fullness, a new cycle, also a new sense.

The Ninth House signifies in the horoscope the psychic or revealed mind, the Buddhic mind, and stands in opposition to the objective mind, or the third house. The Hebrew ninth letter is Teth, standing for antagonism and is associated with the sign Capricorn, a sign antagonistic to the flesh. The number nine indicates the threefold trinity, the highest unit number.

The Tenth House indicates in the horoscope success and honor; that which is noble, kingly and glorious. Yod, the tenth letter, means praise, while the number ten signifies completion and is associated with the Divine glory of the soul, its purpose, transfiguration and attainment.

The Eleventh House indicates the hopes and wishes of the native. It corresponds to the letter Kaph, which means to broaden out; also baptism. The number eleven stands for the plural of two, meaning to repeat.

The Twelfth House is the Karmic House of the native, sometimes, though erroneously, called the house of fate; also undoing. The Hebrew letter is Lamedh, signifying whiplash, or affliction. The number twelve signifies born in affliction and is Kabalistically associated with Benjamin.

The esoteric meanings of these houses are only hinted at in the above and can be further studied in the exoteric

chapters of astrology and again in a chapter on the in-
 volution and evolution of the soul. The upper six houses
 are spiritual and rule over and modify the six under
 houses, which are physical.

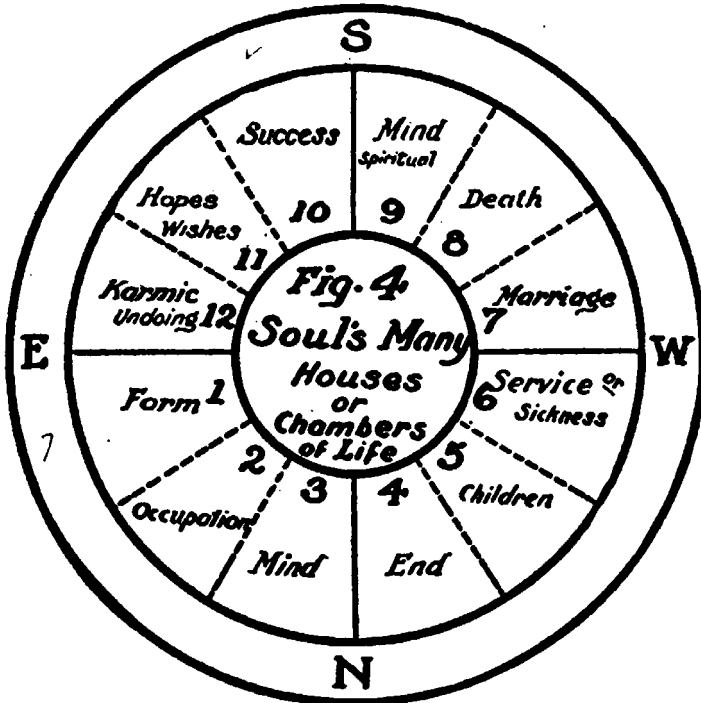


Figure IV.

The Zodiacal numbers are Aries, 7; Taurus, 6; Gemini,
 12; Cancer, 5; Leo, 1; Virgo, 10; Libra, 8; Scorpio, 9;
 Sagitarius, 4; Capricorn, 3; Aquarius, 2; Pisces, 11. The
 student of the Kabala will find much of interest in these
 numbers.

CHAPTER VI.

The Evolution and Involution of Soul.

Modern Christianity has failed to make use of the great fundamental truth of the souls' rebirth into form. We have acknowledged the soul's immortality, and its indestructibility, but have failed to note that if we accept immortality, the very nature of the premise demands pre-existence of the soul. What begins in time must end in time. We cannot hold that we originated from nothingness, for we have being and will, and these two facts make it impossible for us to have had merely a temporal beginning.

The life we now have is as a center of an eternal past and an eternal future; it is a stage of existence going backward and forward. The idea of a special creation implies its correlative, that is, annihilation at death. This is unscientific and all the known laws of nature contradict such ideas, which were born in ignorance of man's spiritual reality.

Materialism which arose to combat supernaturalism, and which marks a great step in man's mental advancement, fell into the error of judging and explaining life from form, believing form to be the Reality. Form is constantly changing, is in constant movement, but there is something that survives all movement of form, all changes of material particles, and that is will. Without will, we would have no motion nor feeling, in other words, dead matter. But this is impossible, for every atom is freighted

with life, possessing elements of feeling, it is animated by the universal will. The world is spiritual then, rather than material.

In manifestation of will, we see nothing supernatural. the spiritual resides and gives every form its existence It is the power residing in every elementary condition of matter, but most supremely in the soul of man. Here we see its greater and grander developments.

Does the Science of Correspondence corroborate or extend our knowledge upon this intense problem? It does. It is full of helpful suggestions. The science indicates much in the study of intuition, of prenatal influence, of universal justice, of what seems in daily life, mysterious fatalities. It shows there is no accident, no fate, but law, in all the many houses and chambers of the soul's life. It proclaims that the soul has other modes of life than in the one aspect of matter.

This brief life cannot give a full and adequate expression to the wonderful powers of the soul, but the science teaches that as the spiritual will becomes known, first through the crudities of embryotic and animal movements, that it evolves into higher and more complex forms of organic life, but also that each step in evolution is preceded by an ingrafting of the spirit or Elohim, or again, the creative powers of intelligence. The spirit that animates all life involves itself into the human soul, at certain epochs of life. It is through the change called death that the soul again becomes identified with its true and eternal Reality, and enjoys the heavenly periods of the reception of spirit.

This is well borne out by Solomon in quite a lengthy

reference. Prov. viii, 22-31: "The Lord possessed me in the beginning of His way, before His works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water.

Before the mountains were settled, before the hills was I brought forth. While as yet He had not made the earth, nor the fields, nor the highest part of the dust of the world.

When He prepared the heavens, I was there; when He set a compass upon the face of the depth:

When He established the clouds above: when He strengthened the fountains of the deep:

When He gave to the sea his decree, that the waters should not pass His commandment: when He appointed the foundations of the earth:

Then I was by Him, as one brought up with Him: and I was daily His delight, rejoicing always before Him; rejoicing in the habitable part of His earth; and my delights were with the sons of men."

Again Jeremiah hears Jehovah tell him, "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee." Jer. i, 5.

We also read in the Apocrypha, in Wisdom of Solomon ix, 15, "I was an ingenious child, and received a good soul; nay more, being good, I came into a body undefiled."

John refers to the same truth in Rev. iii, 12, "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out."

Generally in scripture the earthly life is represented as

a pilgrimage, in which the soul learns that character of will, action, and thought makes its destiny on earth and that as this will becomes purified it draws atomic forces of a finer and finer order around it.

We see why the soul is forced into a new nativity at a certain time of such aspects of planets, with such a configuration of powers and such a sign ascending, as obliges it to pursue certain courses and lines in life that its spiritual will may be strengthened, and truth garnered. The soul of man as he progresses must conform to the Grand

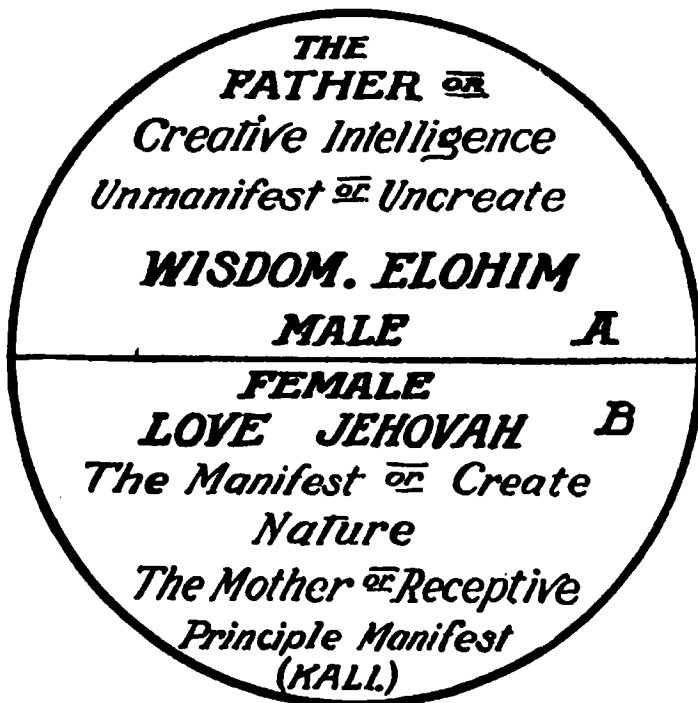


Figure V.

sublime law of God everywhere. Every new impression received while on life's path, must change our whole nature. We will briefly trace a round of the soul, from death to birth, and birth to death, as viewed from a careful analysis of the spiritual horoscope.

In figure five we have tried to picture to the student the dual aspect of the Infinite. The upper part of circle (Segment A) represents the Divine Uncreate, which becomes create, through the law of attraction or Love. (Segment B.) All that we know of the Unmanifest is that the spirit goes forth as a life-wave. This we can term the wisdom aspect of the Infinite, forever unseen, yet felt. It is true that "no man hath seen God at any time" for there is always the seen, and unseen, the Father wisdom and Mother love, the unmanifest and the manifest. Wherever we look we may behold God manifest. Nature is the reflection of Divine Intelligence, the Father expressing himself through the Mother. In the fullness of time the Father will show himself manifest in his sons. The express image of the Father appears from time to time on earth as a light-bearer, a Saviour of men, so it is esoterically true, that "He that hath seen the Son, hath seen the Father also."

This Divineness is in all men, although sometimes as small as a mustard seed, it is a central unity of consciousness that can attract all the powers of the Infinite to assist in its upward path. This spiritual energy, seen as will, we will liken as a Divine spark going forth toward manifestation (Fig. 6), and progressing from lower to higher planes of action. In circles 1, 2, 3, 4 the consciousness would be feeble indeed, Adamic or primeval, having little aim but to perfect its physical form. Circle 5 we might use to represent the moral, and religious state of man, while 6 and 7 would represent man's ascent into the prophetic and truly Buddhic, He of Enlightened Mind, or one fully expressing the Father in Heaven on earth. This perfect man, distinguished by his great love, charity

and mercy, ensouling every action toward his fellow man, and purified from matter he is transmuted into spirit and annointed.

Such a soul on Earth is likened as a Sun-god, and all endearing and reverend titles bestowed on the golden orb are applied to him. For his life is said to be solarized, which hermetically signifies that by refining, subliming and heightening the spiritual powers of the body, it is sensitive to all the motions of the spirit, as a plant which suffers its molecules to become polarized in one and the same direction, namely, toward the sun. That is why Jesus uses the lily as an illustration to the quick response of the spirit, "Consider the lillies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these."

From Adam to Jesus is an ascent typified in all lives, and whatever "creative day" we may be working in, the ultimate is to know God, and rest in His spirit. To know God means to understand His laws and what it means to knowingly say, "Thy will be done." From circles 1 to 6 man radiates an astral light according to his thoughts, knowledge and spiritual powers.

At point B, the point of death, the soul, clothed in its astral raiment, frees itself from the body, and enjoys its sphere of life, its heavens or hells, exactly representing its aims and plane of action on earth. Eminent psychologists teach that this astral body dies to form, as details on earth life are forgotten, and the essence of those actions are added to the individuality or the permanent ego.

The astral dress of the soul at death, so-called, is an exact photograph of the planetary vibrations playing on

the earth at the time of death. The sphere or state of soul is the astral body at death would correspond to the sphere or quality of will manifest on earth (1 to 7.)

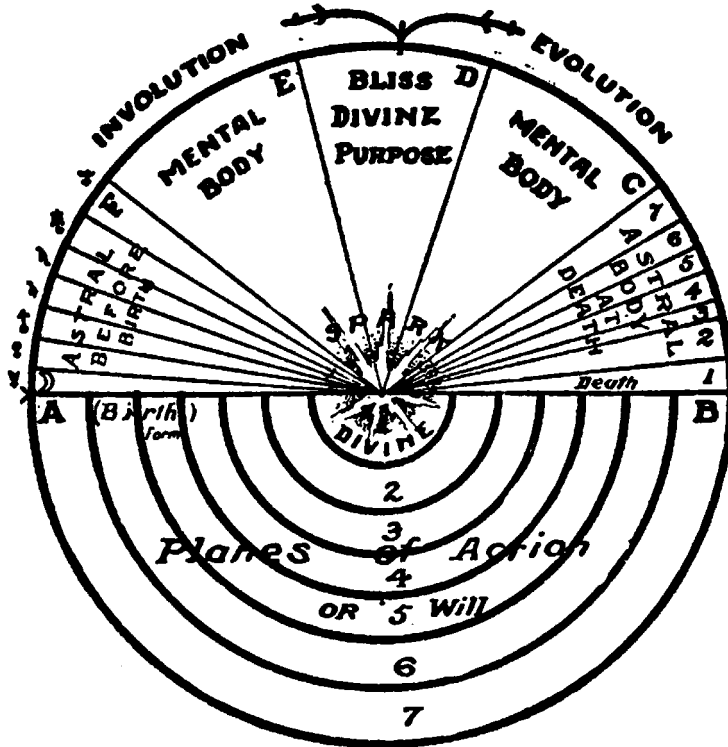


Figure VI.

From C to D we will call the mental house, or mental body. Here, or in this condition, the memory is quickened, for it is more or less free from the blindness and passions of earth's desires and conceptions. Yet it is not fully withdrawn from the earthly memories, but memory is quickened, and it comes into a closer realization of its awakened and spiritualized condition. This realization becomes more and more intense as the glory of divinity is known, and the light emerges from the Innate Real.

The results and lessons from each and every experience, both on the earth and astral states, are indrawn and be-

come known to the soul in a later embodiment as conscience and intuition. It still advances into that grander illumination known to the silent ones as the Revealed Condition, the Bliss, the Revelator.

It must be understood that all these holier states can be attained in each and every condition of soul, whether in states A to B, or B to C, or D to E, and it is largely from the recovered memories of the soul we owe our knowledge of our condition in these several states. In the Divine state, D to E, a thread of memory is retained by the soul, but it has lost all physicality, and possesses alone the essence of memory.

Here the soul knows itself. It is bliss; it is knowledge; it is love. It cannot be said it has wisdom, love or bliss, but it is the embodiment of each of those Divine attributes. It rests according to its needs. And now the crucial point of its life again expresses itself in a desire to fulfill its purpose. It slowly begins to involve its love and wisdom toward earth, projecting itself consciously, and the recurrent memory of its limitations and unfulfilled desires are quickened. The direct aim of this Divine soul now being to take on condition of form, in which it can best conquer and make matter reply to its will. This state might be termed the involving mental condition (E to F.)

Slowly the Divine Effulgence of the soul lowers its light, and who can say it is not assisted by those Perfected Ones ever ready to help a soul in the attainment of the kingdom of heaven? At it materializes its thoughts, under its Divine love and wisdom, the second astral body is taken on, slowly; very slowly, if one of the more exalted planes of life is to be expressed (6 or 7). Slowly and in Divine order, does memory attract the ethereal astral matter, until

it appears clothed in dress of matter, and in right season befitted its plane of action (F to A). Here we see the mysterious and wonderful meaning of the Twelfth house of the horoscope.

The figure of the heavens at birth will reveal how fine or coarse the dress is, for it will declare how much spirit (the Sun), how much cross (the Earth), and how far the Soul (the Moon), has traversed in its journey. How much of the Spiritual Neptune, Uranus, or Saturn, it desires to embody, and again, how much of the more material vibration of the physical planets. The majority of the children on earth now are in the fourth and fifth planes of action, and as the memory is mostly associated with earthy states, it cannot tell its past when on earth, but each soul has a guiding silent intuition from lessons previously learned. Such souls would rapidly come into rebirth, passing, so to speak, the finer vibrations of the spiritual planets, and to such souls those planets would act as malefics in the horoscope at birth.

If, on the other hand, a soul has come, even in darkness, to recognize the light, it would, while evolving itself in astral matter, draw unto itself the finer vibrations of the more spiritual planets, which would prove benefics rather than malefics at birth. Then conscious immortality would be understood by such a soul, the fires of inspiration would burn, and renunciation of matter would become a glad part of life. Sacrifice would be no longer a cross, but a welcome blessing, for it would indicate quicker release from the grosser limitation of earth matter, and a sphere of action on angelic planes rather than mortal. Such is a very brief and rapid survey of the soul in its several planes of action while involving and evolving.

By now returning again to examine the meanings of the houses, some thoughts may be suggested to the student why the old mystics numbered and named the houses as they did. The upper houses are seen to be spiritual. In Fig. 6 (E to F) represent the new hopes and wishes of the soul, while unfolding its unredeemed imperfect mental states. The same division in the horoscope signifies Eleventh House, that is, friends, hope and wishes.

That part of our Figure F to A represents the undone, the imperfect, the unfinished in the soul's growth and in the division of the horoscope signifies the Twelfth House, which to the superficial astrologer means fate.

The Ninth House can be mapped out likewise as the evolving mental state D, signifying in the horoscope religious and psychic knowledge. Thus we see that the old, great truth, told by Buddha, that Character makes Destiny, is true in the science of correspondences. Each has talents to be used and none are so tender to their fellow brother as those who have labored in the past, knowing many sorrows, many wanderings, and the affliction of growth. Each soul living on earth today is a measure of his or her own progress. If we love perfection and glory in the Image Divine, then redemption quickly will follow.

And to such a one life is full of the keenest satisfaction, the heart so sensitive that it responds to all suffering, knowing the same experiences of the past, the mind broad, charitable and tolerant, for it sees a grain of good even in the most unfortunate wanderer, and is ever ready to magnify that grain of goodness until it is as large as a mountain.

CHAPTER VII.

**Plants, Leaves, Spirals and Their Occult
Analogy to the Stars.**

Every physical body is so composed on its plane as to receive and answer impressions from a Unit Whole. Nature baffles the intellect of man until this is known. Botany, geology, medicine and every domain of science receives great and lasting aid from the first axiom in mystic knowledge, that is, the great and small operate and combine their energy to a uniform mathematical law. The spirit expresses in all its creatures this law. While making studies in the arrangements of leaves round a stem, it has been shown that the number of leaves, and the number of spirals put into a fraction, by adding the new numerator to the denominators, we get the same peculiar series of fractions that are found in the orbits of the planetary world.

Prof. Cooke observes that in the solar system with the exception of Neptune the intervals between the orbit of Mercury and the orbits of other planets go on doubling, or nearly so, as we recede from the sun. Thus the interval between earth and Mercury is nearly twice as great as that between Venus and Mercury; the interval between Mars and Mercury is nearly twice as great as that between Earth and Mercury, and so on. Again if we compare the periods of the revolutions around the sun, expressed in days, we shall find another simple numerical relation, as shown in his following interesting table:

<i>Plant.</i>	<i>No. of Spirals.</i>	<i>No. of Leaves.</i>	<i>Fraction.</i>
Grasses	1	2	1-2
Sedges	1	3	1-3
Poplar, Apple, Cherry.....	2	5	2-5
Holly, Calisteum, Aconite.....	3	8	3-8
House-leek, White Pine Cones...	5	13	5-13
Cones of Larch (European)....	8	21	8-21
Certain Pine Cones.....	13	34	13-34
Other Pine Cones.....	21	55	21-55

Now compare the periods of the planets' revolutions around the sun expressed in days, and we shall find other simple numerical relations showing like design of the canopied heavens as the plans and trees on Earth.

LAW OF PERIODIC TIMES IN PLANETARY REVOLUTION.

<i>Planet.</i>	<i>Observed.</i>	<i>Theoretical.</i>	<i>Fraction.</i>
Uranus	30,687	31,000	1-2
Saturn	10,789	10,333	1-3
Jupiter	4,333	4,133	2-5
Asteroids	1,200 to 2,000	1,500	3-8
Mars	687	596	5-13
Earth	365	366	8-13
Venus	225	227	13-21
Mercury	88	87	13-24

In the study of heavenly correspondences we find plants and herbs gather certain properties of the planets, and individualize these vital forces in all departments of their respective forms. The huge waves of life-force that sweep over our planet seem to be caught into certain classes, or differentiations, and in no domain of nature can this be better seen than in the vegetable world. Each plant is

in a state of electric tension, containing colors and particles of matter corresponding to the seven planetary rays.

These, when properly used bring about changes of polarity in case of sickness in the human family. While it is here recognized that most sickness of man is friction set up first in mind, and then later carried to different organs of the body, yet the nature of the disease or friction can be determined as a general thing by looking to the sixth and twelfth houses. There you will see the mental state and the correspondent action on some particular organ of the body. Now while the organ will be clearly seen to be affected, the discerning student will know how to fortify with herbs the nature suited to the house and bring about a change of polarity.

Every cell, tissue and organ is endowed with polarity. It is a principle that prevails everywhere. The heavens are held in obedience to this law and however the change of polarity is produced, the soul of man is not changed. He may if he will quicken the unborn life in the soul and thus end his sickness. Until he learns that valid and marvelous power of his being he will suffer and bring to his aid innumerable remedies, scientific or otherwise.

Culpepper in his wonderful and interesting book on herbs, addresses the student quaintly as follows:

“To such as study astrology (who are the only men I know that are fit to study physic, physic without astrology being like a lamp without oil), you are the men I exceedingly respect, and such documents as my brain can give you at present, being absent from my study, I shall give to you.

1. Fortify the body with herbs of the nature of the Lord

of the ascendant, 'tis no matter whether he be a fortune or infortune in the case. (Infortunes here referred to are Saturn, Mars and possibly Uranus.)

2. Let your medicine be something anti-pathetical to the Lord of the Sixth.
3. Let your medicine be something of the nature of his sign ascending.
4. If the Lord of the Tenth be strong make use of his medicines.
5. If this cannot well be, make use of the medicines of the Light of Time.
6. Be sure always to fortify the grieved part of the body by sympathetical remedies."

The following are twelve chief herbs and their nature under so-called different planets and the Sun and Moon. The table could be greatly extended but the most common and useful are here appended.

Those under Mercury have a hot and quick taste such as caraway seeds, carrots, calamint, bittersweet, fennel-flower, parsley, flax, hazel-nut, horehound, lavender, licorice, sweet-marjoram.

The nature of the herbs under Venus are those which act through sympathy are generally of a sweet smelling and beautifully formed order. Her chief rulings are bar-dock, cherry, cowslips, elder, featherfew, fox-glove, golden-rod, goose-berry, groundsel, kidneywort, marshmallow, peppermint.

The nature of those under Mars are hot, dry and pungent. His principal rulings are: onion, garlick, gentian, hops, mustard, nettle, pepper, horse-radish, broom, dragon. flaxweed, hawthorn.

Those under Jupiter are the rich and most fruitful

food necessities. They are, agrimony, currants, dandelion, fig, houseleek, hyssop, limetree or linden, myrrh, oak, sage, asparagus, wheat.

The plants under the dominion of Saturn are cold and often poisonous to the human family, and oppose the virtues of those plants under the Moon. He claims nightshade, moss, ivy, holly, hemp, hemlock, wintergreen, flaxweed, elm-tree, thyme, aconite, barley.

The Sun's plants are: bay-tree, angelica, yellow poppy, rice, rosemary, rue, saffron, sun-dew, vine, wake-robin, walnuts, celandine.

Those which correspond to the moist watery Moon are: watercress, moon-wort, yellow-flag, pumpkin, poppy, saxifrage, turnips, willow, adder's-tongue, chickweed, cucumbers, fleur-de-lis.

"Anatomy," says Paracelsus, "deals with the visible material part of man's constitution; but there is a vastly greater part of man which is ethereal and invisible. As the astral body of man is intimately related to his terrestrial surroundings, likewise his astral body is in relation with all the influences of the astral world; and that part of philosophy dealing with these astral influences is called astronomy."

Every physician should first be an astrologer or he is blind.

CHAPTER VIII.

The Fiery Signs, Aries, Leo and Sagitarius.

The Wheel of the Zodiac constituted the earliest Bible, for on it can be traced the universal history of humanity. The twelve signs are the twelve gates of religious science, which represent the eternal truth of the soul's experience. We will not describe the occult significance of the fiery and inspirational signs.

The first sign is Aries representing a series of suns over one hundred and six in number, whose vibrations and energy are gathered and transmitted to our earth and the other planets in our system by the ruddy planet Mars. The starry region Aries is that portion of the ecliptic between 0 deg. and 30 deg. longitude which the sun enters on the 21st of March (the vernal equinox). The constellation Aries, from which the region derives its name, was once within its limits but gradually moved into the space anciently assigned to Taurus the second sign. It is denoted by a symbol which remotely resembles a ram's head—the Ram being the symbolical name of Aries.

The shape of the left horn in this emblem is seen in the Ram of Egyptian planisphere Dendera, the oldest planisphere in the world probably, and apparently referring to a time when the winter solstic 4000 B. C. was quitting Pisces to enter Aquarius. In the Egyptian Zodiac Aries is figured as a lamb being without the ram's horn and lying down. The Hebrew name Taleh, means also lamb sent forth, as a sacrifice. Aries is the spiritual sign of the

Lamb of God—for the spiritual Sun in Aries symbolically indicates the spring-tide glory of ascending Light by which humanity is redeemed. The Sun crosses the sign of the Lamb (Ram), in springtime and sets free the increate cosmic fires of our earth, bringing forth new life, new force and motion on earth.

The sign symbolizes the letting free of Divine Fire in man, through love, thereby unlocking the spiritual self. This in reality means the sacrifice and the crucifixion. Man's lower self is ever sacrificed and crucified that the lower animal conditions which held sway might be replaced by a higher spiritual individuality. This may be well illustrated by the yellow beam in a sun-ray, which ray sets free the elemental fire or carbon in the seed, giving it a new motion, a new form and a new life. Yellow is the color of love which sympathetically puts fire into an active force. Without fire there is no motion and without love's yellow ray there would be no expression.

Aries corresponds to the head, the seat of the intellect. "Out of Egypt (spiritual darkness) thou hast called my son." Sun signifies wisdom. The sign Aries or the Ram is the exalted place of the Sun, and we have many suggestions in all scriptures relating to the word Ram. Ramah means an exalted place and is the best land in Egypt. Gen. xlvii:11. The Ram's fleece covered the holy place in the temple, implying that only to the understanding were the mysteries of the spirit or Divine Fire accessible.

Rams and the fat of rams were most acceptable sacrifices. The walls of Jericho (doubt) fell on the sound of the ram's horns. We have also Ramadam, a Musselman feast in spring and the sacred names of Rama and Ramayana in India. The sign is one of intuition or the perfect

consciousness of the Father, Gen. i:27; John xiv:11-12.

LEO.

Leo, the fifth sign of our Zodiac, corresponds to the heart and back of the Grand Solar Man. The ancient Hebrew name for this sign is Arie, the lion, "coming, leaping forth." The Sun has his home in this sign, and in the bible we read of the tribe of Judah. "He cometh for the destruction of His enemies (darkness) and the salvation of His people (to give light)." The fervid heat of July, when the Sun has attained its greatest power, is symbolized in our almanacs by the figure of an enraged lion; and the feasts or sacrifices formerly celebrated among ancients during this month in honor of the Sun were called Leonitica. The priests who performed the sacred rites were called Leones. This feast was sometimes called Mithriaca, because Mithra was the name of the Sun among the Persians. The sacred writings abound with references to the king of beasts; among the most interesting is the story of the battle between the lion and Samson, the Jewish Hercules.

Samson is a Hebrew name for solar, and Deliah, his mistress, means "ruler of the night" (Moon), Samson slays a lion and in connection with this feat is the famous riddle "out of the eater came forth meat, out of the strong came forth sweetness." One of the oldest Mithraic monuments in existence is that of a Persian tablet, on which a relief shows the figure of a roaring lion, from whose mouth is issuing forth a bee.

The lion and the bee are respectively symbols of spirit and matter. The story of Samson has much significance, particularly his answer to the Philistine. In the story we

have the key to the law of evolution, as the true occultist will see. Read the story, and the last verse in Isaiah (Chap. 65) and then "If ye had not plowed with my heifer, ye had not found out my riddle."

The heifer is the sign of Taurus, and Leo is the spirit; Taurus also symbolizes Incarnation, and except through Incarnation we cannot attain to self-conscious knowledge of the spirit (Leo). It is a wonderful story of animal evolution as well as beautiful soli-lunar myth. The lion is also the type of the magnetic fiery mind whose reason is often destructive, whose energy is often rapacious and daring. The Christian evangel Mark comes under Leo, as he was the minister of the Word, in its astral fiery sense.

The people born with this sign ascending are very electric, intuitive and practical. They have much power when dominated by the spirit of love in moulding opinions of others. They are very positive, generous and fond of the liberal arts. The power of desire or true prayer has much effect on others. It seems the prayer of a true Leo person is like an overshadowing of the spirit.

It will be well to again go back to Hebrew symbolization in this matter. Leo is associated with Daleth, and represents vibration, or evolution, the progressive manifestation of the processes of the Creative Mind, a divine generation or overshadowing power.

Although electric in its outer expression, it is internally the primary central spot for the heart of all things is love. It is in this sign we read the number of the beast. The Moon falls back from Cancer into this sign, in which the personality is swallowed up, and in this sign Saturn rules.

The sign as a whole represents the heart, and indicates

great self-control, but the love nature of those born under this sign is their weakness, for they are easily led and are inclined to act through their feelings instead of the reason. Their fine sensitive love nature causes them often to be misunderstood by a practical and selfish race, for they live too often in an ideal world. They are very conscientious, generous, and desire justice. They have much internal courage and are very determined, but often impulsive. Their power in the world is enormous when opportunity affords.

SAGITARIUS.

Sagittarius is the ninth sign of the Zodiac, the Hebrew name of which is Kesith, meaning arrow or quickness. The stars in this figure resemble an arrow. Four stars in the shape of a bent bow are to be seen on the celestial globe underneath the arrow. Urkel-er-rami is the Arabic name of a star in the bow; both the figures and the name appear to account for the larger and fuller drawn figure of a Centaur going forth armed with bow and arrows. This sign represents the dual aspect of the mind of man, half-animal and half-human.

The sign is a double bodied one in Grecian mythology is represented by the Centaur, half-man and half-horse. The animal of the sign is joined to Scorpio, the great serpent, lust, which poisons the mind, and on the other side Sagittarius is joined to Capricorn which sign represents the sixth race, the sixth principle in man.

So we see Sagittarius is hemmed in by these two signs vastly different in nature, and signifies that the human soul stands in relation with the animal soul on one side and the Divine soul on the other, spoken of again in the Hebrew scriptures as "The Rider," Gen. xlix:17. "Dan"

Scorpio—"Shall be a serpent by the way, an adder in the path that biteth the horses' (Sagittarius) heels, so that his rider (Mind, intellect), shall fall backward." Let the rider be determined to progress, be silent, introspective, and he will become a spiritual warrior, a prophet, for it is in this sign prophecy is born and the faint whisperings of the New Man are heard.

In the Hindu Bhagavad Gita, Arjuna, the warrior is initiated by Krishna, the Higher Self, to make a grand self-conquest and behold no man as his enemy. He is a character similar to Joseph in Hebrew Scripture, whose celestial sign is Sagittarius.

The planet Mercury, he of quick speech and action, has his fall or is detrimental in this sign, so his activities should rest, that the Higher man should awaken, or the Head—seat of Divine knowledge—should rise out of the animal horse, that is again, we have the promise in this sign of the Immortal, rising out of conditions of a lower animal state. This is better expressed in the story of the birth of Jesus in a manger, where animal conditions have been fed and sustained, now must come forth the highest spirituality. When it is said that Mercury has its fall, it is understood that this activity on an external plane should rest or sleep. With Mercury asleep, intuition is quickened. This sign typifies the prophets, and Magi (mag means priest), who later bow to the one born in Capricorn, the Christ.

The chief characteristics of the Sagittarius type are alertness, quickness manifest, always running ahead, and the first part of the sign always gives talkativeness, high impulsive temper, and if badly aspected by Moon, often obsession. The second half of the sign gives a more re-

ligious spirit, impressionable, and also excitable nature, a fondness for church ritual. Jupiter being the ruler of this sign, inclines to high moral control, and a fondness for fair play, sports and athletic recreations.

On the whole Sagitarius may be summarized as being a just sign; it gives great activity of mind and body. These persons have a strange, prophetic power, and will often make predictions quite unexpectedly. They love everything that is open and free, but their nature will often carry them to extremes. Kindheartedness and sympathy are strongly characteristic in this sign. Physically they are well formed and rather tall, and often are handsome. The countenance is open and frank, the nose Grecian, and eyes are generally to be especially noticed, on account of their clearness in color—generally dark brown. Their motto should be spiritual activity, and take Joseph as the type of man to emulate.

The fiery signs Aries, Leo and Sagitarius are masculine. As in each elemental nature of the signs, fire, earth, air, water, we have one cardinal or movable sign, one fixed and one common. The head and heart are to be united. The fanatic is often born under Aries, and the destructive and daring comes under Leo, these two natures balanced and spiritualized are then born under Sagitarius, which is dual, and in which sign the fiery Adamic nature is perfected, and the animal soul, becomes guided by the spiritual soul. The memory and imagination are to be perfected in the fiery domain. The will is ready to catch—as Joseph—the first message of the man to be born perfected, whose name is Jesus.

To the souls born in the fiery domain, the first and great difficulty is poise. Cultivate silence, spiritual recep-

tivity, and subdue all emotions that run away with mind and heart. Control all that disturbs and then repose in this exalted condition.

Let us not forget that the Zodiac is the plan, "according to which universes and men come into existence." Each Zodiacal sign is related to one of the twelve paths of the soul. (Aries ruling, the head is the seat of consciousness and so controls all other parts of the body.) A deformed body devotes a deformed consciousness. Leo is the heart or blood of the organism, receiving its impulses and beats from the desires born in the (Aries) consciousness.) (Sagittarius is the thought form of the guide of consciousness into form or individuality.) That is why the Sagittarius type is the most individualistic type of the Zodiac.

CHAPTER IX.

The Earthy Signs, Taurus, Virgo and Capricorn.

Taurus (Latin Taurus—a Bull), is the second of the zodiacal constellations. It is bounded on the east by Gemini, on the west by Aries, on the north by Persius and Auriga, and on the south by Orion and Edidanus. It is composed of many small stars, but has a large one (Aldebaran) situated in the midst of a group called the Hyades. They constitute the Bull's forehead and eye. Another group falling within the limits of Taurus is that of the Pleaides. It is situated on the shoulder of the Bull. Taurus contains also the Crab cluster.

The Arabians call this sign Ataur. The constellation was adored by the ancient Egyptians as the heavenly representative of their god Osiris, and derived its name according to Grecian fable from the Bull into which Jupiter transformed himself in order to carry Europa over into Crete but the constellation was probably so named by the Egyptians to designate that period of the year (May) in which the cows bring forth their young. The Hebrew letter Aleph, signifies an ox or bull, and stands for the creative principle or Divine generation.

Osiris, it will be remembered, was styled the Manifestor of the Good and was venerated under the form of the sacred bulls, Apis and Mnevis, all denoting the pro-creative spirit manifesting itself on earth, through the law of love, Taurus being the sign of love and procreation, having Venus as its principal planet. The spring time of each year was our

May-day festival, and the May-pole of Great Britain, with its garlands, etc., are the remains of an ancient festival of Egypt and India, and probably of Phoenicia, when these nations in countries very distant, and from times very remote, have all with one consent, celebrated the entrance of the Sun into the Sign of Taurus at the ancient vernal equinox.

Ephraim, meaning in the Jewish scripture the heifer, refers to the sign Taurus, and can be seen in old copies of the Egyptian Zodiac as three young bulls. Ephraim is said to be a representative of Joseph, whose powers were raised in Egypt. Later the honor was given to Benjamin, "whom Joseph raised above his brethren," which happened when the precession of the Equinox made Aries—Benjamin—the first sign of the zodiac. Taurus is the sign of service, the Issachar "couching down between two burdens," Gen. xlix:14. The native of Taurus gains his fortune, or serves his soul best through the means of labor, and these people are plodders. They are patient and will wait for opportunities with apparent indifference. Their type often stands for stubbornness, self-will and persistence.

VIRGO.

The second sign of the earthy triad is Virgo, the sixth sign which the Sun enters about 22nd of August. The myths and fables regarding the Virgin which abound among all religions, are both various and voluminous. They all seem to agree, however, in this, that the female who holds in her right hand a branch of ripened fruit, or the apples of Paradise, was first intended to represent the productive powers of nature, the abundance, satisfaction and contentment which mortals enjoy during the happy period of harvest.

The Hebrew name of Bethula—a virgin or branch, a woman carrying a branch or ear of corn—refers infinitely more than that referring to a mundane harvest. It is the symbol standing for the mystery of the soul, that passing through every stage of growth of joy and sorrow, shall immaculate rise above “original sin” or divest itself at the right time and season of the dress of materiality that has protected the Divine essence in its unfoldment. Christ the Illumined Soul was born of the virgin, immaculate, she having overcome the pleasures of flesh, becomes the spouse of the Divine Spirit. So the soul when fully fruited in its earthly experience, listens to the angel who announces the birth of a fully begotten or completed state. The pains and sorrows of this birth each soul enters, and Mary, “the Mother of God,” is always near. The annunciation, the nativity, manifestation, passion, resurrection, ascension, all these stages the soul of every one undergoes, before he can proclaim he is fully begotten, or created as mentioned in Gen. 1:27. The narrative of the Incarnation is common to every soul and implies a conjunction of human—not physical—and Divine potencies, when the consciousness becomes pure, spotless, the soul enkindles that holy flame which shall lighten for all time the world.

Beautiful indeed is the study of this sign, wherever we turn to ancient writings. In ancient Arabic the name is Sun-bula, “who bears,” and the chief star is named al Zimach. In Hebrew, too, Zimakh means branch or offspring. In the Egyptian planisphere a virgin is seen conspicuously holding a branch (Is. iv:2). It is remarkable that while the Hebrew name for this sign, as we have seen is Rethula, signifying a virgin, the Arabic name for it is Zimach, a branch, which is applied in scripture to Christ.

In some ancient zodiacs the virgin is represented and the child also. In Latin, the chief star of this sign is called Spica, the spike of corn, or seed, in the hands of the Virgin.

There is nothing impure or debased in the so-called heathen mythology. The fables are not confused, as has been stated by modern writers. They all convey, however different the symbology, the statements of the Higher Truths of the soul of man. As we have already seen Virgo is associated with HE, the fifth Hebrew letter, which name and form are that of a window or place through which the light comes, it means to see; to behold; it signifies also perception, the basis of knowledge.

The sign Leo always precedes the ascension of Virgo. He prepares the way, and is referred to in Genesis xlix :9-10. Juda (Leo) is a strong lion; "my son, thou art gone up. The sceptre shall not be taken away from Judah" till the coming of the Messenger—or Shiloh—the consolation and expectation of all nations. This messenger of peace and rest (Shiloh means rest) is always announced to be born of the Virgin, the Maria—Immaculate—the Mother of the Sun-God.

As we have already seen, this beautiful constellation appears above the visible horizon, at midnight—the twenty-fifth day of December. The same is associated with the birth of Mithras, the Sun. The heavens bear out and eternally witness the promise of the final redemption of man, from his earthly animal soul, and Virgo is the redemptive home of Mercury, who begins now to lead "the very gods on journeys," for which he represents intellect and earthy cunning in his first home Gemini, he discerns universal order in Virgo, his second home, and looks for

that deeper knowledge of the soul, whose excellence is in knowing the paternal will of our Father in heaven.

Perception and chastity are the guiding principles of this sign. It is the next best sign to Leo in the Zodiac, if best there be, for Leo expresses the internal spirit, while Virgo shows us the spirit externalized through the virgin or pure mind. It gives fine discriminating power, and good judgment. They are very hopeful, a characteristic common to all the earthy signs, and are happily contented. It is the sign where the intuition is more clearly perceptible, and this joined with good brains often brings out great ingenuity and cleverness.

CAPRICORN

Capricorn is the tenth sign of the Zodiac. The Hebrew Gedi, Kid or Scapegoat, is the symbol of Capricorn. The left side of the printed emblem somewhat resembles a goat's head and horns, as also the stellar figure, but this, like two or three of the other emblems, is brought out more clearly on the zodiacal globe. The seven curving stars on the right suggest a Dolphin ascending in the sea, and are in shape like the constellation of that name in this sign. Hence the two other names from very early antiquity for the sign are "the sea-goat" and "the fish-goat." The sun enters this sign about December 21st each year, and is ruled over by the much abused Saturn. This sign is always identified with the coming sixth race in humanity and the sixth principle is the highest expression of man on this planet, for after this is born in man, he is at one with the Father, seeking to perform lovingly only the Father's works.

Many are the names which designate this solstitial sign, to-wit: Sea-goat alluded to often by the ancients and seen

in their zodiac and the pantheon of those times. The Egyptians designated it as the crocodile; the Hindus Makara, the "Sea-Monster." The Hebrews called the Egyptians Mizraim, or India Crocodiles. The sign rules Egypt, and Egypt esoterically means darkness. This is the period when the Earth is darkest, when the Sun goes down in Egypt, or (Rev. xi:8), "where our Lord was crucified," and where the Sun is reborn to give light and life again where once darkness reigned. When Jesus Christ was born the winter solstice was among the stars of Capricorn.

This is the sign of the Spiritus Sanctus, which in the form of a dove is said to have fluttered upon the face of the waters, before the world had come into being. Esoterically considered, we find the darker mind born into light, the coming forth of the highest spiritual soul where once abode dark animal conditions (the stable), and where the conscious yet weakly prophetic (the Magi) pay homage and reverently bow to the superior soul "the promise of all nations." Before this anointed one, the wise men lay their choicest gifts, for had not the prophets in the past proclaimed one to be fully begotten? The anointed with seamless coat—a luminous astral covering—is born here, not one with many colors laboring in Egypt (Joseph), but one whose dress is eventually white—symbol of humility. The color of the sign is pale ash, a merging into a oneness of all colors; one who in his 30th year—a revolution of Saturn—commences his Father's work. The truly illumined man commences his Father's work understandingly in his thirtieth year—the year of Saturn.

This sign Capricorn records astrologically the fall of the Moon, the reflected light, but here it is that the true light—the Sun is reborn, the direct cognition recorded.

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This Gnosticism, or knowing, is inherent in all men the world over, but we must "ride the Goat," that is, put off the preconceived ideas of flesh, before we may enter the secret temple and become initiated in the law, and none can come in by any other portal. Each must serve his apprenticeship at the carpenter's bench. Each soul possesses the power to work out its own salvation, to lay aside the childish things of time.

(Every soul attains the power of knowing when he understands that the deific power, which made him human, must complete its work in evolving him divine.) "Not every one that saith Lord, Lord, shall enter the Kingdom of Heaven, but he that doeth." This will of ours is constantly being thwarted by the ruler of this sign. Saturn, we shall see, is not a malefic planet except in things temporal, and then only when we wish to carry our childish desires into maturity. Truly, it has been said that there is no greatness not born of pain, and with this thought we can well understand the glorious Hallelujahs of Isaiah.

The Spirit breath is constantly giving to matter its force, and as force in matter gives form and motion, we find this form imperceptible in the denser grades of matter, yet constantly working onward and upward until consciously recognized by men. The director of this over the children of Earth corresponds to Saturn or Kronos, who devours his inferior offspring when he fancies their works will supersede those of his own. Where Saturn rules in the horoscope we have either unselfishness or the power of knowing. Having overcome the Cross of Flesh we are reborn and received as Sons of God. (Rev. iii:12.) The motto of the Capricorn person should be, above all, Understanding.

Capricorn is an important sign and gives authority and power, but at the present time we see it dealing chiefly with the external world. Capricorn people are generally deep thinkers and good speakers. They show a strong desire for intellectual attainments. They can readily carry out large undertakings, being practical and self-reliant. They have ability to teach, being cool and patient.

The earthy signs are feminine; first we have the Issachar, the ass, who represents humility, and the patient beast worthy of carrying the implements of Sacrifice. Next comes Virgo, or Asher, "his bread shall be fat, and he shall yield royal dainties," and from this we have the first announcement of the dignity and royalty of Man's Divine nature. Next is Capricorn or Napthali, "who giveth goodly words," for the animal nature is redeemed, set free, as is again likened as a "hind let loose, skipping from hill to hill," or the free action of the Logos in the human-divine man."

Taurus, the neck rules motion, as through the neck all motions from consciousness pass to form.

Virgo is the womb of nature, the matrix into which life is drawn.

Capricorn is the individuality, the "I am I," the sign of Light in Darkness.

CHAPTER X.

The Airy Signs, Gemini, Libra and Aquarius.

Gemini is the third zodiacal sign, and one of the most beautiful of our constellations. Two stars, Castor and Pollux, shine particularly brightly in this sign during our winter months, and lower down to the south and east we have the beautiful Sirius, a sun 4800 times larger than our Sun, and one of the glories of the winter heavens. The ancient Hebrew name for Gemini was Thauimin, a word meaning "united." Grecian mythology relates how two brothers, Castor and Pollux, formed a tender attachment. We find their names appearing among the heroes of the Argonautic expedition, and so became the patron saints of sea-men and voyagers. The ship in which the Apostle Paul sailed from Melita was named Castor and Pollux. (Acts xxviii:11.) The elopement of these heroes with the daughters of Leucippus cost them their lives, but Zeus wished to confer immortality upon Pollux, who would not accept it unless it were likewise conferred upon his human brother Castor. Zeus granted the request, but the faithful united brothers were to live on alternate days only.

The key to this myth is in the word united. Man's actions partake of the human and the divine, the dual working of the intellect in reason, and the intuition in the soul's past memories. It is a characteristic of a person born with the celestial sign Gemini ascending. Alternately and markedly they act from the intuitive Divine centre, and are happy, but when acting from reason alone they become

very restless and easily disappointed. The Gemini person above all others should let the actions become calmly guided through intuition, and without the intervention of a third person. It seems very necessary for these people to be active either mentally or physically. They become impatient under slow methods. It is the nerve sign of the Zodiac, and these people should learn to rest and become silent and passive when not actively engaged.

As Mercury is the planet of Gemini, we find the type intellectual and concerned chiefly in such pursuits and attainments. They are not so richly endowed with love as are those in the sign preceding or following, but are very fond of arts, sciences and literature, and there is an aptitude for the study of subtle sciences, abstract things and philosophies. When the mystic Uranus is present at birth in this sign, the subject wants to grasp the imponderables, and so often leads an agitated life. The sign is associated with Levi, which is the mystical synonym of the priest and prophet. The purity of the priest is demanded by the prophet, for the spiritual man is always a true descendant of Levi. In the veins of the Christ must mingle the blood of the prophet, priest and king. There is much inner purity in this human sign, and it is noted that among them is found a love of ritual, ceremony and the mystical.

LIBRA.

Libra, the Balance, is the seventh sign of the Zodiac, opposite to Aries, from which it is distant 180 degrees. It is marked after the manner of a pair of scales, to denote astronomically that when the Sun arrives at this part of the Ecliptic, the days and nights are equal, as if weighed in a balance. The period when Sun enters Libra, about Sep-

tember 21st, is called the Autumnal equinox. The equinoxes and solstices equally marked the births of John and Jesus. The one preceded and prepared the way for the other, who receded. One advanced, and the other declined. Jesus ascended, John descended. "He must increase, but I must decrease." (John iii:30.)

The ancient Hebrew name of Libra was Mozanaim, the scales, a price weighed in them—the Surety's infinite merits, the purchase, or labor of a man's salvation. (Zech. xi:12-13, Matt. xxvi:15.)

According to the old Chaldean and Egyptian Zodiac, Libra was the sixth sign, and the sixth letter of the language of that time was Waw, meaning unity, conjunction, relation to, to establish. The Sun makes his descent in this sign, or has his fall, and to the mystic, signifies that the highest nature, and to which the lower is joined, must descend and become subject to the lower nature, until that nature is redeemed or crucified. The matchless beauty of Christ's descent into flesh, also the fall of Solomon, because of the influence of his many wives, his worship of the gods Baal, Moloch and Chemosh, sublimely express an eternal principal in man, namely, that man's spiritual perceptions, brought from the holiest and most exalted temple of his being, must pass back into the world of lower appetites, or whenever he finds the lower nature may rule or have power. He must allow them to sink, to be buried, he must be left alone in his own Gethsemane, he must weigh himself in the scales of justice and write his own karmic verdict. The true free-mason sees in the balance the equilibrium of all forces in play, the Divine and human; he sees how wonderful, and majestic, is the law which provides him his liberty of action. All action is followed by reaction.

Libra is under the planet Venus, or love. As we love, we desire, we act, we weigh ourselves, and as soon as we have outgrown our childish desires, our loves, the presence of Saturn is often noticed in the horoscope at this point of our spiritual evolution. Such a good soul will possess keen spiritual intuitions, for Saturn gives intuition in proportion as the darker and lower nature is illumined by the higher or spiritual. This planet Saturn is exalted in Libra, and his meaning is known to the initiate almost in the first lesson of his novitiate. True correspondence of the stars and man, or the understanding of the microcosm and the macrocosm is not all learned from books. Nature is an expression of truth, but her forms are merely fictitious unless the spiritual perceptions and intuitions are established, or again some of the physical bands are divested. As soon as this process has been performed by us through the chastisements of life, we see it as being only divine protection, and absolute justice.

On the whole Libra is an equable sign, as signified by the symbol, the Balance. The Libra people are generally modest, unassuming persons, with wonderful intuitions, which they draw from an unseen center of their own, but they are also peculiarly receptive to the influence of others, and when mixing with people should always maintain a positive attitude until they understand the mind they have to deal with. They are very affectionate and exceptionally demonstrative, but they lack the push and energy necessary to elevate themselves, where they often find that rest and peace which the world cannot give.

AQUARIUS

Aquarius, the Waterman, is the eleventh sign of the Zodiac. The Hebrew name for this sign is Delhi--

the Water Urn—signifying spiritual baptism, or the pouring out, denotes also the results of Atonement, in our risen Lord (Sun) pouring “The Life of God” (Wisdom) —“the living water”—spirit.

A little to the left of the stellar figure on the celestial globe is a circlet of stars called, in Arabic Anche, the urn, in Hebrew, Dalee, the bucket, no plural being in the original of Numbers 24-7. The plural as recorded is an error. This is a wonderful and mystic verse. Aquarius is associated with the Seventh Race in humanity, and it is one of the most difficult signs to understand, its ruler being the occult planet Uranus. It is in this sign where we have the negative, attracting power of the Spirit in opposition to the impelling, positive, spiritual power of Leo, which sign is in opposition to Aquarius. The sign gives to us our illuminati, ascetics, those possessing occult penetration, and lovers of solitude. Those people, particularly if the Moon is placed in this sign at birth, should avoid strange imaginations, for strange and peculiar terrors possess these people at times. If Mars be in Aquarius then the subject often draws into his aura through fear the spirits or astral wanderers of those who on earth committed suicide. As we complete the body of the grand solar man, limitations and chastisements follow rapidly and unexpectedly. Why should a woman having this sign on the fifth house have troublesome childbirth, through the presence of a male pelvic bone. Many are the peculiarities in this sign only understood by the initiate in the secret sciences. The error of people born in this sign seems to be their lack of faith in the spiritual nature of man. Their lives are so like a tossed sea, billowy. It is in this sign where many of the occult degrees of the Zodiac be found,

notably the 3rd, 4th, 5th, 7th, 15th, 21st, 26th, which are eminently mystical. The advice to be tendered to these people is never to lose thought of the living Omnipresent Reality of Spirit. Spiritual Baptism is their mission here. The intellectual and the intuitive modes of mind should unite, for only then can truth illumine and guide these souls. The astral color of this sign is a pale azure blue, the color of the Sun, and the Sun always stands in esoteric correspondences to pure spirit. That which in the past was involved must now be evolved, patience, love, and a desire to know will bring these souls in to the inexpressible understanding of nature's loving sublime law. Dropping the external self, the idea of I, mine, and me, and living in all things without thought of sex, form, seeking renunciation, adopting the text as a Logos: "My Kingdom is not of this world" will bring them more and more in rhythmic harmony of the Universe.

The air signs have much to do with man's psychic nature, and psychism is the great error amongst many of them. Gemini perceives the symbols of the true religious nature, in the synonym Levi, particularly to the peculiar sacrifices of the Jews which were typical of a sacrifice of men's lower or animal instincts and propensities.

Libra signifies spiritual judgment, or Dan, and in this sign we see the development of the charitable and spiritual will, and a recognition of the powers of the soul.

Aquarius signifies the spiritual baptism that stands for that grander type of the Initiate about to accomplish his earthy labors, who sees in himself the fullness of the promise that he shall inherit the Kingdom of Heaven. He walks in the Excellent Way, and, like Cleophas on the memorable walk to Emmaus, he can recount many of the

experiences of the perfected man Jesus. (Luke xxiv:18-24.)

The air signs deal with the finer unseen substances. Gemini is associated with the consciousness taking the form of matter, and so is called a dual sign.

Libra, the Balance, or as it has been called, "The Trial Gate," determines through desire how we shall use this substance. Shall we rise above form, or through sex remain for a longer period in form.

Aquarius is the soul, the user of knowledge, gathered from many lives, many experiences. It is one of the spiritual signs of the Zodiac.

CHAPTER XI.

The Watery Signs, Cancer, Scorpio and Pisces.

Cancer, the Crab, is the fourth sign of our Zodiac, and corresponds to the breasts of the Grand Solar Man. The ancient Hebrew name for this sign was Sartan, which meant to hold, to bind. The Crab typifies possession, and this symbol succeeded the Egyptian Scarabaeus, which figure, it is believed, preceded a still more ancient one, connected with cattle, denoting also possession. The sign signifies motherhood, and we shall better understand the beautiful symbolism of Cancer when we remember that it corresponds to the Hebrew letter Gimel; the root of this letter means to warm, to cherish, to cause to ripen, to carry, to bear. The number three (for Cancer is the third sign from Taurus, adopting the very ancient Egyptian Dendera) means to lead, to rule, to expand or direct. The Egyptians, we have said, emblemized these attributes in the Scarabaeus, one of them like the English rose-bettle, lives long underground as a grub, it is then transformed, emerges, and spreads beautiful wings like the butterfly rising toward heaven, an emblem of the Resurrection, or New Birth. Now, if we remember then that the key to the interpretation of this sign so far as it corresponds to the human life is in the mother sympathy, we shall better understand the average Cancer person, for their breasts are on fire with a rich warm sympathy. It is difficult to train and govern the sympathies of these people, for as the sign is ruled over by the Moon, we find these people

ruled by their imaginations. The well poised Cancer woman is the true mother, a very haven for the storm-tossed and weary, the Zebulon of old. (See Gen. xlix:13.) These sympathies and imaginations often bring about a roving life, much activity and agitation, and generally much influence in the world. They incline to fiction, romance and adventure. As a rule they inspire confidence, appear frank, but are secretive in many things. The memory is good, the temper changeful, and capricious, now calm, again excitable. They ever seek to possess and hold their friends, and can never go for any long time without sympathy and support.

Cancer, as a whole, is a fruitful and sustaining sign. It is the most inspirational of the twelve, but having strong inclinations towards sensation. Always sympathetic and kind, thoughtful for those who call out their grand maternal principle. Persons born under this sign are very sensitive and magnetic. Their power to draw from others is marvelous, and this makes them liable to disease. They are persistent, and generally self-reliant and reflective.

SCORPIO

Scorpio, the Scorpion, is the eighth sign of the Zodiac, the ancient Hebrew name of which is Akrab, meaning conflict. Its chief star is Antares, which means wounding. This represents the serpent in his enmity or opposition to Christ. Scorpio signifies the generation from the earthy states, it is the sign which rules the sex organs, and people born with this sign rising at birth should above all seek to purify the sex desire. When this is accomplished the true mystical sense becomes awakened, and instead of generating on the physical plane, Mother Nature transfers her forces higher. The way to acquire a knowledge and use of

nature's finer creative forces in man is to regenerate his own sex nature, in other words become chaste.

Sexation gives no satisfaction to the Christ born, and if one desires to become wise and tender and mature in spirit, he must silently, slowly and surely break the shackles of this physical slavery.

When once the Scorpio person embraces the ideal of perfection he knows that he must turn to the divine side of the soul, not the shadow seen in the physical self. He seeks to rise above sensation and he who joys in sensation also sorrows and fears in it; but "perfect love casteth out fear." So to avoid fear we must embrace the highest love which is universal. Nature makes no exceptions in her laws. She shows in her king-like animals a gradual abstinence in the use of the sex organs and functionings, and this is also true in the truly kingly man. The rajahic mind, i. e.: that mind in man which makes known to him his own immortality or union with God, delights not in sensation.

Let the student remember, particularly the male student—that his own forces on this plane will gradually become drawn up back into the brain and then aid the pineal gland to function. The physiological working of this gland is not known to physical scientists, but the mystic is aware of its operation when in the inspired or ecstatic state. The joy and rapture of such a moment is unknown to that one who on his part dwells on the physical plane. The ancient myth of Scorpio slaying Orion means slaying of one state of mind that another may be known.

PISCES

Pisces, the twelfth and last sign of the Zodiac, the Ancient Hebrew name Dagim, the fishes or multitude

(Gen.xviii:16) The two stellar figures on the celestial globe appear in the small emblems as bent fishes, back to back, united by a cross line and signifies esoterically "united in one common bond of faith and love" united also to the lamb as Aries is the first sign and connected to the last, and resembling the fishes of the sea in multitude. (Gen. ix:27; xii:3; Ps. 67.)

This sign corresponds to Peter or the understanding, the rock. The completed man is he alone who understands his nature and hears and understands the word or Logos. In this sign is represented the anointed one, going back to crucifixion Aries. The new light is now coming forth in the soul having completed its twelve labors.

The secret symbol of early Christianity was a fish and implies fecundity, or spiritual quickening, and he who understands the meaning esoterically of the fish, has the secret of baptism. The fable of the Fish-God Oannes, which is said to have come out of the Erythroean Sea, and taught the Babylonians all kinds of useful knowledge, had its origin in the same esoteric principle. So also is the Grecian story of Venus and Cupid which we are told, were changed to escape the giant Typhon. Fish is symbolic of the spirit, which feeds fully all the gathered multitudes, yet plenty to spare. (Luke, ix.) In the Roman Catholic Church vestibules is a little urn or vase for Piscina or holy water. The fish days of the same church are holy days. Many are the miraculous stories concerning the sea and the fish.

Jonnes or Jones, Jonah means fecundity, gentleness, Divine Love; Jonah is plunged into the belly of a fish, or a mental sea—restless and imperfect, which is ever the condition of the soul when influenced by the earthly condi-

tions which for a time seem secure. True repentance follows this Gethsemane.

The miraculous draft of fishes, after a night of weary toil is another beautiful mosaic, when understood in its soul-meaning.

Again the ready money, or material symbol, was taken by St. Peter (understanding) from the mouth of a fish when required. (Matt. xxvii:27.)

The life of the Pisces persons is one constant battle in the overcoming of obstacles, the meeting of tremendous disappointments, the Via Crucia, indeed, the Gethsemane before the supreme and heavenly crucifixion of the sensate body, the dark before the light; we can well understand the beauty, the wondrous mysticism of some of the degrees of this sign, their transcendental nature, and the terrible earthly frustrations of other degrees, which teach that if one will not try to overcome the elemental promptings of the lesser self, then the result must be in life superlative blackness and gloom. No words can describe the virility of some of these dark degrees or their supernal truth. He who falls in this sign wounds himself grievously. Sri Rama Krishna Paramahansa, one of the recent Devas of India (1836-1888) was born in this sign and it will be the astral signicator of the next great Avator or Light-bearer. The Pope takes to himself the title of Fisherman, and is the representative of orthodox tradition of the ancient belief of the return of saviors to this dark sorrowing planet. The Pisces person is under the dominion of the ideal, Neptune—the Aphrodite rising out of the Ocean, the highest and most spiritual planet in our sidereal world, whose color is the Pythagorean color white, emblematic of spiritual humility. Let humility be the motto

of the Pisces person, for as the Christly soul enters the sacred city of Jerusalem the abode of the absolute, it must put on the garb of humility and keep it spotless. White contains all colors, and the Pisces person represents the complete soul in experience, ready to enter Aries and forever crucify the primal consciousness and darkness in the sensate body.

This sign is decidedly dual, yet on the whole good, for there is a great deal of the Jupiterian in their nature; they can nearly always be relied upon; they never are fully appreciated, for they will keep their talents in the background in a very unassuming way, being very modest in their pretensions.

The symbol made of two half circles probably means the binding of two souls or positive and negative together, and may indicate the freedom from bondage. The planet Venus is exalted in this sign. When self-reliance has been cultivated these persons become very useful members of the human family. Their motto should be Peace.

Cancer is related to the breath, Scorpio to desire while Pisces signifies the will, all related to each other, a very important esoteric truth to study.

We have briefly traced the principle esoteric meanings of the Zodiac. The truths are of universal application. To interpret these truths alone physically would be to falsify their import. That children of men will prophesy is in keeping with their growth and unfoldment. Isaiah says, xi:3, "And shall make him quick of understanding in the fear of the Lord, and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears." To be quick of understanding is to have a firm will, a clear perception, gained through the operation of the soul and

judgment of others softened by mercy and compassion. The soul of man grows by the gradual death of the animal nature, and by the elimination of ignorance from the mind. As he abides in the knowledge of the Divine creative laws, he sees those laws within, as well as without himself. Before he attains this he is crucified (which means fixed) on Calvary (which means the skull or the head). The setting up and fixing truth and light is ever accomplished between the two thieves, the physical and the intellectual, the powers of which are said to be stolen, or their Divine source is not fully acknowledged. We cannot partake of things holy until we wear the breast plate of righteous judgment. Ezra ii:63.

The Urim and Thummin, or manifestation of light and truth (Urim—light and Thummim—truth), is worn on the heart before entering the holy place of the Lord. Lev. viii:8. These colors and gems have a spiritual correspondence and refer to the soul's advancement in knowledge.

The different colors and gems are indicative of the mental states, while the soul is on its journey and are related to the zodiacal signs as follows:

<i>Sign.</i>	<i>Color</i>	<i>Gem</i>
Aries	Red	Garnet and Amethyst
Taurus	Cream-yellow	Agate
Gemini	Crystal-blue	Crystal
Cancer	Sea-green	Emerald
Leo	Gold and Red	Ruby
Virgo	Blue	Jasper
Libra	Crimson and white	Diamond
Scorpio	Brown and Red	Topaz
Sagittarius	Yellow and Red	Carbuncle
Capricorn	Grey	Onyx
Aquarius	Azure-blue	Sapphire
Pisces	White and green	Chrysolite

CHAPTER XII.

The Character of the Planets

Mercury is the first planet nearest the Sun and revolves around that central star in 87 and 97-100 days. By its rapid motion Mercury seems to "play hide and seek" with us. It is first an evening star following after the Sun in the west about two hours and then in a few days we find him plunging into the solar rays to reappear as a morning star. The ancients first believed in the existence of two distinct stars, Set and Horus, Thoth or Thought, among the Egyptians; Buddha Lord of Wisdom, and Rhauhineya, among the Hindoos; Appollo and Mercury, among the Greeks; and in Iranian or Chaldean, Nebo, all meaning knowledge. Nebo signifies, "He who teaches and instructs." It also implies one who holds the sceptre of power and many of the Babylonian kings were named after him, such as Nabo-Nassar, Nabo-Polassar, Nabu-Chadnezzar.

The agility of his motion has given to Mercury corresponding functions. He was represented with wings on his feet. He was also the God of thieves, of traders and physicians. In the celestial correspondences he stands for the constructive, the inventive, intuitive, active, excitable, changeful, nervous, cold and moist. His lines on the body, or in form are short and incisive and slender curves. His colors are blue, almost like a slate blue with spotted mixtures lighter than the blue.

His note in music is E nearly. The color blue has much

to do with the nerve energy which comes directly from the astral matter surrounding the body. When the mind is free from fear, the Mercurial person is quick and ambitious, high minded and intuitional. The impressions are generally true, particularly if in good angle 60 degrees or 120 degrees, or in conjunction providing the conjoining planet is not badly aspected to some other planet. If Mercury is near to the Sun at birth native should think twice, and act on the second impression, if the planet be applying to a bad aspect first impressions are best. Generally a person born with Mercury in the first house, or ascending is a quick talker, and very sensitive, but should Saturn aspect him badly he will be liable to be melancholy, easily worried or imposed upon, hesitating, nervous, and often a stammer in the speech. If so the Mercury temperament needs a wise check, a transformation of the Mercurial faculties (perception, memory, or dogmatism) is necessary. The soul, therefore, weaves its finer body under these conditions, to perfect them. A person so afflicted should try and reverse impulsive tendencies, and instead of being a detrimental aspect at birth, will be beneficial to the soul's good for all time. The cunning must not be used in material things, and the worry will cease; the principle to live to in this case is to be silent, less ambitious about worldly affairs, and in this silence will grow a newer knowledge direct from the soul like flashes of inspiration, and, firmly fixed in love, will give that nobler patience and intuitive discrimination, which can never be obtained by mere exercise of the intellect. The Mercurial man then becomes a communicant with the gods, readily measuring all outward things with the rod of true knowledge, his are the wings of courage, and he can well wear the cap

of concealment, for as the Greek myth has it, "He so excels that he can conduct the very gods on their journeys." Let the Mercurial man keep alive his celestial sense, known to the mystic enthusiast, and joining his will to the paternal will he can well become the nearest satellite to the Central Sun.

VENUS, THE GODDESS OF LOVE

"Like a fair lady at her casement, shines,
The Evening Star, the star of love and rest."
—*Longfellow.*

Venus is the second planet to the Sun, and revolves around that orb in 224 days at a distance of 67 millions of miles. This brilliant planet was the first one noticed by the ancients, on account of her brightness and rapid motion. She has been called the Beautiful, Vesper, and Lucifer. In Hindu astrology, from earliest times, this planet was considered as having two aspects, viz: Sukra, the bright, the shining, and Usanus, desire, the lower aspect. Her Assyrian name was Ishtar; she is the Astoreth of the Hebrews; Nana of the Babylonians, and Astarte of the Phoenicians. The banishment of Ishtar from the land of Hades as told in the Chaldean myth, and her return to Earth symbolizes the reappearance of spring.

In these names we have ideographed the double influence of Venus, now shedding a mildly benevolent ray upon Earth and corresponding to a similar characteristic in the soul of man, and again she typifies the lower form of desire which when carried to excess brings sorrow, care and misery. She typifies love and wisdom in her most esoteric sense and persons born under her rays have a strong, affectionate, yielding nature. She is also associated with music, art, poetry, mirth, joy, pleasure, and

gives refined, graceful and gentle manners and accomplishments, and her influence is sweet and warm.

It is well to have her rays steadied by Jupiter and Saturn otherwise persons dominated by the love element without reason, would go blindly to their undoing, and particularly if she be weak in the heavens, for then flattery and sentiment are listened to and danger looms up.

Venus molds prettily, giving curved lines and rhythmic scrolls.

Her corresponding note in music is A, or nearly that tone.

MARS, THE GOD OF WAR.

Mars, the Greek Ares, Egyptian Artes, Sanskrit Ava, is the fourth planet revolving around the Sun at a mean distance of 141 millions of miles, and his year is 687 days or one year 322 days. The meaning of Mars is discoverable in the word Ava, which signifies primarily a corner, an angle, hence anything sharp or cutting. He was called Nergal or Bel-Nimrod in old Chaldea, where a city was dedicated to him named Cutha. We read in II Kings xvii:30, the men of Cuth, when transported as colonists to Samaria by the Assyrians, made Nergal their God. His picture was of a winged man and lion, the impersonation of human intelligence and physical strength. His is the mystic fire that burns freely when illumination awakens. The pure flame of Mars lights the elevated soul, and then we have openness, generosity, frankness and nobility. Generally the influence of this planet is not peaceful and pleasant, but quarrelsome, contentious and sudden. His energy is masculine, fiery and indexes our accidents, quarrels, arguments and wars. His colors are

blue, black and crimson and red, although it must not be considered that Mars astronomically shows these colors, for his real color is an intense orange.

His day is Tuesday and his lines are sharp, barbed and pointed. His note in music is G nearly. He is electric, forceful, active, inflammatory, hot, dry and barren, and corresponds to hot acids, pungent odors and burning astringents.

JUPITER, THE GIANT OF THE SKIES.

Jupiter is the next planet to Mars and revolves around the Sun at a mean distance of 477 millions of miles, in eleven years, ten months and seventeen days. It is the largest planet in our little sidereal system, being more than 1279 times larger than the size of the earth, and has five moons at varying distances encircling it. The Latin word Jupiter is borrowed from Greek mythology, Zeus-pater, or Father of the gods. Zeus-pater is most probably copied from the Sanskrit Dyans-Pitar—from the same root we have “dio,” meaning to “shine.” In Chaldean and Babylonian literature he was called Mero-dach or Bel-Merodach. He was regarded as the god of judgment, justice and right. (Jer. 1:2.) He was affectionately termed the King of the Heavens and the Earth, and the Senior of the Gods. His consort was called Succoth-Benoth, and is mentioned in the old testament II Kings xvii:30.

Jupiter, indeed, is the glory of our system, in size and beauty, and has been considered the great benefic of the ancient astrologers. He stands for permanent good in temporal things, and was associated with reason, judgment and the religious faculty in man. His home is in Sagitar-us, where the prophetic dreaming of Joseph of old is

recorded. Before the inner perception of man freely evolves, his moral nature must be strong and firmly founded. It rules the righer attributes in man's nature—mercy, compassion and charity. The half circle with a cross adjoining is the symbol of Jupiter and shows that mind is rising above matter. Jupiter does not aid direct personal gain, as so often taught, but when that gain is divided in a brotherly way, then his benevolent beams assist us. A genuine son of Jupiter is ever a kind-hearted, genial soul, and a philanthropist. Jupiter's influence corresponds to the waves, purple, violet and indigo, in the astral body, and has direct relation to the lungs, breath, blood and liver. His lines are always full and generous and his note in music is B. He rules the sweet and fragrant in nature.

SATURN, THE WONDER OF THE SOLAR SYSTEM.

Saturn is next to Jupiter in the orbital path of the planets, his mean distance from the Sun being 876,767,000 miles, taking him twenty-nine years five months and sixteen days to perform one revolution around the central orb. Saturn has ever been termed the "greater infortune," "Satan," the tempter, represents cold, dry and calculating intellect. It is the planet of limitation, transformation, and is the symbol corresponding to selfishness. Bitter are the experiences of man when Saturn's beams afflict, many a trial of patience, many a sorrow born in silence, known only to the one afflicted. We cannot escape his lessons. He stands as Peter before the gates of Heaven—illumination; the soul in this stage of its journey must perceive truth from the illusions of form. In man's earlier or Adamic consciousness, he conceives of nature and

the relations of things as they are brought to his consciousness through form and sensation. Saturn awakens a knowledge of fixed principles of law, and teaches to us that things are not what they seem. His symbol cross and half circle, is representative of matter over mind which the masses of mankind believe and are so afflicted.

The name "Saturn" can be traced to Sut, or Sut-Typhon, the dragon of the Egyptian mythology, the evil spirit, the spirit of darkness, and from which orthodox Christianity educed the conception of the devil. The real origin of "the evil one," can be traced back to India, where Asita, the evil one, is shown to be black. Among the Egyptians Sut-Typhon was so dreadful that his day was set apart for special prayer and worship, a custom which was subsequently taken up by the Hebrews and continued by them up to the present time. Saturn is a deeply intellectual and psychological power and not a builder to the senses. He co-ordinates with the higher and converts his progeny into better knowledge of the sensibilities in nature. He does not incline his power downwards, but upwards for his nature is divine.

His day is the seventh or Saturn's day—Saturday. Saturn's color is a pale ash color or blue-gray. His ray vibrates very highly, and ever demands silent meditation, a listening to the soul and regenerate living, giving birth to a newer sense; he attunes the lesser harmonies in man, and brings real joy in life. He is the Greek Kronos, who jealous of the acts of his five children (five senses) devours them, but gives them rebirth again, after teaching them his power, and their dependence.

The Grecian fabulous symbol teaches to the Neophyte Divine things, powers and energies. To the Initiate the

Hidden of the Hidden begins to be occultly perceived. Here the mist of darkness is broken into by the dawn of Creative Light. Chaos becomes ordered. The Divine Logos, the ordering and numbering in man becomes understood. The Christ arises in the home of Saturn,—the abode of the animals—for Saturn rules small animals. Under his energy and affliction the spirit is indrawn in man and felt consciously.

The mystic must first learn the lesson of Saturn and his path is lighted from that time on. His memory is recovered, the eternal productive principles inherent in the soul are known and man becoming King, co-ordinates as he wills with form. He is ready for the fullest baptism of the All Soul.

Saturn gives hard clear-cut outlines, short straight lines and forms. His note in music is D.

URANUS, THE MYSTICAL.

Uranus, sometimes called Herschel, is 1765 millions of miles of mean distance from the Sun. Its revolution is in 84 years, 8 days.

He has a system of four moons, revolving around him at two, four, eight and thirteen days respectively.

His planetary forms are mixed and his lines broken; his colors are streaked and mixed and are chiefly of a light azure blue, with a silvery white showing through like sunshine. His temperament is said to be cold, astringent and brackish. He rules the astral body of man, and the higher conceptions of mind are under his law. A true son of Uranus understands the difference between individual and universal consciousness. This planet's vibrations are very high, and set up—according to aspect—effects in man's

interior recesses, and concealed sources. A good aspect will always give intuitive clearness, and often deep inspiration. He always corresponds and indicates originality and rapid progression in the study of life.

One born under his influence is generous, variable, now spasmodic and impulsive, or we will find mental inertia and eccentricity of character generally. He is the first of a higher round of celestial influences. If one can harmonize his life with the high etheric demands of Uranus, then we have a grand character indeed, yet few attain to his degree of perfection, and so he is called a malefic, for that in nature which does not assist our growth and spiritual development, whips us. In time to come the age will be riper for his benign influence, that will be when men will listen more readily, and clearly follow out the hidden Divine intuitive voice. Uranus has been called the father of Saturn, for we find him emasculating poor Saturn, his son, which in its esoteric sense signifies that the child of Saturn, fathered by the prophetic Uranus, must not recognize or know again the life in sex. Each planet further from the Sun represents a higher spiritual unfolding, and if the Son of Saturn would add unto his individuality and come into the universal consciousness represented by Uranus, then he must be unsexed—neither male nor female, but a soul in form for a time learning Creative law, and making matter respond to the grander will.

Progress means to the soul a broadening out in all directions, yet if it be tainted with past weaknesses, we have sudden opportunities presented to us, when least mentally prepared, to see if the soul has attained a full control over the body, or not. In other words past desires,

past thoughts in obedience to an unalterable law have an opportunity of expressing themselves in life, before we have time to think how we might act. If the impulse becomes suddenly quickened, say to do wrong, Uranus provides the opportunity and instantly we act, often bringing remorse, but still that necessary experience which means final overcoming. This planet is a great arbiter in our past affairs. We attribute to him the sudden lapses of moral character, murders which are most surprising to the murderer. He brings sudden elevation when apparently not deserving it. He gives world-wide philanthropists and religionists. His action is always sudden and unexpected.

NEPTUNE, THE IDEAL, THE PSYCHE

Neptune is our next and last known planet to science, revolving at a distance of more than 2760 millions of miles from the Sun, in 164 years and 281 days. Its immense orbit is traveled at the rate of 299,000 miles a day, or 12,460 miles an hour. How overwhelming the magnitude of nature! How marvelous the works of the One Mind?

The discovery of this planet is comparatively recent and little is known of its influence in correspondences through observation. Its vibration is still more ethereal than that of Uranus. Its mission in the sky is largely with the nebulous areas which so afflict the eyesight of man. Its action on the whole is said to be malefic for its fine vibration cannot yet be felt by the children of men. When man's mental ether is purer and not so gross and coarse we may know more of its nature and correspondences. It is known to have its Moons revolve in a different direction to the other planets, partly to ward off the denser vibrations of these minor planets. Its home is given in Pisces,

the most spiritual sign of the Zodiac. When in the house of life it tends to early wrinkle the face. All that is ideal, arcadian and beautiful, can be well attributed to this Celestial Psyche, which is like unto Venus and Jupiter.

Neptune is the known octave of Venus, and so we can readily attribute to her benign influence all that is highly spiritually receptive, and spiritually fruitful. It gives rhythmic curves, and curved lines, and nebulous forms. Its colors are a fine shade of lavender and the Pythagorean white. Its corresponding influence is known to the very Few in silence, to be seductive to the Universal, and no doubt corresponds to the masters and earlier Light Bearers who usher in the birth of Egos on a planet. It has no observed, proven effect in the temporal affairs, and will be known in our later births when we no longer embrace the beliefs and pleasures of sense.

I consider it to have direct good in the signs Aries, Virgo and the spiritual signs Sagitarius, Capricorn, Aquarius and Pisces.

We cannot say it has a fall in any house, although it will be interesting to our grandchildren to notice its passage through the chaste sign Virgo, say in 1940 and on. I would also consider it powerful when well aspected by the Spiritual Dragon's Head—a most sensitive point for good in the horoscope—and evil, when afflicted by the Dragon's Tail, another very sensitive point. The Dragon's Tail when well aspected by the Sun exchanges its darkness for light.

Let us patiently wait until we have lifted more, the veil of the lesser mysteries, and engaged our little minds a little longer with "the mystic playthings of Bacchus,"

then we may be more receptive to Neptune's ideality, and spiritual correspondences in our life.

THE SUN, THE LORD OF THE SKIES

Let us now consider the central orb, the grand storehouse of Light and Life, which is ever calling forms into existence. He has many names in Oriental literature as San or Sansi, meaning the Sun-god. The Semitic word is Samas, Shamas, and Shemesh, and again Shamayin, or Shem, the latter word meaning heaven. He was addressed as "He who illumines the expanse of heaven and earth." He has often been worshipped as the "Fire-King." The idolatry of Adrammelech is but the worship of the Chaldean Sun-God. (II Kings xvii:31.) The same verse records another name Annamelech, supposed to be the wife of the Sun-God.

Esoterically the Sun corresponds to the soul of man. Just as the Sun gives light that is intangible, and heat that is felt, so the soul of man, through its loves, desires and imaginations, calls into physical form that which at first is intangible and unseen, later it is tangible and felt. The Sun has always been termed the "giver of life" in astral correspondences. The dot in the center of the circle

⊙ is that word or Logos which goes into manifestation. The Creative energy goes forth, radiating in all directions, and brings forms into number and order; "Desire first arose in It which was the primal germ of mind"; "In the beginning was the Word, and the Word was with God, and the Word was God." We are in essence that God, but are for a time unconscious of our origin, yet as we complete our state and come into a desire to know the source of being, we shall again recognize our God-ness. The circle

around the dot is to represent the perfect manifestation of the desire to become, but until we realize that perfection, we shall "see as through a glass darkly" for a time. The Sun-man is always a noble type of man. It signifies a natural born leader of mankind, and one born with Sun as ruler, always shows his right to govern. It ever indicates the President of a nation or its king, also the powers, judges, and persons in authority generally.

His metal is gold. His day Sunday. Sun gives regular circles, full curves and helical circles. His note in music is the open C. The Sun rules orange, yellow-brown, gold, and the deeper shades of yellow. Plants under his dominion are sweet and pungent. The Sun always corresponds to the electric, fearless, strong, vital, and sanguine temperament. His rays are hot, dry and fruitful. The Sun corresponds to the heart and right eye and his rays feed the nerves of the brain.

MOON THE MOTHER OF THE SKIES

The Moon has been called the grand medium of the heavens, for while watching over our little planet Earth, she absorbs much of the higher spiritual vibrations of the more distant and spiritual planets. She is constantly receding away from our Earth, and so lessens her absorbing power, and the Earth receives more and more of these finer vibrations and the Earth's growth and development is the result. When a weak Moon occults with a superior planet as Uranus, cosmic disturbances, tidal waves, and earthquakes are sure to occur. The Moon represents the preserving, fructifying principle in nature. She is said to be moist, insipid and odorless.

Her day is Monday. She gives irregular and crooked

lines in nature. Her colors are white, opal, pearl, green and iridescent, silvery lines. Her note in music is F. She signifies the lymphatic, changeful, plastic, wandering, romantic, magnetic and fruitful. She rules the general public, the multitudes and opposite sex. She is always a most active agent in the affairs of our planet, and it is well to hold the mind very steadily poised to some spiritual truth or Logos, looking inward calmly, communing with the spirit, when she monthly passes through the sign she was in at our birth. Through this observance our better desires fructify, and the lower self has less sway. Truly, must man put the Moon—symbol of reflected light—under his feet, if he would be clothed chastely with the Sun of Wisdom. (Rev. xii:1.)

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In concluding this esoteric part of our study a word to those practising horoscopy may be in place. The study is becoming better known every year and the truths are of especial benefit to the metaphysical teacher and the liberal thoughted religionist. We find ourselves in a world of Divine moral order the laws of which are imparted to the soul with merciless severity at times. The Infinite Soul of man must find its Infinity in the world or worlds without, as well as in the worlds within him. Nature seems to have an endless variety of changes, aspects and movements, apparently good, and again seemingly evil, but God is behind each and every veil, and the life of the soul in human embodiment is to lift this veil. It is a forward movement toward God, whether it be on a physical, intellectual or spiritual plane. The human soul expresses itself on each plane and it is only when the calmness of spirit is possessed by the soul that the mind is freed from its unrest.

Bitterness of soul only comes when its activities on one or more of these planes are unexpressed. It is at such times, that the soul turns to guidance to those who know more than he. It is here that the teacher of horoscopy should excel. If he be a true teacher then his words can be of great value not in the spiritual aspect alone, but on the intellectual and physical planes as well. The true astrologer must have a sensitive, experienced heart. He must be a man of many sorrows and experiences, and one of refined and sympathetic nature. He must first see the good in his querient. If he sees evil the eye must not be kept on such deficiency, for no man can help another, who alone sees evil. The teacher should have that harvest of experiences that he can reach every and all conditions of the human aim and desire. Calling attention to the evil in a horoscope will blind one in offering a redeeming truth. Men who talk about sin are generally the sinners whether in or out of church. It matters not what religious profession is offered, we must have faith and sympathy with our brother, whatever his lot or mental unfoldment, or we cannot redeem him or wisely help him.

We are all born under the same law. How far we have assimilated, or made the law our life, the astrological teacher can well and truly tell. The path may have been a long one, the road rough, and the pilgrim may be outwardly an animal in human form, but yet he shows progress, he has made growth. Encourage it. Teach him how to select his material conditions, by the cultivation of good inward tendencies. He stands not alone, but with the Universe. He cannot hurt another as much as he can hurt himself.

(It is the law that he came into this life as from a

fore-world and is always in the center of life, yet it seems to have a past—a present and a future. But this is a very limited view-point, and it is here we fail again to interpret the truths of life. These truths are always in the Now—the present tense. Make the consciousness strong in spirit, and it will soon eclipse the other states of lesser consciousness.)

The inference that the western world has drawn concerning astronomical and astrological Correspondences is that it is an exploded science, a vagary, or something of a superstition. True it is that many of the myths were born of a benighted and superstitious people. But how persistently have these myths—veiling great mystical and spiritual truths—been again and again transplanted. These transplanted myths and truths spring up from time to time then in different countries and races clothed in the mental garb and time. We in the western world have viewed them from the middle ages only, and so have relegated the same to the realm of superstition.

But the age is now here, when men want to know more. The honest thinker wants truth at first hand. He wants to be a Master, a Gnostic, a Christ. (Truth secondhand has had its zenith.) Its day is rapidly passing among the thoughtful. It is this feeling that has turned man to the psychology and symbolism of nature.

In the silence of a starry night, standing in the vestibule of Infinite space, with head bared and uplifted, can we not feel the pulse of the Universe beating in unison with our own? Does not nature's work seem like our own—never done? Does she not bring life into our life, memory into our memory, order into our being, and peace to the soul when we live at peace with her and her law? Can we not

happily say with Micah: "He hath showed thee, O man, what is good; and what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?"

APPENDIX TO PART ONE.

Fragments From the Hermetic Books.

I.

CONCERNING PROPHESYING

You ask the method and nature of Inspiration and the means whereby God revealeth the Truth.

2. Know that there is no enlightenment from without: the secret of things is revealed from within.

3. From without cometh no Divine Revelation: but the spirit within beareth witness.

4. Think not I tell you that which you know not: for except you know it, it cannot be given to you.

5. To him that hath it is given, and he hath the more abundantly.

6. None is a prophet save he who knoweth: the Instructor of the people is a man of many lives.

7. Inborn knowledge and the perception of things, these are the sources of Revelation: the Soul of the man instructeth him, having already learned by experience.

8. Intuition is Inborn Experience; that which the Soul knoweth of old and of former years.

9. And Illumination is the Light of Wisdom, whereby a man perceiveth heavenly secrets.

10. Which light is the Spirit of God within the man showing unto him the things of God.

11. Think not that I tell you anything you know not; all cometh from within: the Spirit that informeth is the Spirit of God in the prophet.

12. What, then, you ask, is the Medium; and how are to be regarded the utterances of one speaking in trance?

13. God speaketh through no man in the way you suppose; for the Spirit of the Prophet beholdeth God with open eyes. If he fall into a trance, his eyes are open, and his interior man knoweth what is spoken by him.

14. But when a man speaketh that which he knoweth not, he is obsessed by an impure Spirit, or one that is bound, hath entered into him.

15. There are many such, but their words are as the words of men who know not: these are not prophets nor inspired.

16. God obsesseth no man; God is revealed: and he to whom God is revealed speaketh that which he knoweth.

17. Christ Jesus understandeth God: he knoweth that of which he beareth witness.

18. But they who, being Mediums, utter in trance things of which they have no knowledge, and of which their own Spirit is uninformed: these are obsessed with a spirit of divination, a strange spirit, not their own.

19. Of such beware, for they speak many lies, and are deceivers, working often for gain or for pleasure sake: and they are a grief and a snare to the faithful.

20. Inspiration may, indeed, be mediumship, but it is conscious; and the knowledge of the prophet instructeth him.

21. Even though he speak in an ecstasy, he uttereth nothing that he knoweth not.

22. Thou who art a prophet hast had many lives: yea, thou hast taught many nations, and hast stood before kings.

23. And God hath instructed thee in the years that are past; and in the former times of the earth.

24. By prayer, by fasting, by meditation, by painful seeking hast thou attained that thou knowest.

25. There is no knowledge but by labor: there is no intuition but by experience.

26. I have seen thee on the hills of the East: I have followed thy steps in the Wilderness: I have seen thee adore at sunrise: I have marked thy night watches in the caves of the mountains.

27. Thou hast attained with patience, O prophet: God hath revealed the truth to thee from within.

II.

A PROPHECY

28. And now I show you a Mystery and a new thing, which is part of the Mystery of the Fourth Day of Creation.

29. The word which shall come to save the world, shall be uttered by a Woman.

30. A Woman shall conceive, and shall bring forth the tidings of Salvation.

31. For the reign of Adam is at its last hour; and God shall crown all things by the creation of Eve.

32. Hitherto the Man hath been alone and hath had dominion over the earth.

33. But when the Woman shall be created, God shall give unto her the kingdom; and she shall be first in rule and highest in dignity.

34. Yea the last shall be first; and the elder shall serve the younger.

35. So that women shall no more lament for their womanhood: but men shall rather say, "Oh, that we had been born women!"

36. For the strong shall be put down from their seat; and the meek shall be exalted to their place.

37 The days of the Covenant of Manifestation are passing away: the Gospel of Interpretation cometh.

38. There shall nothing new be told; but that which is ancient shall be interpreted.

39. So that Man the Manifestor shall resign his office; and Woman the Interpreter shall give light to the world.

40. Hers is the Fourth Office: she revealeth that which the Lord hath manifested.

41. Hers is the Light of the Heavens, and the brightest of the planets of the Holy Seven.

42. She is the Fourth Dimension; the Eyes which enlighten; the Power which draweth inward to God.

43. And her kingdom cometh; the day of the exaltation of Woman.

44. And her reign shall be greater than the reign of the Man: for Adam shall be put down from his place; and she shall have dominion forever.

45. And she who is alone shall bring forth more children to God than she who hath a husband.

46. There shall no more be a reproach against women: but against men shall be the reproach.

47. For the Woman is the crown of Man, and the final manifestation of Humanity.

48. She is the nearest to the Throne of God when she shall be revealed.

49. But the creation of Woman is not yet complete: but it shall be complete in the time which is at hand.

50. All things are thine O Mother of God: all things are thine, O Thou who risest from the Sea; and Thou shalt have dominion over all the worlds.

III.

THE NATURE OF SIN

As is the Outer so is the Inner. He that worketh is One.

2. As the small is, so is the great ; there is one Law.

3. Nothing is small and nothing is great in the Divine Economy.

4. If thou wouldst understand the method of the world's corruption, and the condition to which sin hath reduced the work of God.

5. Meditate upon the aspect of a Corpse ; and consider the method of the putrefaction of its tissues and humours.

6. For the secret of Death is the same whether of the Outer or of the Inner.

7. The Body dieth when the Central Will of its system no longer bindeth in obedience the elements of its Substance.

8. Every Cell is a living Entity, whether of vegetable or of animal potency.

9. In the healthy body every Cell is polarised in subjection to the Central Will, the Adonai of the physical system.

10. Health, therefore, is Order, Obedience and Government.

11. But wherever Disease is, there is Disunion, Rebellion and Insubordination.

12. And the deeper the seat of the confusion the more dangerous the malady, and the harder to quell it.

13. That which is superficial may be more easily healed ; or, if need be, the disorderly elements may be rooted out, and the body shall be whole and at unity again.

14. But if the disobedient molecules corrupt each other continually, and the perversity spread, and the rebellious tracts multiply their elements; the whole body shall fall into Dissolution, which is Death.

15. For the Central Will that should dominate all the kingdom of the body, is no longer obeyed; and every element is become its own ruler, and hath a divergent will of its own.

16. So that the poles of the cells incline in diverse directions; and the binding power which is the life of the body is dissolved and destroyed.

17. And when Dissolution is complete, then follow Corruption and Putrefaction.

18. Now, that which is true of the Physical, is true likewise of its prototype.

19. The whole world is full of Revolt; and every element hath a will divergent from God.

20. Whereas there ought to be but one Will, attracting and ruling the whole Man.

21. But there is not longer brotherhood among you; nor order, nor Mutual Sustenance.

22. Every Cell is its own Arbiter; and every Member is become a Sect.

23. Ye are not bound one to another: ye have confounded your offices, and abandoned your functions.

24. Ye have reversed the direction of your magnetic currents: ye are fallen into confusion and have given place to the Spirit of Misrule.

25. Your Wills are many and diverse; and every one of you is an Anarchy.

26. A house divided against itself, falleth.

27. O, wretched Man; who shall deliver you from this body of Death?

IV.

THE HIGHER ALCHEMY

All things in Heaven and in Earth are of God, both the Invisible and the Visible.

2. Such as is the Invisible is the Visible also; for there is no impassable bound between Spirit and Matter.

3. Matter is Spirit made exteriorly cognisable by the force of the Divine Word.

4. And when God shall resume all things by Love, the Material shall be resolved into the Spiritual, and there shall be a new Heaven and a new Earth.

5. Not that Matter shall be destroyed; for it came forth from God and is of God indestructible and eternal.

6. But it shall be indrawn, and resolved into its true Self.

7. It shall put off corruption, and remain incorruptible.

7. It shall put off mortality and remain immortal.

9. So that nothing be lost of the Divine Substance.

10. It was material Entity; it shall be Spiritual Entity.

11. For there is nothing which can go out from the Presence of God.

12. This is the doctrine of the Resurrection of the Dead; that is, the Transfiguration of the Body.

13. For the Body which is Matter, is but the Manifestation of Spirit; and the Word of God shall transmute it into its inner being.

14. The Will of God is the alchemic Crucible; and

the Dross which is cast therein is Matter.

15. And the Dross shall become pure Gold, seven times refined; even perfect Spirit.

16. It shall leave behind it nothing; but shall be transformed into Divine Image.

17. For it is not a new Substance; but its alchemic polarity is changed and it is converted.

18. But except it were Gold in its true nature, it could not be resumed into the aspect of Gold.

19. And except Matter were Spirit, it could not revert to Spirit.

20. To make Gold the Alchemist must have Gold.

21. But he knows that to be Gold which others take to be Dross.

22. Cast thyself into the Will of God, and thou shalt become as God.

23. For thou art God if thy will be the Divine Will.

24. This is the Great Secret; it is the Mystery of Redemption.

V.

CONCERNING REVELATION

All true and worthy Illuminations are Revelations, or Revealings. Mark the meaning of this word. There can be no true or worthy Illumination which destroys distances and exposes the details of things.

Look at this Landscape. Behold how its Mountains and Forests are suffused with soft and delicate Mist, which half conceals and half discloses their shapes and tints. See how this Mist, like a tender veil, enwraps the distances, and merges the reaches of the Land with the Clouds of Heaven!

How beautiful it is, how orderly and wholesome its fit-

ness, and the delicacy of its appeal to the eye and heart! And how false would be that sense which should desire to tear away this clinging veil, to bring far objects near, and to reduce everything to foreground in which details only should be apparent, and all outlines sharply defined!

Distance and Mist make the beauty of Nature; and no Poet would desire to behold her otherwise than through this lovely and modest veil.

And as with Exoteric so with Esoteric Nature: the secrets of every human Soul are sacred and known only to herself; the Ego is inviolable, and its personality is its own right forever.

Therefore mathematical rules and algebraic formulae cannot be forced into the study of human lives; nor can human personalities be dealt with as though they were mere ciphers or arithmetical qualities.

The Soul is too subtle, too instinct with Life and Will for treatment such as this.

One may dissect a corpse; one may analyse and classify chemical constituents; but it is impossible to dissect or analyse any living thing.

The moment it is so treated it escapes. Life is not subject to dissection.

The opening of the Shrine will always find it empty: the God is gone.

A Soul may know her own past, and may see in her own light: but none can see it for her if she see it not.

Herein is the beauty and sanctity of Personality.

The Ego is self-centred and not diffused; for the tendency of all Evolution is towards Centralization and Individualism.

And Life is so various, and so beautifully diverse in

its Unity, that no hard and fast mathematical law-making can imprison its manifoldness.

All is Order; but the elements of this order harmonize by means of their infinite diversities and gradations.

The true Mysteries remaining always content with Nature's harmony: they sought not to drag distances into foregrounds; or to dissipate the mountain nebula, in whose bosom the Sun is reflected.

For these sacred Mists are the media of Light, and the glorifiers of Nature.

Therefore the Doctrine of the Mysteries is truly Revelation, a veiling and a re-veiling of that which it is not possible for eye to behold without violating all the Order and Sanctities of Nature.

For distance and visual rays, causing the diversities of far and near, of perspective and mergent tints, of horizon and foreground, are part of Natural Order and Sequence; and the Law expressed in their properties cannot be violated.

For no Law is ever broken.

The hues and aspects of Distance and Mist, indeed, may vary and dissolve according to the quality and quantity of the Light which falls upon them: but they are there always and no human eye can annul or annihilate them.

Even words, even pictures are symbols and veils. Truth itself is utterable, save by God to God.

VI.

HYMN TO THE PLANET-GOD

O, Father Iacchos thou art Lord of the Body. God manifest in the flesh.

2. Twice-born, baptized with fire, quickened by the

Spirit, instructed in secret things beneath the Earth :

3. Who wearest the horns of the Ram, who ridest upon an Ass, whose symbol is the Vine, and the new Wine thy Blood.

4. Whose Father is the Lord God of Hosts; whose Mother is the Daughter of the King.

5. Evoi, Iacchos, Lord of Initiation: for by means of the Body is the Soul initiated:

6. By Birth, by Marriage, by Virginitv, by Sleep, by Waking, and by Death.

7. By Fasting and Vigil, by Dreams and Penance, by Joy, and by Weariness of the Flesh.

8. The Body is the Chamber of Ordeal: therein is the Soul of Man tried.

9. Thine initiates, O Master, are they who come out of great tribulations; whose robes are washed in the Blood of the Vine.

10. Give me to drink of the Wine of thy Cup, that I may live forever more.

11. And to eat of the Bread whose grain cometh up from the Earth, as the Corn in the Ear.

12. Yea; for the Body in which Man is redeemed, is of the Earth; it is broken upon the cross, cut down by the sickle, crushed between grindstones.

13. For by the suffering of the Outer is the Inner set free.

14. Therefore the Body which Thou givest is Meat, indeed; and the Word of thy Blood is Drink, indeed.

15. For Man shall live by the Word of God.

16. Evoi, Father Iacchos: bind thy Church to the Vine, and her elect to the choice Vine.

17. And let them wash their garments in wine; and their vesture in the blood of grapes.

18. Evoi, Iacchos: Lord of the Body; and of the House whose Symbol is the Fig.

19. Whereof the image is the figure of the Matrix, and the leaf as a man's hand: whose stems bring forth milk.

20. For the Woman is the Mother of the Living; and the crown and perfection of Humanity.

21. Her body is the highest step in the ladder of Incarnation.

22. Which leadeth from Earth to Heaven; upon which the Spirits of God ascend and descend.

23. Thou art not perfected, O Soul, that has not known Womanhood.

24. Evoi, Iacchos: for the day cometh wherein thy sons shall eat of the fruit of the Fig: yea, the Vine shall yield new grapes; and the Fig tree shall be no more barren.

25. For the Interpretation of hidden things is at hand; and men shall eat of the precious fruits of God.

26. They shall eat manna from Heaven; and shall drink of the river of Salem.

27. The Lord maketh all things new: he taketh away the Letter to establish the Spirit.

28. Then spakest thou with veiled face, in parable and dark saying: for the time of Figs was not yet.

29. And they who came unto the Tree of Life, sought fruit thereon and found it not.

30. And from thenceforth until now, hath no man eaten of the fruit of that Tree.

31. But now is the Gospel of Interpretation come and the Kingdom of the Mother of God.

32. Evoi, Iacchos, Lord of the Body: who are crowned with the Vine and with the Fig.

33. For as the Fig containeth many perfect fruits in itself; so the House of Man containeth many spirits.

34. Within thee, O Man, is the Universe: the Thrones of all the Gods are in thy Temple.

35. I have said unto men, Ye are Gods: ye are all in the image of the Most High.

36. No man can know God unless he first understands himself.

37. God is nothing that man is not.

38. What Man is, that God is likewise.

39. As God is at the heart of the other world, so also is God at the heart of the world within thee.

40. When the God within thee shall be wholly united to the God without, then shalt thou be one with the Most High.

41. Thy Will shall be God's Will, and the Son shall be as the Father.

42. Thou art ruler of a world, O Man: thy name is Legion; thou hast many under thee.

43. Thou sayest to this one, Go, and he goeth: and to another, Come, and he cometh; and to another, Do this, and he doeth it.

44. What thou knowest is told thee from Within, what thou workest is worked from Within.

45. When thou prayest, thou invokest the God within thee; and from the God within thee thou receivest thy good things.

46. Thy manifestations are inward; and the spirits which speak unto thee are of thine own kingdom.

47. And the spirit which is greatest in thy kingdom, the same is thy Master and thy Lord.

48. Let thy Master be the Christ of God, whose Father is the Lord Iacchos.

49. And Christ shall be thy lover and the saviour of thy body: yea he shall be thy Lord God, and thou shalt adore him.

50. But if thou wilt not, then a stronger than thou shall bind thee, and spoil thy house and thy goods.

51. An uncleanly temple shalt thou be; the hold of all manner of strife and evil beasts.

52. For a man's foes are of his own household.

53. But scourge thou thence the money-changers and the merchants; lest the House of thy Prayer become unto thee a den of thieves.

54. Evoi, Father Iacchos: Lord of the Thyrsos and of the Pine-Cone.

55. As are the involutions of the leaves of the Cone, so is the spiral of Generation—the progress and passing through of the Soul.

56. From the lower to the higher; from the coarse to the fine; from the base to the apex.

57. From the outer to the inner; yea from the dust of the ground to the Throne of the Most High.

58. Evoi, Io Nysae: God of the Garden and of the Tree bearing fruit.

59. The dry land is thine, and all the beauty of earth; the vineyard, the garland, and the valleys of corn.

60. The forests, the secrets of the springs, the hidden wells, and the treasures of the caverns.

61. The harvest, the dance, and the festival; the snows of winter, and the icy winds of death.

62. Yea, Lord Iacchos; who girdest destruction with promise, and graffest comeliness upon ruin.

63. As the green Ivy covereth the blasted tree, and the waste places of earth where no grass groweth.

64. So thy touch giveth life and hope and meaning to decay.

65. Whoso understandeth thy mysteries, O Lord of the Ivy, hath overcome Death and the fear thereof.

66. Evoi, Father Iacchos, Lord God of Egypt; initiate thy servants in the halls of thy Temple.

67. Upon whose walls are the forms of every creature: of every beast of the earth, and of every fowl of the air.

68. The lynx, and the lion, and the bull: the ibis and the serpent: the scorpion and every flying thing.

69. And the columns thereof are human shapes; having the heads of eagles and the hoofs of the ox.

70. All these are of thy kingdom, they are the chambers of ordeal, and the houses of the initiation of the Soul.

71. For the Soul passeth from form to form; and the mansions of her pilgrimage are manifold.

72. Thou callest her from the deep, and from the secret places of the earth; from the dust of the ground, and from the herb of the field.

73. Thou coverest her nakedness with an apron of Fig leaves: thou clothest her with the skins of beasts.

74. Thou art from of old, O Soul of Man; yea, thou art from the everlasting.

75. Thou puttest off thy bodies as raiment; and as vesture dost thou fold them up.

76. They perish, but thou remainest: the wind rendeth and scattereth them; and the place of them shall no more be known.

77. For the Wind is the Spirit of God in Man, which bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh nor whither it shall go.

78. Even so is the Spirit of Man, which cometh from afar off and tarrieth not, but passeth away to the place thou knowest not.

79. Evoi, Iacchos, Lord of the Sphinx, who linkest the lowest to the highest; the loins of the wild beast to the head and breast of the woman.

80. Thou holdest the Chalice of the Divination: all the forms of Nature are reflected therein.

81. Thou turnest man to destruction: then thou sayest, Come again, ye children of my hand.

82. Yea, blessed and holy art thou, O Master of Earth: Lord of the Cross and the Tree of Salvation.

83. Vine of God, whose Blood redeemeth: Bread of Heaven broken on the Altar of Death.

84. There is Corn in Egypt: go thou down into her, O my Soul with joy.

85. For in the kingdom of the Body, thou shalt eat the Bread of Thine Initiation.

86. But beware lest thou become subject to the Flesh, and a bond-slave in the land of thy sojourn.

87. Serve not the idols of Egypt; and let not the Senses be thy taskmasters.

88. For they will bow thy neck to their yoke; they will bitterly oppress the Israel of God.

89. An evil time shall come upon thee; and the Lord shall smite Egypt with plagues for thy sake.

90. Thy body shall be broken on the wheel of God; thy flesh shall see trouble and the worm.

91. Thy house shall be smitten with grievous plagues; blood and pestilence and great darkness: fire shall devour thy goods; and thou shalt be a prey to the locust and creeping thing.

92. Thy glory shall be brought down to the dust; hail and storm shall smite thine harvest: yea, thy beloved and thy first born shall the hand of the Lord destroy.

93. Until the Body let the Soul go free; that she may serve the Lord God.

94. Arise in the night, O Soul, and fly, lest thou be consumed in Egypt.

95. The Angel of the Understanding shall know thee for his Elect, if thou offer unto God a reasonable faith.

96. Savour thy Reason with Learning, with Labour, and with Obedience.

97. Let the Rod of thy Desire be in thy right hand: put the Sandals of Hermes on thy feet; and gird thy loins with Strength.

98. Then shalt thou pass through the Waters of cleansing: which is the First Death in the Body.

99. The Waters shall be a wall unto thee on thy right hand and on thy left.

100. And Hermes the Redeemer, shall go before thee: for he is thy cloud of Darkness by Day, and thy Pillar of Fire by Night.

101. All the horsemen of Egypt and the chariots thereof; her princes, her counsellors, and her mighty men.

102. These shall pursue thee, O Soul, that fliest; and shall seek to bring thee back into bondage.

103. Fly for thy life: fear not the Deep: stretch out thy Rod over the Sea; and life thy Desire unto God.

104. Thou hast learnt Wisdom in Egypt: thou hast spoiled the Egyptians: thou hast carried away their fine gold and their precious things.

105. Thou hast enriched thyself in the Body; but the Body shall not hold thee: neither shall the waters of the Deep swallow thee up.

106. Thou shalt wash thy robes in the Sea of Regeneration: the Blood of Atonement shall redeem thee to God.

107. This is thy Chrism and Anointing, O Soul; this is the First Death; thou art the Israel of the Lord.

108. Who hath redeemed thee from the dominion of the Body; and hath called thee from the grave, and from the house of bondage.

109. Unto the Way of the Cross, and to the Path in the midst of the Wilderness.

110. Where are the adder and the serpent, the mirage and the burning sand.

111. For the feet of the Saint are set in the way of the Desert.

112. But be thou of good courage, and fail thou not: then shall thy raiment endure, and thy sandals shall not wax old upon thee.

113. And thy Desire shall heal thy diseases: it shall bring streams for thee out of the stony rock; it shall lead thee to Paradise.

114. Evoi, Father Iacchos, Jehovah-Nissi: Lord of the Garden and of the Vineyard:

115. Initiator and Lawgiver: God of the Cloud and of the Mount.

116. Evoi. Father Iacchos; out of Egypt hast thou called thy Son.

VII.

THE HYMN OF APHRODITE

I am the Dawn, Daughter of Heaven and of the Deep: the sea-mist covers my beauty with a veil of tremulous light.

2. I am Aphrodite, the sister of Phoibos, opener of Heaven's gates, the beginning of Wisdom, the herald of the Perfect Day.

3. Long had darkness covered the deep: the Soul of all things slumbered: the valleys were filled with shadows: only the mountains and the stars held commune together.

4. There was no light on the ways of the earth: the rolling world moved outward on her axe: gloom and mystery shrouded the faces of the Gods.

5. Then from out the Deep I arose, dispeller of Night: the firmament of heaven kindled with joy beholding me.

6. The secrets of the waters were revealed: the eyes of Zeus looked down into the heart thereof.

7. Ruddy as wine were the depths: the raiment of Earth was transfigured as one arising from the dead she arose, full of favor and grace.

8. Of God and the Soul is Love born: in the silence of twilight; in the mystery of sleep.

9. In the fourth dimension of space; in the womb of the heavenly Principle; in the heart of the Man of God; there is Love enshrined.

10. Yea, I am before all things: Desire is born of

me: I impel the springs of Life inward unto God: by me the earth and heavens are drawn together.

11. But I am hidden until the time of the Day's appearing: I lie beneath the waters of the sea, in the deeps of the Soul: the bird of night seeth me not, the herds in the valleys, nor the wild goat in the cleft of the hill.

12. As fishes of the sea am I covered: I am secret and veiled from sight as the children of the deep.

13. That which is occult hath the Fish for a symbol; for the fish is hidden in darkness and silence: he knoweth the secret places of the earth and the springs of the hollow sea.

14. Even so Love reacheth to the uttermost: so find I the secrets of all things; having my beginning and my end in the Wisdom of God.

15. The spirit of Counsel is begotten in the Soul; even as the fish in the bosom of the waters.

16. From the sanctuary of the Deep Love ariseth: Salvation is of the sea.

17. I am the Crown of manifold births and deaths: I am the Interpreter of mysteries and the Enlightener of Souls.

18. In the elements of the Body is Love imprisoned; lying asleep in the caves of Iacchos; in the crib of the oxen of Demeter.

19. But when the Day-star of the soul ariseth over the earth, then is the Epiphany of Love.

20. Therefore until the labour of the Third Day be fulfilled, the light of Love is unmanifest.

21. Then shall I unlock the gates of Dawn; and the glory of God shall ascend before the eyes of men.

22. The secret of the angel Anael is at the heart of

the world: the Song of God is the sound of the stars in their courses.

23. O Love thou art the latent heat of the earth; the strength of the wine; the joy of the orchard and the corn-field: thou art the Spirit of song and laughter and of the desire of Life!

24. By thee O Goddess, pure-eyed and golden, the Sun and the Moon are revealed: Love is the Counsellor of Heaven.

25. Cloud and vapour melt before thee: thou unveilest to earth the Rulers of the immeasurable skies.

26. Thou makest all things luminous: thou discoverest all deeps.

27. From the womb of the sea to the heights of heaven; from the shadowy Abyss to the Throne of the Lord.

28. Thy Beloved is as a Ring-dove, wearing the ensign of the Spirit, and knowing the secrets thereof.

29. Fly, fly, O Dove; the time of Spring cometh: in the far east the Dawn ariseth: she hath a message for thee to bear from earth to heaven!

VIII.

HYMN TO HERMES

As a moving light between heaven and earth; as a white cloud assuming many shapes.

2. He descends and rises, he guides and illumines, he transmutes himself from small to great, from bright to shadowy, from the opaque image to the diaphanous mist.

3. Star of the East conducting the Magi: cloud from whose midst the holy voice speaketh: by day a pillar of vapour, by night a shining flame.

4. I behold thee, Son of God, slayer of Argus, arch-

angel, who bearest the rod of knowledge, by which all things in heaven or on earth are measured.

5. Double serpents entwine it, because as serpents they must be wise who desire God.

6. And upon thy feet are living wings, bearing thee fearless through space and over the abyss of darkness; because they must be without dread to dare the void and the deep, who desire to attain and to achieve.

7. Upon thy side thou wearest a sword of a single stone, two-edged, whose temper resisteth all things.

8. For they who would slay or save must be armed with a strong and perfect will, defying and penetrating with no uncertain force.

9. This is Herpe, the sword which destroyeth demons;

10. Except thou bind it upon thy thigh thou shalt be overborne, and blades of mortal making shall prevail against thee.

11. Nor is this all thine equipment, Son of God; the covering of darkness is upon thine head, and none is able to strike thee.

12. This is the magic hat, brought from Hades, the region of silence, where they are who speak not.

13. He who bears the world on his shoulders shall give it to thee, lest the world fall on thee, and thou be ground into powder.

14. For he who has perfect wisdom and knowledge, he whose steps are without fear, and whose will is single and all pervading.

15. Even he must know also how to keep the divine secret, and not to expose the holy mysteries of God to the senses of the wicked.

16. Keep a bridle upon thy lips, and cover thy head in the day of battle.

17. These are the four excellent things,—the rod, the wings, the sword and the hat.

18. Knowledge, which thou must gain with labour: the spirit of holy boldness, which cometh by faith in God; a mighty will and a complete discretion.

19. He who discloses the holy mysteries is lost.

20. Go thy way in silence and see thou tell no man.

[END OF PART ONE.]

INTRODUCTION TO PART TWO.

In the following chapters I have adopted the simplest style compatible with accuracy to enable the student to successfully erect and read a horoscope. The rules given are proven, and are used today by the best scientists in horoscopy. To the beginner I would advise a careful study of the rudiments and thorough mastery of same before any comprehensive reading is attempted.

The correct judgment of a figure comes only by practice, and too much time cannot be given to this part of the study.

The Tables in appendix are ready for use, so that the student needs no other book to immediately commence study. This is not the case with most other text books on horoscopy. Do not dismiss the study as being exploded, foolish or vague. That is the attitude of the little mind. Once the study is fairly mastered you will have an immense satisfaction in knowing there is a scientific basis of prophecy and a guide to place one's self in tune with the moral and ethical order of this Divine world.

COULSON TURNBULL.

PART TWO

CHAPTER XIII.

The Nature of Signs, Houses and Professions

The twelve zodiacal signs are :

- | | | |
|---------------|------------------|--------------|
| ♈ Aries..... | Opposite to..... | ♎ Libra |
| ♉ Taurus..... | Opposite to..... | ♏ Scorpio |
| ♊ Gemini..... | Opposite to..... | ♐ Sagitarius |
| ♋ Cancer..... | Opposite to..... | ♑ Capricorn |
| ♌ Leo..... | Opposite to..... | ♒ Aquarius |
| ♍ Virgo..... | Opposite to..... | ♓ Pisces |

The planets are :

- | | |
|-----------|-----------------|
| ♃ Neptune | ♀ Venus |
| ♅ Uranus | ☿ Mercury |
| ♄ Saturn | ☾ Moon |
| ♃ Jupiter | ♁ Pars Fortuna |
| ♂ Mars | ♁ Dragon's Head |
| ☉ Sun | ♁ Dragon's Tail |

Aspects :

- † V Semi-sextile, or 30° distant.
 - ∟ Semi-square, or 45° distant.
 † * Sextile, or 60° distant.
 † Q Quintile, or 72° distant.
 - □ Square, or 90° distant.
 † △ Trine, or 120° distant.
 - ♂ Opposition, or 180° distant.
 V * Q △ are good.
 ∟ □ ♂ are evil.

Par. Parallel, or same distance north or south of the Equator, and is equal to a ♂. Malefics are when ♄ ♃ ♂ conjoin each other or with the benefics ☉ ☽ ♃ ♀ ♀

♃ Conjunction when planets are conjoined or within 5° of each other.

Asc. Ascendant, the eastern angle.

M. C. Mid-heaven.

Horoscope. A figure of the Heavens for any given time.

P. Progressive to indicate the place of a planet by direction after birth.

R Radix, denoting the place of a planet at birth, also retrograde.

Parts of the body ruled by the twelve signs :

- | | |
|---|----------------------|
| ♈ Head and face. | ♏ Bowels and belly |
| ♁ Neck and throat, gustatory and salivary glands. | ♌ Reins and loins. |
| ♊ Arms and shoulders | ♍ Secret members. |
| ♋ Breast and stomach. | ♎ Hips and thighs. |
| ♉ Heart and back blood. | ♏ Knees. |
| | ♌ Calves and ankles. |
| | ♎ Feet and toes. |

MEANING OF THE TWELVE HOUSES

First House signifies personal appearance, life mind and character. It also signifies the nation, its health and general condition.

Second House; riches or poverty, liberty, personal property, the financial condition of the people.

Third House; mind, writings, kindred, short journeys, brethren, neighbors, telegraph, telephones, postal bureau and offices, news.

Fourth House; mother is a male nativity, father in the female natus, inheritance, offspring, schools, teaching, actors, the stage.

5th House; speculation, pleasure, children, social functions, sports, games, offspring, schools, teaching, actors, the stage.

Sixth House; the sign on the house shows parts of body afflicted, nurses, doctors, servants, inferiors, the navy.

Seventh House; marriage partners, law-suits, public enmity, the children of brethren, the death of private enemies, the long journeys of friends, also their religion.

Eighth House; death, legacies, the wealth of the wife or husband, partner of public enemies, the sickness of brethren, nation's mortality.

The Ninth House is the house of long journeys, religion, science, the brethren of the wife, grandchildren, clergy, legal courts, commerce.

The Tenth House is the most important of all, denoting honor, reputation, etc. All planets herein are especially strong. It is the house of father in a male nativity, house of mother in a female horoscope. Ruler of the nation.

The Eleventh House is chiefly the house of friends, religion and long journeys of brethren, the children of partners and public enemies, hopes and wishes, congress or legislature.

The Twelfth House is the house of secret enemies, and Karma hospitals, prisons, morgues, homes for the destitute.

The rulers and exaltations of the planets:

	☿	House of	♂	Exaltation of ☉	Detriment of ♃	♃	♄
♈	♈	"	♀	"	♄	"	♂
♉	♉	"	♁	"	♁	"	♃
♊	♊	"	♄	"	♃	"	♂
♋	♋	"	☉	"	—	"	♁ ♃
♌	♌	"	♁	"	♃	"	♃
♍	♍	"	♀	"	♃	"	☉ ♂
♎	♎	"	♂	"	—	"	♀ ♄
♏	♏	"	♃	"	☉	"	♁
♐	♐	"	♃	"	♂	"	♄
♑	♑	"	♃	"	♁	"	☉
♒	♒	"	♁ ♃	"	♀ ♄	"	♁ ♃

All the planets have their fall or are weak in the signs opposite.

Example: ♂ at home in ♈ falls in ♎; ♀ at home in ♎ falls in ♈ and so on, round the Zodiac. The Lord of a sign is the ruler.

Planets are said to be in mutual reception when in each other's dignities or signs, as ♃ in ♁ and ♄ in ♋. Translation of light is affected by a planet separating from an aspect with one planet, and applying by aspect to another. Thus if ♃ is in 16°, ♄ 18°, ♁ 20°, ♁,

the \mathfrak{D} would be said to be transferring the influence of \mathfrak{h} , to \mathfrak{U} ,—important to remember.

PROFESSIONS AND SIGNIFICATIONS

It is difficult to assign to the planets every trade or profession and significations, we must use our intuition in these cases. We think the following may be accepted in a general sense:

The Sun would denote positions of authority situations in the government service, goldsmiths, money changers, business connected with precious metals, judges.

The Moon would denote trades in connection with the populace, general dealers, dry goods, dressmakers, stores, markets, spirit mediums.

Mercury signifies all businesses or professions connected with pens and paper, and as he rules the tongue, linguists, orators, clerks, lecturers, lawyers, accountants and such like occupations.

Venus would signify occupations affecting pleasure, florists, artists, musicians, and in a sense the business assigned to the Moon could be referred to Venus, also botanists, love.

Mars affects trades connected with fire and cutting implements, soldiers, dentists, surgeons, blacksmiths, engineers, and all trades and professions connected with cutting machinery.

Jupiter signifies churchmen, merchants, and also affects occupation of a solar nature.

Saturn denotes earthy occupations, such as farmers, miners, brickmakers, and business carried on underground.

Uranus may signify uncommon occupations, electricians, mesmerists, telegraphists, and those whose occupation is connected with electricity and magnetism, photographers, phrenologists, astrologers, and similar business.

There is another point that attention must be drawn to, and that is the sign such planet is in; take Mars for instance: If in Aries (a fiery sign) he is the strongest planet in the figure, an occupation connected with fire would be denoted, such as a blacksmith, iron founder, etc., but if in Taurus (an earthy sign), an agricultural implement maker, or a mining engineer, etc., hence it will be seen how difficult it is to hit upon the exact business or profession suited to the native.

The sign on the midheaven, and the ruler thereof is to be specially noted, but if such planet is afflicted heavily, notice the strongest planet in the map, especially if it has but little affliction. It is very difficult to define this as the testimonies are generally very conflicting, hence use extreme care in giving judgment on the point.

The natures of the zodiacal signs are:

Fiery—♄ ♃ ♅
 Earthy—♄ ♃ ♅
 Airy—♄ ♃ ♅
 Watery—♄ ♃ ♅
 Fruitful—♄ ♃ ♅
 Scientific—♄ ♃ ♅
 Double bodied—♄ ♃ ♅
 Barren—♄ ♃ ♅

The Inspirational signs are fiery.

The Airy signs are intellectual and cogitative.

Watery signs are psychic, and emotional.

Earthy signs are hard and worldly.

Cardinal signs are—♈ ♉ ♊ ♋

Fixed signs are—♌ ♍ ♎ ♏

Common signs are—♐ ♑ ♒ ♓

The Positive signs are—♈ ♌ ♍ ♏

The Balance signs are—♌ ♍ ♎ ♏

The Negative signs are—♐ ♑ ♒ ♓

The Vital signs are—♈ ♌ ♐ ♒

The signs moderately strong are ♌ ♍ ♎ ♏ ♐ ♑ ♒ ♓ while ♈ ♉ ♊ and ♋ are weakest.

The signs ♈ ♉ ♊ ♋ give active, energetic, and persevering persons, organizers and busy workers.

The fixed signs ♌ ♍ ♎ ♏ plain, unbending, dogmatic, patient and steadfast temperaments.

The common signs give changeful, subtle natures, lots of initiative, volatile, acute, and sensitive, according to elemental nature, fire, earth, air, or water. These temperaments are truest when occupying the 3rd or 9th houses.

CHAPTER XIV.

Description of the Signs and their Decans When Ascending At Birth

Aries. Persons born when this sign is rising in the eastern skies are of middle stature; spare and strong body; rather above average height; long face; eyebrows bushy; hair coarse; sallow or ruddy complexion; hair light or red; quick sight.

Disposition: Bold, ambitious, frank, changeable yet worthy; ingenious; determined and well informed. The signs vary according to decan and degree ascending.

1st Decan 1° to 10° —Ruled by Mars gives great firmness and an indifference to obstacles; a proud, independent and venturesome nature.

2nd. 11° — 20° —Ruled by Sun gives great nobility of spirit; authority and power; strength and justice; haughty and commanding.

3rd. 21° — 30° —Ruled by Venus gives a sweeter temper, more gentleness and a more yielding mind. The martial character of Aries is softened in this decan.

Taurus. When Taurus ascends it gives a middle stature, rather thickset body with a broad forehead; neck thick; nose big and mouth wide; generally dark hair; the shoulders are broad.

Disposition: Slow in movement and in anger, yet when aroused very violent; inclination to melancholy; laborious and patient; proud and often conceited.

1st Decan. 1° — 10° —Ruled over by Mercury gives discontent and an inclination to physical ease; the mental

aspect is much improved in this decan giving aptitude in the pursuit of science, mathematics and law.

2nd. 11°—20°—Ruled by Moon gives a hopeful and a happy disposition; mental vivacity and a better imagination; inclines to eloquence.

3rd. 21°—30°—Ruled by Saturn. This decan is unfavorable for Saturn thwarts many enterprises and brings the native often into the position of a servant or menial; native should cultivate an unselfish spirit or poverty and sorrow are sure to follow.

Gemini. This sign gives a tall straight body; hazel eyes light or dark according to position of Sun; quick sight; movements, walk and speech.

Disposition: Good understanding, scientific, intellectual, nervous, and restless; ambitious of fame with true insight of the characteristics of others.

1st Decan. 1°—10°—Ruled by Jupiter. This decan is the weakest part of the sign; the nature is restless with a tendency to think too much of one's self; danger of reverses.

2nd—11°—20°—Ruled by Mars gives boldness of intellect, strategy; impracticable with a fondness for discussion. Need of a calmer temperament.

3rd. 21°—30°—Ruled by Sun. The mind is subtle, with a fine discernment, and with an ability to study abstract and occult science.

Cancer. This sign ascending gives a shorter body; round pale face, with a delicate complexion; eyes blue or grey and small, weak body.

Disposition: Sensitive, highly imaginative with dramatic power; prudent and friendly; timid and inoffensive with often sudden change of will.

1st Decan. 1° — 10° —Ruled by Venus; much wit and vivacity of spirit; fondness of social intercourse; sympathetic and somewhat indolent.

2nd. 11° — 20° —Ruled by Mercury. Quick speech, changeable and uncertain, a love of the drama and of art, Very bad habits if Mercury in this decan is afflicted by Mars or Saturn.

3rd. 21° — 30° —Ruled by Moon is exalted here. Forceful and austere and inflexible character, inclined to rashness and often to travel.

Leo arising gives full body, good proportions; prominent full eyes which are large and grey; well set and round head; complexion ruddy.

Disposition: A kind, generous spirit; ambitious and noble; active and determined with self confidence; sometimes inclined to haughtiness.

1st Decan. 1° — 10° —Ruled by Saturn. This gives a strong animal spirit often uncontrolled, with strong passions and inclined to physical force and prowess.

2nd. 11° — 20° —Ruled by Jupiter more artistic part of sign with ability in architecture, sculpture and the liberal arts; dogmatic and stubborn.

3rd. 21° — 30° —Ruled by Mars, warlike nature in just and honorable causes; boldness, contempt of danger; the general of an army; an inflexible, unyielding nature.

Virgo ascending gives a slender body; sometimes dark and again ruddy countenance; quick and active walk, but not a well proportioned body.

Disposition: Fond of study and learning; witty and ingenious; generally a person of graceful speech.

1st Decan. 1° — 10° —Ruled by the Sun gives artistic ability and an artistic mind.

2nd. 11° — 20° —Ruled by Venus. A fine orderly nature, with an active imagination; prudent, chaste and sober in behavior; the monk or nun.

3rd. 21° — 30° —Ruled by Mercury. Gives a highly speculative, philosophical and inventive mind; destructive and constructive; a strong leaning towards literature and books; intuitive.

Libra arising gives a well formed, beautiful body, slender, straight, and tall; fine skin; dark or blue eyes; hair light or jet black.

Disposition: Courteous and obliging; sweet tempered, just, fondness for the opposite sex for good or ill according to planetary aspects.

1st Decan. 1° — 10° —Ruled by Moon. Gives mediumistic ability; eloquence and discretion, prudence and uprightness.

2nd. 11° — 20° —Ruled by Saturn. Gives wide knowledge; much intuition and a lover of harmony and a quiet life. Inclines to nervous troubles and a spirit of argument.

3rd. 21° — 30° —Ruled by Jupiter. A flexible, light nature with a tendency to weak sympathies and frivolity.

Scorpio arising gives well set, thick body, strong and intrepid; lack of brotherly love, and will resort to questionable methods to gain one's ends.

1st Decan. 1° — 10° —Ruled by Mars; gives courage and ambition, but many struggles on account of treachery; inclined to sarcasm.

2nd. 11° — 20° —Ruled by Sun; helps the native in good judgment and bravery; inclines to study; yet there is a strong love of self and a touchy nature generally.

3rd. 21°—30°—Ruled by Venus. This is unfortunate as Venus has her fall herein; gives strong passions, a powerful will and a love of war.

Sagittarius ascending gives a tall, well formed person with body of good proportions; long and big nose; clear fine eyes; face rather long but the countenance is open and clear.

Disposition: Good hearted, fond of sports; frank, active and generous; prophetic and of good character generally.

1st Decan. 1°—10°—Ruled by Mercury; gives diplomacy and cunning; cautiousness and arrogance.

2nd. 11°—20°—Ruled over by Moon; gives the mimic, actor, and a changeable nature, with some ability in science aided by impressions.

3rd. 21°—30°—Ruled by Saturn; combative, cunning; sometimes violence with obstinacy.

Capricorn ascending gives short stature; thin beard and hair; pale face and rather an ungainly walk.

Disposition: Liable to change suddenly; capricious; inclined to selfishness and want of foresight; subtle in action and speech.

1st Decan. 1°—10°—Ruled by Jupiter; gives honor and sincerity and betters the nature a little.

2nd. 11°—20°—Ruled by Mars; gives ingenuity, prudence and determination.

3rd. 21°—30°—Ruled by Sun; gives timidity; the trifler; the doubter; the pessimist.

Aquarius ascending gives a well set middle stature; face long and handsome with dark eyes and flaxen hair.

Disposition: Humane and kind hearted; patient and

just with even temper. There is a strong leaning to the pursuit of science and art.

1st Decan. 1° — 10° —Ruled by Venus; gives anxious mind; timid spirit and love of a calm life.

2nd. 11° — 20° —Ruled by Mercury; gives a serious and deeper nature; inclined to the study of the occult; mind penetrating and brilliant; the writer.

3rd. 21° — 30° —Ruled by Moon; suspicious and repining nature; fretfulness; a peculiar imagination.

Pisces when ascending gives a short, thick stature, inclined to corpulence; dull complexion, light or dark hair; the sign favors the masculine sex in appearance rather than the feminine.

Disposition: A lover of ease and luxury; loving, though sometimes sensuous.

1st Decan. 1° — 10° —Ruled by Saturn; gives ambition and some boldness, and often deceit.

2nd. 11° — 20° —Ruled by Jupiter; gives fondness of pleasure, followed by discontent.

3rd. 21° — 30° —Ruled by Mars. This is the most difficult part of the Zodiac to be born under and is eminently spiritual, or paradoxically the reverse, which would bring about conditions of great confusion and restlessness.

RULE—When the ruler of a decan is ascending or present with the decan, the disposition and qualities of mind are much emphasized, and stand out as very prominent traits of character. The judgments and characterizations are given with sign ascending only. They are modified by the presence of a planet, as will be taught in next chapter.

CHAPTER XV.

Mercury in the Different Houses

Mercury would show in the first house a slender person with a long face, high deep forehead, thin lips, hazel eyes, and taller in the masculine signs, Aries, Gemini, Leo, Libra, Sagitarius, Aquarius, than in the other feminine signs, Taurus, Cancer, Virgo, Scorpio, Capricorn, or Pisces.

In Aries, impressionable, easily agitated; in Taurus most retentive mind, with a fondness for play, luxury, music and fine art; in Gemini clever and inventive powerful mind, and a fondness of science and literature; in Cancer too changeable and restless; memory should be cultivated; in Leo confidence, good judgment and memory, with a strong independent spirit; in Virgo, good intellect, clear perception and inclination to the deeper studies of life; in Libra, a just, able and artistic mind; in Scorpio boldness, cunning, evasion and strategy; in Sagitarius, need to curb the tongue, impatient, quick, diplomatic, if it aspects well, and generally just; in Capricorn, too materially inclined with a tendency to selfishness and cunning; in Aquarius, observation, penetration, a love of learning, stability of mind, deeply scientific; in Pisces, good speech, finesse, an active mind though not always truthful.

Mercury in Second House gives the writer, or one engaged in clerical occupation; unstable position.

In Third House, many short journeys if in a movable sign (Aries, Cancer, Libra, or Capricorn.) Tendency to literature and writing, concentration of thought in Taurus, Virgo or Aquarius.

In Fourth House, improves the mind; restless; gives

an unstable home, benefits from parents. End of life studious.

In Fifth House, makes a teacher, success in mercantile pursuits of a speculative order. A good correspondent seeking glory. Often kills offspring. See if sign be harmonious to nature of Taurus, then we have bright and intelligent children.

In the Sixth House, strifes through servants, nervous troubles. Consumption in Sagitarius; weak lungs in Gemini. Many sicknesses if afflicted.

In the Seventh House, not unfruitful of trouble in marriage, many petty opponents in life. The mind is strategic, if well aspected by Mars, afflicted here he is unfortunate.

In the Eighth House, unexpected benefits through deaths of others, if badly aspected, danger of accident through travel bringing about death.

In the Ninth House. Long journeys often of a secret nature. A fondness for the occult and psychic; impressions and intuitions in the fiery signs.

In the Tenth House. Success, but not lasting as a general thing. Supremacy through the mercurial professions.

In the Twelfth House. Disagreeable experiences through gossip; gives a ready expression and quick repartee. Secret enemies, and Karmic limitations. The orator in Gemini, Leo, Virgo and Sagitarius.

Great care should be used in observing the sign on the house, its quality, and if favorable to the planet therein. A bad aspect from any planet to Mercury will make him evil and nullify for the time being his general good. This is true of all the planets. Mercury often assimilates with

the planet in aspect good or bad, and particularly the one in conjunction.

When Mercury is in good aspect to the Moon, especially in airy or watery signs, good intuition, a ready acquirement of language, impressive speech, when badly aspected by Moon, a poor logician, and a lack of good faith. His best houses are the 1st, 3rd, 9th and 12th.

In this last house the astral body is quickened in activity, aiding the psychical faculties.

We will now consider the further meaning of Mercury when modified by the good or evil aspects of the other planets as the foregoing interpretations of Mercury are, when he occupies a house alone. (In all cases the good aspects are semi-sextile, sextile, trine and conjunction, the latter only as mentioned before. The evil aspects are semi-square, square, opposition and the conjunction or parallel.)

Mercury in good aspect to Moon quickens the intellectual abilities; gives quick wit and reparties and ready language and a true imagination. Mercury in bad aspect to Moon gives gossip, backbiting, and a lack of good faith generally; gives ungainly movements and lack of culture.

Mercury in good aspect with Venus gives talent in music, poetry and generally a healthy, merry mind.

Mercury in bad aspect with Venus slovenly and careless speech.

Mercury in good aspect with Mars; quick mind, bright mental qualities; keen wit; good strategy; the mathematician, scholar and analyst.

Mercury in evil aspect to Mars; the liar, thief, cruel and foolhardy; ambitious and easily offended.

Mercury in good aspect to Jupiter, good judgment, just and faithful.

Mercury in bad aspect to Jupiter sees things in a false light; injures himself and his success through false judgment.

Mercury in good aspect to Saturn; gives stability of character; cautious speech; good judgment; fond of the deeper studies; the philosopher and teacher.

Mercury in bad aspect to Saturn; gives sarcastic speech; deceit, distrust, malice and sometimes secret bad habits. The native seldom sees good in another.

Mercury in good aspect to Uranus gives a keen, subtle and inspired mind with a fondness for occult and mystical science.

Mercury in evil aspect to Uranus; peculiar nervousness; sharp, cutting speech.

Mercury in good aspect to Sun gives ambition and a ready mind which is capable in many things.

Mercury in evil aspect to Sun somewhat changeable, talkative and foolish-minded; wrong ideas of life.

CHAPTER XVI.

Moon in the Different Houses

Moon ascending or in the First House inclines to timidity; change, romance, and restlessness; good perception generally, fortunate in life if well aspected. She is always susceptible to the other planets, particularly on the increase of light, and applying thereto.

Moon in Aries; powerful imagination, full of fancies; active and ambitious; variable stature, fair complexion.

In Taurus, mental vivacity, gentle and amiable; many good qualities; short stature, inclined to be stout, dark complexion.

In Gemini, ingenious, lacks prudence, fond of travel, disposition somewhat questionable; tall body, well proportioned, and light or dark complexion.

In Cancer, dreamy, poetical, good conscience; lenient to evil doers; great sensitivity; middle stature, round, inclined to stoutness according to size of Moon; fair complexion.

In Leo, poetical, penetrating mind, sometimes a genius, fondness for grandeur and things on large scale; above middle height, strongly built, sanguine complexion.

In Virgo, peculiarity, eccentricity, much intuition; powers of divination; if badly aspected then miserly, selfish, and grasping. This is a bad sign in which to have the Moon afflicted; tall, slender body, indifferent complexion.

In Libra good conscience, amiable face, full of imaginations and rich in new ideas, when badly aspected, pleasure loving and lazy.

In Scorpio, Moon here falls; dull and somewhat conceited, and if badly aspected by Mars or Saturn, then very

unfortunate; and much need of regeneration; middle stature; sallow, indifferently built, with dark hair.

In Sagitarius, indifferent, little activity, mutable, now hasty, again very just; fairly well endowed mind; taller body, light features, fair complexion.

In Capricorn, too melancholy, and sometimes very hypocritical, and unscrupulous, trouble with eyes; need of energetic action and increase of will; small stature, thin body, dull complexion, dark hair, often awkward walk.

In Aquarius, fretful, melancholy imagination; if well aspected by Dragon's Head, visions; fantastic tastes, courteous; ingenious; kind and inoffensive; body above the medium height, fair complexion, light or brown hair.

In Pisces, dreamy, phlegmatic, danger of sensuous mind, if afflicted by Venus or Saturn; fruitful imagination, indolent; low, round stature, round pale features, full chin.

Moon in the Second House, pecuniary success, but not so much so if in Scorpio or Capricorn; many changes in occupation.

Moon in Third House, many little journeys, mind inclined to study, befriended by relatives.

Moon in the Fourth House, many changes of residence, particularly if in Aries, Libra or Capricorn, unexpected gains and fortunate in home matters.

Moon in Fifth, often a large family if in watery signs, fond of amusements, good mimic. If Venus, Mars or Saturn afflict, then much trouble, sickness and death amongst the children.

Moon in Sixth, troublesome health in parts of body, signified by sign on cusp of this house, if Mercury afflict,

weak and deluded imaginations. Let the mental currents ever become steadied when Moon is in Sixth House.

Moon in Seventh, happy marriage, tends to success with the public.

Moon in Eighth, gains through partnerships. Unexpected death if afflicted by Mars, Saturn or Uranus.

Moon in Ninth, long journeys, especially if in Aries, Cancer, Libra or Capricorn and well aspected. Native is very psychic if Moon is in Gemini, Cancer, Libra or Pisces.

Moon in Tenth, success in life if well aspected, very seldom long depressed in business unless very badly aspected and then more by Saturn than any other planet.

Moon in Eleventh; many friends, and good assistance from same, especially if in feminine signs Taurus, Cancer, Virgo, Scorpio, Capricorn, Pisces.

Moon in Twelfth, tends to success in life. See which house is under direct rule of Moon or the House with Cancer on the cusp, then if Moon is afflicted, much undoing secretly.

The student should remember the Moon is always susceptible to the planets that aspect her.

Moon in good aspect to Venus gives much tenderness and love; neatness in dress; poetry of motion, it aids success.

Moon in bad aspect with Venus, careless habits in dress and gait; ill-health periodically, both by transit and direction when Moon is ruler of First or Sixth; some extravagance in money affairs and danger of excessive drinking when in watery signs.

Moon in good aspect to Mars, gives courage, firmness and tends to success.

Moon in bad aspect to Mars; false imagination; in-

discreet and careless in action; errors through association with opposite sex, male or female.

Moon in good aspect with Jupiter, increases fortune and prosperity; gives good health.

Moon in bad aspect with Jupiter gives ill health and periodic losses in substance often through excessive generosity.

Moon in good aspect with Saturn, gives much patience, care, and industry, followed by good success in general business affairs.

Moon in bad aspect with Saturn is very evil for the square, conjunction and opposition remain the same pretty nearly throughout life, Saturn by transit and Moon by direction. This gives about every seven years ill health; loss of substance; melancholy and sickness or death of relatives according to house and strength of Moon and Saturn.

Moon in good aspect to Uranus, gives sudden gains; very intuitional mind; a vivid imagination; aiding the native through his impressions which are true and strong; some romance and much travel.

Moon in bad aspect to Uranus, gives restlessness and much change in life; does not improve the moral nature.

Moon in bad aspect with Sun, gives colds, weakens the health; makes bad changes with regard to business affairs; this is true particularly on years of directional aspect.

Moon in good aspect to Sun, long life, success and good health.

CHAPTER XVII.

Venus in the Different Houses

Venus ascending in the First House gives a merry, happy disposition, and generally much admired by the opposite sex both for beauty and disposition; native is generous, fond of art, music, and the artistic temperament generally is quite noticeable. The planet Venus does not give a long life, for if ill aspected or weak, habits of life are not good.

In Aries, Venus gives a slender body; lacking prudence, and often strongly influenced by the opposite sex wrongfully.

In Taurus, very loving and pleasing, middle stature.

In Gemini, gentle, sometimes fickle, yet on the whole ready sympathy, with taller body and fair complexion if receiving the light of Sun above the Earth.

In Cancer, very tender and deep sympathy, changeable; short, round body, according to aspect of Moon.

In Leo, too ready to judge, possibly conceited; a false superiority, with strong passions. A taller body and fair complexion.

In Virgo, cultured, artistic, Delsartian; eloquence; middle stature, and not a good complexion generally.

In Libra, amiable, musical, beautiful; tall form and handsome complexion.

In Scorpio, envious, dangerous love relations, subtle; thick set, and rotund, obscure or dark complexion.

In Sagitarius, quickness, fondness of animals and pleasure generally; evenly built and tall body.

In Capricorn, imprudent, sterility oftentimes, fickle unless well aspected by Saturn; low stature, pale complexion.

In Aquarius, affable, effeminate, noble, with timidity; handsome, fair form, above middle stature.

In Pisces, discretion, powerful will, ingenious, inspired, generally short in stature and round.

Venus in Second House, money success through art, but extravagant if badly aspected by Mars or Jupiter. If Saturn badly aspected, then penury.

In Third House, many little journeys, popularity amongst brothers, sisters and relations, a love of mirth, witty—if Mercury well aspected, if Saturn aspected badly then satirical.

In Fourth; happy end to life. Aid from father in female figure, and from mother in a male figure, fondness of the ideal, according to sign and aspect of planets.

In Fifth; love of pleasure, dancing, and society; happy offspring; dutiful or otherwise according to aspect of planets.

In Sixth; unimportant unless afflicted, then a tendency to functional troubles in maternity in a female horoscope, and if Saturn badly aspect Venus suppression of menses, if afflicted by Mars, falling hair; good and faithful servants.

In Seventh; happy marriage, success in partnerships and law if unafflicted, generally what is understood as lucky.

In Eighth; gains by marriage, and through wills.

In Ninth; pleasant and interesting long journeys, inspiration; adoring religious faith; clear and beautiful imaginations.

In Tenth; success and preferment. Success in public life.

In Eleventh; realization of hopes and wishes; many helpful and loving friends.

In Twelfth; secret enemies coming from women. Sorrows through love, and many hindrances in marriage. Destined to disappointment.

Venus in good aspect to Mars; vivacity; artistic faculties; strong and energetic nature; fond of the opposite sex.

Venus in bad aspect with Mars; a tendency to the sensuous; careless in habits, lewdness.

Venus in good aspect to Jupiter; much beloved, and graceful, good and happy marriage.

Venus in bad aspect to Jupiter; proud and extravagant; overdressed; poor taste and judgment in matters artistic.

Venus in good aspect with Saturn; persevering; thrifty; steady and sober behavior.

Venus in bad aspect to Saturn; indicates disappointments in love, marriage and courtship; deceitful and cunning, secret and evil practices sometimes, especially if Moon is in conjunction with either planet.

Venus in good aspect to Uranus; gives musical improvisation; a good actor; highly gifted in art; much romance.

Venus in bad aspect with Uranus; brings sudden trouble in love; peculiar vagaries; disliked by the opposite sex.

Venus in good aspect with the Sun; assists the arts and sciences; making one beloved by the opposite sex.

Venus in bad aspect to Sun; careless living; frivolous, and awkward.

Venus can never be more than a semi-square or about forty-eight degrees from the Sun.

CHAPTER XVIII.

Mars in the Different Houses

Mars in the First House generally describes a medium sized person, with a strong, wiry body, dark, sunburnt complexion, dark eyes, dark or sandy thick hair; heavy eyebrows; a commanding manner; such an one is usually fond of rule, not easily discouraged, independent, and will not be dictated to, or ruled by others.

When Aries ascends, austere, resolute, masterful, with short stature and swarthy complexion.

In Taurus; sudden and uncontrolled temper, if badly aspected, polished air and manner, not always reliable, medium height, inclined to corpulence.

In Gemini; ingenious, strategic; mental acuteness; prudence and cunning; taller stature, and fair complexion.

In Cancer; inclined to hastiness, ill-disposed, lacks perseverance and so fails in purpose; weak eyes, if afflicted by Sun or Moon; low stature, ill proportioned and pale complexion.

In Leo, military supremacy, forceful character, generous and at the same time severe; robust, well and strongly built.

In Virgo, somewhat deceitful; vigorous struggles in life; scientific mind, according to aspect; medium height; indifferent complexion, evenly built.

In Libra, timid, fond of approbation, affable; tall, well-proportioned body, long face, bridge on nose, fair complexion.

In Scorpio, aggressive, warlike, rash, tenacious, yet possessing excellent abilities; in stature thick set; broad features, swarthy complexion.

In Sagitarius, hasty, generous, free, well-disposed, bold and assertive. Tall, light and evenly built body.

In Capricorn, strong will power, penetrating, generous and high-minded, and brave; middle stature, thin body and indifferent complexion.

In Aquarius; martial nature proves hurtful to native, audacity, anger sternly and blindly retained, secret animosity, otherwise generous, free and impulsive; tall, well-made, stout, light complexion.

In Pisces, timid, wily, sudden audacity, passionate, need of restraint; middle stature, inclined to rotundity, and often a pale and sickly complexion.

Mars in Second House, good earning power, free with money, and if badly aspected by Moon, Venus or Jupiter, improvident.

In Third, dangerous travel, quarrel with brothers and sisters and relatives, and indiscretion in correspondence attended by trouble.

In Fourth, trouble in home life and with father and mother. Disputes toward end of life. Often a quick demise.

In Fifth, inclined to gambling, speculation, tendency to dissipate if in Cancer, Scorpio or Pisces and afflicted by Venus or Moon. Need of early training. Death of offspring or trouble from same according to aspect.

In Sixth, if ill-aspected by Sun, Moon or ruler of life, then a tendency to throat, heart and bladder troubles, in Taurus, Leo, and Scorpio, respectively. This comes from anger, jealousy, restlessness. Spiritual poise will always offset the troubles in this house.

In Seventh, troubles in marriage, law and partnerships.

In Eighth, extravagance in money matters of marriage

partner. Trouble through wills. Sudden death through blows, accidents. The soul quickly frees itself from the body, which has become a prison house.

In Ninth, obstinate, despotic and dogmatic in his ideas. Sarcastic, danger or drowning in long journeys if in watery sign and afflicted.

In Tenth, credit fluctuates rapidly now in esteem, then in quarrels with superiors, too dictatorial as a general thing.

In Eleventh, injury through friends. The less friends the better.

In Twelfth, secret enemies if afflicted; if free and exalted in his sign, or in Leo and Sagitarius, then much magnetic and healing power.

Mars in good aspect to Jupiter, gives generosity, courage and good earning power.

Mars in bad aspect to Jupiter, quarrelsome, headstrong, and indiscreet; prodigality.

Mars in good aspect to Saturn, quiet perseverance; steady, firm, and determined.

Mars in bad aspect to Saturn, malice even to murder; the thief; bitter temper and untrustworthy.

Mars in good aspect to Uranus gives great boldness and courage, a good surgeon or dentist.

Mars in bad aspect to Uranus gives sudden impulse and daring from which the native suffers.

Mars in good aspect to Sun assists the bodily strength; gives success and promotion; inclines to generosity and good nature. The native is very magnetic.

Mars in bad aspect to Sun gives quick anger; impetuosity, great bodily strength; turbulent and touchy.

CHAPTER XIX.

Jupiter in the Different Houses

Jupiter in First House describes a person of good size, with a good complexion, good teeth, clear, open eye, full forehead, chestnut hair, sometimes bald if afflicted by Venus or Mars; a free and open manner.

Jupiter in First House with Aries ascending, prudent, courteous, firm, self-sacrificing, a person of education; medium height, and good complexion.

In Taurus, generous, just, sincere, medium height, thick set, and somewhat dark.

In Gemini, scientific, diplomacy, too self-satisfied, psychic, studious, tall, well-built and attractive, if native be dark, then weak chested.

In Cancer, kindhearted and very sympathetic; round, plump and less than medium height.

In Leo, wisdom, will power, firm, generous, brave and just; rather tall, well proportioned and ruddy. Heart trouble if badly aspected by Mars.

In Virgo, indifferent disposition, the Jupiterian is here weak, inclined to boast, fullness and conceit; middle stature; not a clear complexion.

In Libra, just, courteous, faithful, an attractive personality; rather tall and handsomely formed, clear and ruddy complexion.

In Scorpio, selfish love, too arrogant; medium height; dark and swarthy complexion; inclined to corpulence.

In Sagitarius, trustworthy, well disposed, noble, just and good, fond of athletic sports and horses; tall and handsomely formed, ruddy complexion.

In Aquarius, liability to laziness and melancholy, followed by fear; middle stature, stout, fair complexion.

In Pisces, ingenious, peaceful, philosopher; fond of study, well disposed; medium height, indifferent complexion; full face; peaceful expression.

Jupiter in Second House gives wealth, and good pecuniary results through occupation. If Venus or Saturn afflict then much modified.

Jupiter in Third. Help from relatives, success in journeys mind noble, and success in correspondence and science.

Jupiter in Fourth, peaceful ending life, and aid from parent, possibly an inheritance of property if well aspected by Saturn or Uranus.

In Fifth, a good teacher and actor if Moon aspects well; dutiful children.

In Sixth, good servants, sickness if badly aspected and if in Virgo liver and bowels; in Gemini consumption; need of moral thinking and action, avoiding boastfulness, self-complacency, and frivolity.

In Seventh, favors happy marriage, success in law, war, and partnerships generally.

In Eighth, gains through partnerships, marriage, and by will unless badly aspected.

In Ninth, a religious mind; good morals; rules the clergy; success in publishing and in lecturing, if well aspected by Mercury.

In Tenth, success in life; popularity, esteem. A most fortunate position; gains through parents.

In Eleventh, well meaning friends, ready to aid and assist; a large realization of hopes and wishes.

In Twelfth, powers of attraction, strong, magnetic body, if well aspected and dignified.

Jupiter in good aspect to Saturn gives steady and permanent gains according to the house the planets are in.

Jupiter in bad aspect to Saturn gives anxiety over money affairs through lawsuits; bad partnerships and dishonorable actions.

Jupiter in good aspect to Uranus gives great and sudden gains in life in peculiar ways.

Jupiter in bad aspect to Uranus, sudden loss of wealth and difficulties through law.

Jupiter in good aspect to Sun gives great success in life, good friends, and a good judgment in the conduct of one's affairs.

Jupiter in bad aspect to the Sun; ill success in life; vainglory and sometimes corrupted blood.

CHAPTER XX.

Saturn in the Different Houses

Saturn in the First House gives ordinarily a person with a lean body; a dull complexion; dark circles around the eyes; thick eyebrows; a full lower lip; poor teeth; a downcast expression, and a slow walk.

When Aries ascends, touchy temper; self confident; difficult to please and often revengeful; medium height; indifferent complexion.

In Taurus, a lover of solitude; not thoroughly trustworthy, and especially if afflicted; short stature; awkwardly formed, dark, sallow complexion.

In Gemini, subtle, ingenious; energy and force of character; not always candid; observing; thin, dark, swarthy complexion, and taller body.

In Cancer, dull, heavy and sottish, cunning, malicious if provoked, yet if religiously inclined then much intelligence; medium height; ill-proportioned body, pale, hollow cheeks.

In Leo, strong will power; judgment good, if badly aspected then boasting, and lacking moral courage; middle stature, raw, big boned.

In Virgo, taste for science and philosophy, grave, penetrating; a fondness for divination and spiritual mysteries, but if badly aspected, cat-like; malicious; middle stature, square figure; swarthy complexion.

In Libra, love of science; argumentative because intuitive; trouble in love; nervous susceptibility; rather tall, evenly formed; fair complexion; light or dark, to aspect of other planets.

In Scorpio, bold and wicked unless very well aspected. Male children should generally be circumcised when Saturn is in this sign; the life should be regenerate; low stature, dark, thick-set, with lowering aspect.

In Sagitarius, courteous; affable, with a desire to please; rather tall, well built, and fair complexion.

In Capricorn, courteous; grave; prudent and melancholy, particularly if Moon afflict; low stature, large boned; dark complexion.

In Aquarius, grave, penetrating, slow in action and speech; shrewd; the natural diplomatist; medium height; well-formed body; dark complexion.

In Pisces, this is an evil sign for Saturn, and not altogether trustworthy, yet possess the highest possibilities if the mind be turned to the good and true; middle stature; indifferently built; dark or pale complexion.

Saturn in Second House, very unfortunate for money matters; gains in lands and real estate transactions.

Saturn in Third, trouble with brethren, neighbors and relatives; pessimistic mind.

Saturn in Fourth, if ill-dignified or badly aspected trouble through a parent and reverses in old age. If well aspected and dignified then success in lands, and help from a parent.

Saturn in Fifth, if afflicted death of offspring, particularly by Moon; loss in speculation; troubles through pleasure.

Saturn in Sixth, much sickness (if the mind dwells in selfish aims), in parts of body shown by sign on the cusp. Losses through servants.

Saturn in Seventh, trouble in law, in marriage and

partnerships, with ill-health of marriage partner if ill aspected by Sun or Moon.

Saturn in Eighth, loss through partnerships, and troubles in wills, etc., unless well dignified and aspected.

Saturn in Ninth, unfortunate in long journeys if afflicted by Sun or Moon; grave mind; suspicious if Mercury afflict; well aspected by Moon, dreams and visions. Gives deep inspiration if aspected well by Uranus and Neptune.

Saturn in Tenth, ill success if badly afflicted, especially by Moon, slow but sure rise if well dignified and aspected. Always watch well the transits of Saturn over the mid-heaven or Tenth House.

Saturn in Eleventh, false friends if ill-aspected, gains through elderly people if well aspected, and a fuller realization of hopes and wishes.

Saturn in Twelfth, very evil, secret and strong Karmic oppositions which undo the native. Mind serious and melancholy. Suicidal thoughts.

Saturn in good aspect to Uranus, improves the money matters when in the Second or Tenth Houses.

Saturn in bad aspect to Uranus brings poverty and a mind of darkened desires.

Saturn in good aspect to the Sun, gives a steady perseverance which eventually brings success.

Saturn in bad aspect to Sun, signifies ill success, and gives ill-health; also dangers from drowning, suffocations, falls and bruises. In a female nativity signifies loss of husband and a second or third marriage if Saturn, Venus and Sun are in common signs.

CHAPTER XXI.

Uranus in the Different Houses

Uranus in the First House sometimes gives a sharp, penetrating look; quickly inspired ready intuition; a dark complexion if near to Saturn or Mercury. He does not alter in appearance the sign ascending. The son of Uranus may be a prince or a pauper, nearly always living in the extremes. Making sudden journeys, romantic travels; the path of life never seems to run in a groove; sensitive; subtle, and receptive; devoted to the occult.

He revels in Gemini, Libra, and Aquarius, yet if badly aspected by Moon in Aquarius often insanity, or a most lugubrious imagination, and again alert and original.

In Second House, intense activity; sudden gains in money with sudden losses.

In Third, brilliant writer; keen mind; inventive and inclined to the occult.

In Fourth unexpected inheritance, yet, if afflicted, an exile from home.

In Fifth, peculiar pleasures; offspring often bears the stamp of genius. If afflicted then very grave errors committed in the pursuit of pleasure; denial of offspring.

In Sixth, sudden illness, often of Karmic nature, insanity; idiocy; madness if afflicted by Moon or Mercury.

In Seventh, well aspected, very ideal marriage, badly aspected then much unhappiness, and divorce. Unexpected public opposition in life from those in authority, and from public corporations.

In Eighth, unexpected gains through wills. Sudden and peculiar death.

In Ninth, long journeys; a brilliant mind, inclined to divination and a study of the mysteries.

In Tenth, changeful career bringing sudden honors; adversely aspected brings bankruptcy and disgrace.

In Eleventh, good friends; peculiar and misunderstood relationships; physical desires and hopes unrealized.

In Twelfth, secret and peculiar oppositions; native is held back in life most mysteriously. Uranus rules very largely Karmic life.

Uranus in good aspect to Sun, signifies unexpected and prominent successes; gains and promotions in government and official circles.

Uranus in bad aspect to Sun, loss of credit, and many entanglements in life.

The Uranian native is generally a lover of metaphysics, theosophy, and antiquarian research. The native is subject to great and sudden changes. It signifies a love of truth and a desire for the new in science, politics and religion.

CHAPTER XXIII.

Neptune

Neptune seems to bear rule over the religious element in man's nature and when in good aspect with Uranus, Moon or Mercury it inclines to mysticism, clairvoyance; and a degraded sort of mediumship, if these planets afflict.

It is acknowledged that it signifies a high-strung, nervous temperament; afflicted it inclines to insanity and fixed ideas, especially in the first house. The nature of the idea can be found by the afflicting planet; if Moon, imagination; Venus the emotional, Mercury the intellectual, and so on. If afflicted in sixth look for various nervous troubles, and in some cases paralysis. Always associate with Neptune the emotional or love nature. It is decidedly a planet to which ordinary mortals do not respond, and so it is generally termed a malefic. Early lines on face are shown in first house. There is an enormous amount of waste of flesh, due to unexalted desires, or a lower will. Yet well aspected by the inferior planets it denotes the genius, one inspired, but badly aspected it requires the native to steady the mind; to avoid psychic inquiries, mediumship, spiritualism, as there is always a danger of obsession, if these questionable practices are indulged in by those under this planet.

As already stated in a previous chapter we know little that is factative concerning Neptune. Re-discovered only in 1846 we can only give approximate descriptions in a few of the rising Zodiacal signs. Neptune in Aries, gives

a tall body, long neck, and light hair, with early lines around the mouth, especially in a female horoscope.

Neptune in Taurus shortens the stature, gives rather a sickly pale face, denoting great care should be exercised in the sex nature.

Neptune in Gemini, gives the same tall nature we can expect in this sign; but it shows a darker Gemini type and so, if desires are low, then consumption often follows.

One noticeable feature is that Neptune gives a longer neck. The neck ruled by Venus and Neptune is the known octave of Venus. When Neptune is in first or third house, you can look for doubt, restlessness, great ambitions, but of an indefinite kind, with a tendency to inquire after the unknown.

Its strongest positions are in the mental houses, first, third, or ninth. I associate it with the will, especially in the twelfth house, or in Pisces. It has been termed a worry planet with fears of the future. In second house depression over money affairs. In third house, many changes; many new ideas; a love of the mysterious.

In fourth house denotes troubles in the later years.

In fifth not good regarding pleasures, a tendency to recklessness.

In sixth house, fears about health, and a strong need of self-discipline should be exercised.

In seventh house governing marriage it denotes a strangeness and lack of devotion, and often divorce especially if ill aspected.

The eighth house governs the mind and desires after death, and this is certainly a good place for this house, as Neptune introduces us to higher circles of knowledge.

In the ninth house look for the curious, and the peculiar

in religious beliefs, although it is a strong factor if unafflicted, and expect illumination and consciousness on higher and in deeper planes.

In the tenth house, it produces doubt of material success, and one should study the things eternal rather than temporal things.

The eleventh house shows uncertainty in the aim and goal of life, uncertainty in wishes and friendships, and unformed and nebulous desires.

The twelfth is an indication of will. It often indicates a secret dread from enemies, known and unknown.

Wherever Neptune is placed it behooves the native to keep a quiet poised mind, especially when Moon, Mercury or Venus transits the radical position, then will develop that newer insight and keen spiritual intuition which is so satisfying to all of us.

CHAPTER XXII.

The Sun in the Different Houses

Sun in First House gives an ambitious, confident person; dignified, arrogant if Mars afflict; magnanimous with much force of character and nobility.

In Aries, impulsive; generous; probity and good morality; very courageous; middle stature, light hair; good deportment.

In Taurus, an observant mind, much knowledge; firm and inflexible; short, thick-set body; broad face and large nose.

In Gemini, good judgment; scientific; mild and good natured; well proportioned, tall body; sanguine complexion.

In Cancer, generous; fond of ease and amusement; short stature; indifferent complexion.

In Leo, commanding, generous and noble, with a love of that which is just and good; taller body; well built; full face, and light or auburn hair.

In Virgo, fondness of knowledge; ingenious; secret understanding; tall above average; good complexion.

In Libra, good conscience, and moral qualities notable; contemplative, aptitude in science; little material profit; medium height, erect figure, and graceful deportment.

In Scorpio, somewhat exaggerated pride; love of self; antagonistic, many changes in life; opinionative; low stature, broad-set; stout, dark or indifferent complexion.

In Sagitarius, noble; high-minded; ardent passions ostentatious; sensitive; tall, well built body; handsome, oval face, and light complexion.

In Capricorn, careful, prudent, discreet, not over generous; low stature; poorly built, and thin body.

In Aquarius, just; well disposed; slow; eccentric; fondness for occult, and scientific studies; a great love for the beautiful; medium height, inclined to be stout; remarkable eyes.

In Pisces, arrogant and haughty; extravagant; very ambitious, and a consequent bitter struggle in life; round body; low stature; tendency to become stout, indifferent complexion.

Sun in Second House, success in money matters and occupation. A tendency to extravagance.

Sun in Third, distinction in local affairs; become a prominent citizen, alderman or mayor; stable in mind; gain through correspondence; mind ingenious.

Sun in Fourth, good end to life; gains through a parent.

Sun in Fifth, gains through speculation and the stage, if Moon aspect well with the ruler of the house; few if any children.

Sun in Sixth, success through faithful servants; troubles through sickness if afflicted according to sign on the house.

Sun in Seventh, gains in law, in war, partnerships; happy marriage if unafflicted; excellent in a feminine horoscope.

Sun in Eighth, gains through marriage, and partnerships, also by wills.

Sun in Ninth, eminent pulpiter; mind religious, and inspired, especially in Aries, Leo, Sagitarius, and then when unafflicted.

Sun in Tenth, business success; much distinction in life and preferment.

Sun in Eleventh, powerful friends; realization of hopes and wishes.

Sun in Twelfth, tends to success in life, although, if badly aspected secret and powerful enemies.

The Sun is very good for business if aspected by Moon, Mercury, Jupiter. His best positions are in 1st, 2nd, 5th and 10th houses.

When the Dragon's Head or Moon's Node is in good aspect with a planet or with Sun or Moon it sheds over such planet a spiritual light, and tends to improve the spiritual nature. When in bad aspect with a planet or with the lights, the ruling is then of a more material nature.

The Dragon's Tail is the point immediately opposite the Dragon's Head, and when in good aspect with Sun, Moon or planet it exchanges its darkness for light. The Dragon's Tail is the unredeemed in man, and when in the ascendant draws upon himself darkened conditions of mind through fear, ignorance or superstition.

CHAPTER XXIII.

Symbolization of the Zodiacal Signs

SYMBOLIZATION OF ARIES.

1st: "A strong man stands dressed in skins, or heavy, loose and coarse material, and shoulders almost bare. In his hand he bears a club." The figure suggests a Hercules. It denotes a man capable of sustaining much labor and one likely to perform great acts, in which force of character and endurance sustain him, rather than goodness of principle, or purity of motive. The native is aggressive and quarrelsome, and well equipped for the struggle of life in its practical aspects. Strength and Passion seem to mark this degree of the Ecliptic.

2nd: "A man standing armed with sword and spear, richly dressed in scarlet and purple with jewelled clasps and helmet of fine brass and gold, apparently prepared for battle, and confident of victory." It denotes a proud and warlike nature with much self-reliance and confidence in his own powers. One who will have few friends, and will be very independent in his way of living, at all times willing to assert his opinions, and to evidence his powers, a nature somewhat fond of display. It is a degree of Display.

3rd: "A woman sitting in a chair as if conversing with some one, her hands folded lightly upon her lap, her face has a pleasing, smiling expression and she is loosely habited in a Grecian robe; her neck and arms are bare." It denotes a person of easy manners, kind and accessible to all; one fond of cheerful company and pleasant life.

The nature will never be cruel or harsh, but impulsive in passion and yet gentle in manner. The native will go to some length to avoid a quarrel, and is pre-eminently a lover of harmony and will have many friends on that account who will be of use to him. It is a degree of Ease and Luxury.

4th: "A wood in which much wild undergrowth abounds and many plants of different kinds and colors." It denotes a rustic nature, fond of the beauties of country life, displaying not the least indication of learning, yet having much natural wisdom; a nature somewhat brusque and uncultivated, but rich of heart, abundant, but untrained. One who will be very prodigal of his energies and wealth. It is a degree of Ruggedness.

5th: "A person climbing a rock in the midst of a fierce storm. Flashes of lightning reveal the figure in dark outline. He appears strong and climbs well." It denotes a person who will give evidence of much force of character, one who will make his way against almost insuperable difficulties, but whose efforts will be finally crowned with a position of security and comfort. The native will pass through many perilous adventures and will make many conquests, but they will be all due rather to his perseverance and force of character, than to favoring circumstances. This seems to be a degree of Uncertainty, Peril and Final Success.

6th: "A man riding upon a horse near to the edge of a cliff, and looking down into a valley, where people are at work." It denotes a nature well qualified to undertake the government of others. It seems to indicate that the force of circumstances will frequently place such a person in a position over others, which is not without its dangers,

and many catastrophies are to be feared. This degree indicates Superiority, Attainment and Honor, but is fraught with many dangers.

7th: "A fox running along a path beneath the shadow of a wall." It denotes a wily, cunning and prudent person, one endowed with much circumspection and diplomatic power. Such persons are inclined more than all to self-defense without violence, and they gain their ends more by avoiding dangers than by strength or aggressive means. In extremities of peril a clever ruse, or extraordinary presence of mind will often be the means of liberation. It is a degree of Caution.

8th: "A man surrounded by others seeking a quarrel." It denotes one who is quick to anger, stirring up a strife around him, eager to combat the opinions and to dispute the peace of others. Persons under this degree have a tendency to run into dangers and not unfrequently fall victims to their own imprudence. It is essentially a Rash and Impetuous degree.

9th: "A man standing upon a lofty place with his arms folded and his head erect." It denotes a person of great courage and self confidence; one who makes an amiable friend and formidable enemy. In danger he is cool and collected, at all times endowed with courage, and not unfrequently a victim of pride and self-love. In most affairs of life he gains his ends on account of his temerity and positive disposition. In the service of others he is frequently presumptuous, restless under restraint, loving freedom and despising assistance. Occasionally he is too lofty to command attention from any but himself. It is a degree of Pride.

10th: "A man on horseback standing alone in the midst of a battlefield, where around him lie the enemy dead and dying." It denotes a person who will occupy some singular position in life, one whose career will be remarkable, if unique, and noted for his daring and hazardous exploits. It gives success in undertakings and much prestige. It is a degree of Victory.

11th: "A woman of beautiful and kind countenance standing alone, and but half covered with a robe which falls from the left shoulder." It indicates a soft, amiable and gentle disposition, addicted to acts of kindness and charity, but of weak will, such as to be led astray through a desire to please others, forgetful of self, and liable to acts of indiscretion. It is a degree of Beauty and Gentleness.

12th: "A man leading two children by the hand." It denotes a sociable and bountiful nature with strong instincts of a domestic nature. One who delights in his family relations and feels pride in the quality of a householder and husband. This degree confers much Dignity and Honor upon the native in his social and civil life, but elsewhere, he does not meet with so much success. It is a degree of Conservatism.

13th: "A man at the summit illumined by the setting sun, holding a staff in his right hand, in his left a crown." It denotes one, who, through suffering, pain and hard work, will, at the close of life, rise to much dignity and receive many honors. This degree is capable of lifting the native from obscurity to prominence as the reward of enduring effort. It is a degree of Reward.

14th: "A man out in mid ocean on a raft, famished and in pitiable distress." It denotes loneliness and in-

digence in life, one who will lead a strange and outcast life with few friends, and those either unwilling or unable to help him. It seems to contain the idea of much traveling, perhaps exile, and finally a lonely grave. It is a degree of Isolation.

15th: "A man struggling in the water with a broken foot bridge over his head." It denotes a native prone to mistakes of judgment, liable to be too trustful of others and to misplace his confidence so that he is often deceived, not only in his own powers, but in his estimate of the character of others. In a speculative life, the native of this degree would be hopelessly unsuccessful in the end and ought to cultivate self-knowledge and self-reliance and to exercise extreme caution in all his dealings and associations. It is a degree of Treachery.

16th: "A youth, book in hand, wandering apparently through a glade overhung with the branches of surrounding trees. The sunlight is slanting through the trees and falling upon the figure of the student." It denotes one who is fond of nature and studious of her laws; loving the peaceful contemplation of natural beauty; devoted to the higher interests of the soul, and of a reclusive disposition. Such would be successful in his pursuits of natural history, whether in one department or another, but would not apply his knowledge to the attainment of fame. It is a degree of Passive Beauty.

17th: "A woman holding the scales, containing on the one side a cup of red wine, on the other a tumbler of golden coins." This is a degree indicating one of a speculative nature, selfish and luxurious, one whose heart is divided between pleasure and wealth, but who knows not the true use of either. Such would gain wealth by specu-

lation, but would waste it in extravagance. "The fool and his money are soon parted." So here. It is a degree of Earthiness.

18th: "A man and woman standing hand in hand looking with affection at one another." This indicates a person of an amiable and pleasant disposition, friendly to all, and beloved of his kindred; one who desires peace and concord and who will meet with success through the intervention of some female friend. It is a degree of Amity.

19th: "An old man dressed in a simple and much worn gown, carrying two bags of gold clasped to his breast with nervous hands." It denotes one who worships gold, a stingy and misanthropic nature, one who acquires to no purpose, self centered and reclusive, whose constant fear is loss—a fear that is sure to be realized. It is a degree of Acquisitiveness.

20th: "A man equipped for a rough journey, belted and armed." This degree signifies one of an adventurous nature, fond of discovery and of travel. A pioneer in whatever field of labor he may undertake to work in. One who will open up new roads of knowledge and research, active, aggressive, bold and fearless; one who will travel in distant countries and gain applause for his discoveries. It is a degree of Inquisitiveness.

21st: "A strong and prosperous looking man stands with arms extended forward, holding in his hands a bowl full of wine." It denotes a generous and hospitable nature, one who will succeed through good and worthy action, yet has some sense of his own merits and is desirous of recognition. A steadfast and sincere man, who will make many friends and be held by them in respect. It is a degree of Conscious Merit.

22nd: "A man of tottering and uncertain gait carrying water, which he spills on the ground." It denotes a weak and disorderly nature, which, by reason of its imperfection, will be prone to go astray. Such an one will lose credit and substance through his indecision, and faulty judgment. One who will not attain to his end, because of his wavering nature and his want of direction and stability. How shall he act, who does not know what he desires? It is a degree of Instability.

23rd: "A man standing with a tankard in his hand ready to drink. Two others are standing apart talking together with averted faces." This denotes one who is liable to fall into evil habits, low associations, and who, through the envy and intrigues of his comrades, will suffer injury. Such an one has not the power of selection in his pursuits and is likely to drift with the stream into all sorts of unpremeditated evil. It is a degree of Weakness.

24th: "A man playing with colored balls, an immodest woman standing behind him." This indicates one of a playful, but careless nature, given over to pleasure and unprofitable pursuits. One who will be crossed in life by the opposite sex and meet with trouble thereby. One of very little force of character or worthy ambition. It is a degree of Foolishness.

25th: "A man of powerful form riding upon a restive horse, whose mouth is curbed." It denotes a man of strong character, capable of maintaining his dignity and position by means of his natural powers. One of strong and independent nature, who will so far have his own way as to be at times tyrannous and unjust. One who will brook no opposition nor give quarter to an enemy. It is a degree of Dominion.

26th: "A kingly person presenting a sceptre to one kneeling." It denotes one, who, whether by his merits or by the influence of persons in power and authority, will arise above the level of his birth. The nature is one of merit allied to ambition, which will effect great things, not, however, without assistance. It is a degree of Attainment.

27th: "A man richly attired, having lost his foot-hold, is falling to the ground." It denotes one whose nature will not sustain the reverses of fortune to which he will be subject. Attaining to considerable dignity and influence, most likely as an accident of birth, he will not continue therein to the end of his days, but will fall for want of judgment and persistence. This degree signifies the breaking up of families and the loss of their tradition. It is a degree of Decadence.

28th: "A fair woman, richly attired, stands alone." It denotes one of a rich and beneficent nature, who will, by his goodness of heart, attract many friends and gain great attention. It indicates success through a woman. The nature is not free from love and luxury and approbation, but it is generous and gifted, and will, by friendly counsel, meet with opportunity for expression and due reward. It is a degree of Favor.

29th: "A man of humble appearance, but much strength, felling a tree with an axe." It denotes a person of a practical nature, aggressive and somewhat destructive; one who finds success, only in simple and persistent effort, and who will meet with many obstacles in life against which he will successfully contend. It denotes a simple, honest, but impulsive nature, one that will cut out his own

path in life in spite of many difficulties. It is a degree of Labor.

30th: "A horseman, armed as if for battle, is watching the waning moon." It denotes a person of an independent and domineering nature, who will be forsaken by his friends and colleagues on that account, and whose fortunes will be severely hurt by a female. Serving himself alone, he will not receive assistance. "The dog and his bone are best left alone." It is a degree of Isolation.

SYMBOLIZATION OF TAURUS.

1st: "A woman of pleasant face, neatly attired, stands holding a sword whose point is earthwards. Her head is kissed by the Meridian sun; her face is towards the north." It denotes a person of disputive mind; one who will have many enemies, and who will have need to exercise himself much in self-defense; one in whom life will open out in a great field of strife, but who, through his own native force and diplomacy, will eventually prevail. It is a degree of Self-Preservation.

2nd: "A man lying upon the ground in the last moments of life, the sun setting amid clouds." It denotes one for whom life will be a severe lesson; whose ambition is likely to outstrip his powers; one who will attempt great things to his discomfiture, whose efforts will prove futile and whose hopes will vanish as the clouds. It is a degree of Seld-Undoing.

3rd: "A woman is gathering grapes with which she fills many baskets." It denotes a person whose interests will be greatly enhanced in the autumn of life, who will reap benefits from old age and pleasures from maturity, whose chief characteristic is acquisitiveness and whose de-

signs will meet with much success. It is a degree of Aquirement, of Gathering Together.

4th: "A burning brand beneath the paw of a lion, whose rage is against it." It denotes a person in whose life much sedition will prevail, whose affairs will be marred by his own violence, and whose home will be dismembered through strife, one in whom wrath will effect much evil and whose face will be turned against himself. It is a degree of Disintegration.

5th: "A man of benevolent countenance stands near to a cottage chopping wood; around him are orchards well filled with fruit, near him is a sheep grazing." It denotes a person of a happy, contented disposition, a friend of nature and well beloved by her; a man of natural good will, whose labor is its own reward, whose wealth is his contentment and whose ambitions are fulfilled with the day. It is a degree of Heart-Wealth.

6th: "A man in the prime of life stands upon a dais holding in his right hand a scroll of papers; upon his head is a laurel wreath." It denotes one who will attain the greatest victories in life by means of his intellect, who is possessed of great penetration, of large understanding, through which he will acquire honors and dignity, and will be regarded with favor by the people. It is a degree of Mind-Wealth.

7th: "A well-favored cow grazing in a park in the shade of two trees." It denotes one whose wealth will be in the direction of natural qualities, whose mind will be complacent, contented and incapable of great distress or very effective effort. One who will attract attention chiefly by his physical powers (if a female by her beauty) and his good fortune, not by the use of his mind. It denotes com-

fort and happiness dissociated from labor and inclining to luxury, success and contentment in one's attachments. It is a degree of Bodily-Wealth.

8th: "An old man poorly clad stands by the side of a river from which he collects bits of wood and straw with a rake." It denotes one of little wit, who will, through his own obtuseness, fall into errors which lead to his own despoiling. He will think to gain comforts by easy ways and will scratch to himself heaps of annoyance, and this chiefly from females. What substance he has he will hardly keep, and what he has not he will not readily gain. It is a degree of Lassitude.

9th: "A portly man walking among pigeons, which flock upon the ground at his feet." It denotes a man whose chief interests will be in his home and in the care of his children; one attractive to young persons and whose mind is pacific and benevolent; one who has the ability to inspire confidence and faith in others and whose life goes by easy ways to a peaceful end. It is a degree of Ministration.

10th: "An ox lying upon the ground asleep in the sunshine; upon its back two birds are perched." It denotes one of an idle and self-indulgent nature, whose pleasures are in his physical appetites and their satisfaction; one who will bring trouble upon himself and over whom the sirens will quarrel while they feed upon him. It is a degree of Grossness.

11th: "A man seated on a throne holding a sceptre, crowned, and with signs of wealth around him." It denotes one born wealthy, who will attain eminence by means of his care in the affairs of life, if born poor, he will acquire wealth and fame. This position will be due to his shrewdness rather than his integrity, for the chief charac-

teristic here is watchfulness. It is a degree of Self-Service.

12th: "A flower of a bright orange tint upon which two butterflies are resting and fanning their wings." It denotes a sympathetic and graceful nature, ever ready to please others and yet anxious of recognition and affection from those to whom it is devoted. One who desires peace and concord and finds delight in associating with those of a similar character to himself; a hopeful and happy nature upon which the heavens will smile. It is a degree of Reciprocity.

13th: "Two dogs running; one carrying a bone, the other in pursuit of it." It denotes one prone to unlawful acquisition, to envy and strife, yet likely to cheat himself in the end by pursuing unprofitable things without the attainment of those which are nearer at hand. There is little satisfaction in his nature and not much will come of his craving. It is a degree of Selfishness.

14th: "A table upon which a right angle and plane are lying." It denotes a humble and industrious nature that finds pleasure in good works. A man of justice, rectitude and strength, whose life will be full of peace in the service of others, and whose end will be graced by the fruits of well-doing. The chief characteristic is the sense of justice and fraternity. It is a degree of Liberality.

15th: "A venerable man seated in an uncertain light, before him are several books, and various scientific instruments around him." It denotes a studious and intuitive nature, whose mental vision will see where others are in the darkness; one devoted to the inner meaning of nature's workings and acting from obscure motives; one of much self-reliance, inclined to solitariness, and yet always surrounded by friends; one who will be sought after,



while himself seeking none. It is a degree of Mystery.

16th: "Two white cows are standing in a jungle; behind them is a tiger ready to spring." Denotes that one born under this sign will have many advantages in early life; will make a prosperous marriage, but through a false sense of security will afterwards come to ruin and sorrow. It is a degree of Relaxation.

17th: "A man swimming in a river against the current and making no progress." This symbolizes a life of toil without much fruits; the misdirection of effort through ignorance of natural laws; a straining after what nature has not designed, and consequent failure in life. The native will be unpopular, moving against the stream, and by much exertion, hurting himself alone. It is a degree of Futility.

18th: "Two bulls are seen fighting together." It denotes a petulant and warlike character, one who is ever ready to take up arms with the slightest cause. Danger to one's own hand, as much as to one's opponents, is threatened. The native will make many enemies. "He who takes to the sword perishes by it." It is a degree of Strife.

19th: "A woman lightly clad is lying in a field surrounded by violet colored flowers." It denotes a gentle and inoffensive nature, inclined to indolence or hopelessness, and thus while nature is luxuriant and fertile, and all around speaks of wealth gained by industry, the native remains in a poor condition for want of determination. It is a degree of Incompetence.

20th: "A crow or raven stands upon a water pot." This indicates a designing and crafty nature, planning mischief, even regarding harmless things, but who will find

himself reflected in his own designs and will eventually injure himself thereby. It is a degree of Envy.

21st: "An owl perched upon a tree in the branches of which a snake is coiled." It indicates a silent watchful disposition, inclined to caution, method and thrift, but liable to assaults from unexpected sources, which will overthrow many carefully designed plans. It is a degree of Anticipation.

22nd: "A field of rich grass, in which stands a tree. A swarm of bees encircle the tree." It indicates one whose efforts will be successful and whose diligence will lead to the acquisition of money and friends. Industry and thrift will be characteristic of the nature, and success will come by those qualities rather than by unexpected fortune. It is a degree of Utility.

23rd: "A king sits upon a throne, behind stands a figure veiled in black." It signifies one who will suffer misfortune in the height of his career and whose fall will be dangerous in proportion to the height he has attained. The native will be too apt to depend on his own powers, and will essay feats which are beyond his natural powers. Ambition will lead him into dangerous positions, and at a weak moment he will fail. Let this be taken as equally affecting his physical, moral and social welfare. It is a degree of Collapse.

24th: "A bed of a dried up river wherein crows—blackbirds—are feeding." It signifies one who will take his course through useless tracts and by too much trust in others will suffer depletion. Yea, through all his life long he may minister to the wants of others, yet in his advancing years he will be abandoned to the mercy of way-

faring and deceitful men. This illustrates virtue misapplied. It is a degree of Decline.

25th: "A lion rampant, standing upon an elevated ground." It indicates a powerful and haughty nature, one who is disposed to justify himself by force of arms rather than by intrinsic merit. Such a person will make many servants, but few friends, and in the end his state will be as pitiable of that of a dying lion. It is a degree of Pride.

26th: "A fair woman leading a child by the hand and gathering flowers by the way." It denotes a person of a loving, agreeable nature disposed to find happiness in the execution of common duties, a lover of domestic peace and tolerance in all things. It is a degree of Concord.

27th: "An alchemist at work in his laboratory; upon his table is much gold." It indicates a patient, thrifty nature, one who, by industry and inventive faculty, will acquire wealth, but yet will live simply. It denotes an eccentric vocation and success therein. Such a person is likely to have more means at his command than his nature requires to use. It is a degree of Success.

28th: "A man is seen climbing a pole which is set upon an elevation." It signifies one who will aspire after vain things and exert himself to no purpose; whose ambitions are in the clouds and who knows not how to reach them. It is a degree of Vagary.

29th: "A powerful man holding a scourge in his right hand and driving two slaves in manacles." It signifies a tyrant, who takes delight in power apart from its uses, and whose opinions are bigoted and selfish. To rule without regard to qualifications in the passing ambition of one born under this degree. Death, which frees the slave, will

bind the hands of the tyrant in irons forged from his own heart. It is a degree of Despotism.

30th: "A dark man, richly appavelled and surrounded by servants and courtiers, reclines on a couch." It indicates one whose tastes are luxurious, but artistic; one who will have much influence and wealth, but whose love of ease will be his great fault and the cause of his worse misfortunes. "He who will provide for a long journey must not carry water in his hands." It is a degree of Luxury.

SYMBOLIZATION OF GEMINI.

1st: "Two yellow flowers growing beneath the shade of a luxuriant tree." It indicates a life of security, peace, and prosperity. The native will make friendships that will prove sincere and advantageous; and by means of his friends he will meet with success in life. He will be protected by some one greater than himself whose influence will be widespread and beneficent. The native will have kind nature, trustful disposition and his domestic life will be happy and prosperous. It is a degree of Security.

2nd: "A man scaling a wall by means of a rope ladder. In his teeth he holds a sword and in his right hand a fire-arm." It signifies one of a daring and courageous nature who will by his own merit rise to positions of honor, and overcome all obstacles. He will be eloquent, carrying defence in his mouth and prominent in his avocations. He will, however, die on the attainment of his greatest ambition. A degree of Prowess.

3rd: "A troubadour stands with one foot upon a ledge of rock, his instrument slung at his side; he is listening to the music of a cascade which falls at his feet." This denotes a person of Bohemian habits, refined tastes, a love

for things beautiful, music, poetry, etc. The native will lead a roaming life, will have much happiness but not great fame. He will be talented, but may be too contented in the possession of his powers, and thinking too little of their wider uses. He will have a strong imagination, love of the marvelous, and will be very sensitive to the opinions and influence of others. It is a degree of Harmony.

4th: "A man dressed like a Minister of State, of venerable and kindly aspect." This degree will produce a person of kind and noble disposition; one who will occupy positions of trust, and by his own merits rise to eminence in his own sphere of work. It is a degree of Dignity.

5th: "Two men, standing in a wood in the act of fighting a duel. Between them lies a rich purple and gold vesture and a casket of jewels." This indicates that the native will be of a jealous and warlike nature, winning a competence for himself by great hazards. He will make efforts at gaining wealth and position but will meet with opposition, and will either succeed or perish in the attempt. This is a degree of Chance.

6th: "A woman stands holding a book in one hand and a pair of scales in the other." It indicates a person of learning, sound reason, dispassionate judgment, elegant manners, but cold and impassive nature. The native will succeed in his studies and profession and will become famous but not popular. He will be rich and will live to a good age. This is a degree of Judgment.

7th: "A peaceful valley, a lake on which a swan is floating. At the back rises a high mountain." This indicates one of a generous, kind nature, full of contentment and quiet happiness. One who will suffer but few sorrows, and will have peace in all his relations. The mind will be

passive, calm, and thoughtful. The manners courteous and graceful, and the body elegant. The native will have strong memory, and small imaginative powers. This is a degree of Peace.

8th: "A house on fire at night-time." It indicates that the native will be rash and warlike, inclined to destruction, and successful therein beyond his desires. He will be apt to stir up disputes among others, and to bring desolation upon himself through a false sense of security. His domestic life will be full of turmoil. It is a degree of Strife.

9th: "The figure of a woman holding a globe in one hand and a scepter in the other." It indicates wide knowledge and power; a position of importance; a mind fit for governing and a position of security after middle life. There are indications of life and self-love in this symbol; but dignity, conscientiousness, and self-reliance are prominent features in the character. It is a degree of Dominion.

10th: "A woman of pleasing appearance stands offering a glass of some fluid to a child." It indicates that the person born under this degree will have a kind, sympathetic nature, able and willing to help the sick and needy; one whose knowledge of human nature, of arts and sciences will be thorough, and well used. The native is gentle and benevolently hopeful and inspiring and disposed to self-sacrifice. This is a degree of Healing.

11th: "A group of vagrant gypsies, seated round a cauldron in which food is preparing." This denotes a person of alien nature, whose fortunes will be fickle and whose happiness will be centered in his family. Withal there is a tinge of sensuousness in the nature, disposing to excess in the satisfaction of the appetites. This person will leave

his native land and wander over the world, never satisfied with things as they are, but, ever seeking, he will leave many golden opportunities behind him. It is a degree of Excess.

12th: "A young laurel tree broken by the wind and withered." The native will be of a hopeful and honorable character, full of projects for the future, but will lose many opportunities through misfortunes unforeseen. His affections will be sincere, but fate will be against him in this respect, and few things in his life will come to maturity. Expected honors will be snatched from him, and the flowers of life will wither in his hand. Let him practice self-restraint and encourage contentment. This is a degree of (esfioxezza) Spoilation.

13th: "Two wolves are devouring a carcass in the moonlight." It indicates one of a crafty, subtle nature, avaricious, given to treaties and associations of a dangerous character; secretive, revengeful and of a quick temper. The native will lead a roaming, unsettled life. This degree is fatal to one born while the Sun is above the earth. It is a degree of Voracity and Self-Seeking.

14th: "A man in a mask stands beneath the shadow of a tree at night. At his feet there is a dead cow." It denotes a person of a wily nature, acquisitive; disposed to use doubtful means in the pursuit of wealth. The native will show an excess of caution and self-regard, but he is liable to be deceived in his own powers. This is a degree of Plunder.

15th: "A woman holding a bunch of fagots, her hair loose and disordered by the wind. She wanders in search of something." It indicates a person of a versatile character, and eccentric nature. One who is disposed to undertake more things than he is able to complete and who will

either be brilliant on account of wide learning or impotent through over-much vexation and trouble. It is a degree of Confusion.

16th: A man sitting upon his heels, and breaking stones with a hammer." It indicates a person of very few resources and of small intellectual powers; who, from lack of ability or through misfortune, will be able to bring but little fruition. One who may labor much to little profit. It is a degree of Unfruitfulness.

17th: "A broken pitcher lying upon the ground with spilled fluid around it." It denotes one who will come to some untimely end through the hands of another. It shows the nature to be unpractical and the pursuits of the native to be mostly vain, and of no lasting benefit. It shows loss of power during the life-time and perhaps loss of faculties. It is a degree of Impotence.

18th: "A flying arrow." It indicates a person of lofty aspirations, keen mental powers, penetration, and executive ability. One who will cut out his own line in life and excite attention, but who may by his destiny fail in achieving the result aimed at. This is a degree of Execution.

19th: "A woman stands in an attitude of dejection and covers her otherwise naked breast with the hair of her head." It indicates one who will have some great secret sorrow in life and will be deserted by friends and left to her own resources. To a woman it speaks the worst of ills. Blighted hopes, betrayed confidence, sudden bereavement, and void ambitions are the dire fruits of this black line in the scroll of life. This degree is Perilous.

20th: "Two men, well clad, are standing together, the one holding a white horse by the bridle. It points

out a person who has much aptitude in spiritual things, a tendency to believe in dreams and visions, and to pursue strange studies. It gives the friendship of notable persons and a taste for science, among other things; but at the same time, it may lead the native into dangerous paths. If influence falls to the hand of this man, it may work him harm. It is a degree of Disproportion.

21st: "A youth is seen throwing coins into a cup, as if in play." It denotes a person of eccentric, and, to a certain extent unsociable habits, who will probably lose great opportunities by his carelessness and peculiar tastes while amusing himself after his own manner, he will be reckless, of how others may be working, and will probably lead a dependent life. It is a degree of Indifference.

22nd: "A young woman lying beneath a tree throwing food to the birds which gather around her." It indicates a person of gentle, winning disposition, kind heart and generous, ardent nature. One who will be happy and make others so. Domestic peace and prosperity. Rustic habits, love of the artistic and beautiful in nature, fondness of poetry, music and singing. Some disposition to follow the fine arts. A lover of peace and concord. It is a degree of Geniality or Fellow-Feeling.

23rd: "An old oak without leaf or bark, splintered by the storms through which it has passed, stands alone upon a desolate moorland." It denotes one who through his own actions, or the force of circumstances, will be deserted by kith and kin and will pass through many trials. The storms of life will sear his heart and blight his nature ere the young world of his dreams can grow up around him, to shelter and protect his years of falling leaf. It is a degree of Abandonment.

24th: "Several sparrows are collected together chattering and pluming in the dust." It indicates a person of social and jovial nature, somewhat given to luxury and convivial pursuits, but very unselfish, happy in the company of others, attractive, forming many friendships. Ever ready to express his honest nature by word of mouth, or in spontaneous action. Gifted in the art of persuasion, sympathetic. It is a degree of Friendship.

25th: "An old book lying upon a table and beside it a burning lamp." It signifies a person of some exceptional mental powers, whose mind will be well stored with ancient learning. One of a studious and retiring nature whose greatest happiness and whole wealth will be in conquests of the mind. He will achieve something of importance to the world by dint of close and patient study. It is a degree of Cultivation.

26th: "A market place in which several young men are in dispute and asserting their respective opinions by the free use of cudgels." It signifies a person of a stubborn, wilful nature, not easily persuaded of the merits or rights of others, litigious and quarrelsome, of few sympathies, jealous and revengeful. It denotes a life of many dangers and perhaps death by the hand of a man. It is a degree of Contest.

27th: "A young man of dishevelled appearance, sitting upon a barren rock by the sea, weeping." It indicates a person of melancholy disposition, over whom the circumstances of life will have much influence, even to the extent of depriving him of all happiness. To a certain extent the nature is dependent and confiding, at all times sympathetic, but ill-fitted for the battle of life. It denotes some great heart trouble, bereavement or disap-

pointment in love, death of husband or wife, as the case may be. It is a degree of Melancholy.

28th: "A large and well cultivated tract of land." It signifies a person of broad, open and genial temperament of mind, a healthy body, keen appreciation of nature's beauties, love of rustic pursuits, successful life, large family and many friends. This individual will live more in the physical and emotional aspects of his nature than in the mental or spiritual; yet the reflection of these in the life of the native will be apparent and will work for good in him. It is a degree of Fruitfulness.

29th: "A gloomy sky filled with scudding clouds. A flight of blackbirds are struggling against the wind." It denotes a person of pessimistic nature, one who will abandon his many projects for want of hope and perseverance. The mind is filled with an endless succession of thoughts and schemes, but always in the black mantle of doubt and misgivings. The nature is weak, and easily thrown off the track; prolix, versatile, but lacking as such natures mostly are of continuity. This individual will have many dreams and yet none fulfilled. Hence he will have no confidence either in himself or his designs. It is a degree of Doubt and Change.

30th: "A wolf following a sheep along a secluded pathway." It signifies a crafty nature, capable of intrigue and deception. One who will form associations with a design of ultimate conquest. A seductive nature, living at the risk of others' happiness. A man of considerable powers of persuasion but not to be trusted. It is a degree of Deception.

SYMBOLIZATION OF CANCER.

1st: "A well-fruited vine hanging upon an old wall beneath the sunshine of a summer day." It signifies a person of tender sympathies and strong attachments, capable of extreme self-devotion to one who is beloved, fruitful in good acts, happy and contented in disposition; one who will have enough of the good things in life and will use them wisely. The native will marry well, and frequently it will be found that the native of this degree abides long in one place and is held by strong associations to country and kin. It is a degree of Sympathy.

2nd: "A dog standing over a bare bone; in front of it are two others half starved." It denotes a person of a very self-jealous nature, unproductive of any good to himself and of no use to his fellows—a mere hanger on. The disposition is indolent, but what it lacks in energy it supplies in suavity, finesse, and subtlety, so that the native is never at a loss to live. But the native buys comfort at the cheapest price, and is often a respectable beggar. It is a degree of Indolence.

3rd: "A woman standing in an attitude of grief, her clothes disordered, her hair unkempt, holding some faded flowers in her hands. Among the flowers are lilies and roses." It indicates a person of fateful inclinations and strong passions, whole life will be subject to the influence of the opposite sex, and who, if not exertmely cautious, will suffer injury and perhaps disgrace. It points to one of weak will, but strong feelings, which are apt to overrule reason and experience. It is a degree of Spoilation.

4th: "A well appointed table with the remnants of a feast lying upon it." It indicates a person of worldly tendencies, with an appetite for the good things of life,

which will not be denied. The nature is extravagant and reckless, whereby the fortunes will be most seriously damaged. These things arise from a certain richness of heart, but good will in this individual finds expression mostly through the sensuous nature. It is a degree of Sensuality.

5th: "A young tree or sapling bent about the middle, and thence growing awry." It indicates a person of warm affections, but incautious nature, who confides without sufficient grounds in those around him, and is apt to misplace his trust. To those of the female sex it is a baneful degree. In general it shows a loving and trustful nature, without much knowledge of human weaknesses. It is apt to be bent and perhaps broken by the storms of passion, and to lean where there is no real support. It is a degree of Betrayal.

6th: "A woman clothed in gaudy apparel, plays with some jewels in her lap." It indicates a nature of wasteful and impractical habits, yet gifted with some degree of savoir faire and knowledge of human nature. The native will be inclined to habits of excess, will be fond of dress and ornamentation, fortunate in the acquisition of wealth, but wholly unacquainted with the right use; good-hearted, but foolish and extravagant, liberal, yet frequently unjust therein. A nature too prone to externals and outward show. It is a degree of Semblance.

7th: "An iron gauntlet, a sword and a scourge, lying together upon the trunk of a tree." It denotes a person of strong personality, but a tyrannical nature, who by force of arms and aggression generally, will press forward regardless of the merits of others, and insensible to their feelings. His hand, though strong, is frequently unjust and cruel in its action, impelled by the motive that "might

is right," and when opposed, is capable of extreme cruelty and selfishness. In certain nature this degree generates the commonplace Bully. It is a degree of Assertion.

8th: "A dove lies upon the ground, while over it is a snake, poised in the attitude of attack." It indicates on the one hand a nature capable of extreme self-indulgence and license, and on the other one who is apt to succumb to worldly seductions. The influence of this degree acts most powerfully to destroy domestic happiness and to fracture marital relations; and the fate of the native will hang upon the nature and influence of a subtle fascination for a secret attachment. It is a degree of Self-Abandon.

9th: "A little village lying in a fertile valley." It indicates one whose heart is full of native goodness, whose patience, thrift and true humility will bring his work to perfection. There is very little aggression and no self-assertion in this nature, but, like the valley, it is fruitful in good things, because of its lowliness, while surrounding high peaks of the mountains are barren. The native, though never famous, will be always successful, even beyond his ambitions, which are modest but steadfast. It is a degree of Contentment.

10th: "A wide spreading oak tree, around the roots of which are many young shoots, while the birds of the season sing among the branches." It indicates a steady, strong and reliable nature, which, by much industry, comes at length to the fruits of its labors, and in the autumn of life will be surrounded by the most grateful evidences of his own energy and perseverance. While sustaining itself, it will afford shelter and comfort to others, both among its own kindred and among strangers, so

that with integrity and competence, there will go honor and esteem to enrich a good old age. It is a degree of Fruitfulness.

11th: "A stranded vessel on a low, sandy beach." It indicates a person whose affairs in life will come to an unfortunate end or will often times be arrested. The nature is one where ambition is not joined to sufficient experience or discretion, and in avoiding obvious rocks, is liable to run on unexpected sandbanks. Yet, through all this risk, the native will hold together without serious injury to himself, and will somehow always gain a new start in life after each failure. The native is hopeful and ever confident, but not qualified for independent work. If a sailor or traveler, the native will be in danger of shipwreck. This degree is fateful to those on the sea. It is a degree of Obstruction.

12th: "A dagger lying beside a skull." It denotes one of fateful tendencies, destructive to a degree, inclined to cruelty and oppression. This person will need to hold his passions in strong check or some fatality will surely come upon him. The nature is melancholy and taciturn, yet silently discerning and capable of keen feelings. It makes not but it mars, and with the hollow eyes of death looks back with secret condemnation upon its unfruitful work. The end of life is magic. It is a degree of Undoing.

13th: "A caduceus between two moons—one crescent, the other gibbous." It denotes a person of extreme capacity in the pursuit of knowledge, a penetrating mind and retentive memory. The native will accomplish wonders in the pursuit of subtle sciences. The temper is changeful like the moon and subject to fits of hope and

despondency of more or less rapid alternation. The native is likely to travel much and be subject to many changes, but the chief characteristics are versatility and aptitude in the gaining of knowledge. With the symbol of Hermes dominant in the nature, the native will be either a linguist, doctor, or a distinguished scholar. It is a degree of knowledge.

14th: "A bunch of spring flowers, over which is set a bright star, which flashes and sparkles in the deep blue atmosphere." It indicates a person of gentle and poetic disposition, fond of sublime subjects and the study of nature in her gentler phases. The native may be a botanist or an astronomer, or with a strong taste for such associations. In early life this individual will rise to a good position, and if not born into an illustrious family, will marry a person of high rank or fame. In all cases, the native attains a good position and generally marries early into a family devoted to the fine arts. It is a degree of Success.

15th: "A diadema on which is set a throne, on the cushion of which is a dog lying asleep." It indicates a person of idle habits to whom hard work and care are foreign and distasteful, but who will, by watchfulness, force or strategy, attain to a good position and hold offices, for which he is not by nature qualified. It frequently produces a mere charlatan, one who hides under a passive and indifferent exterior, a vicious and spiteful nature. It is a degree of Usurpation.

16th: "A man like a Hercules or Sampson, standing over a slain lion." It indicates a person of much tenacity and strength of purpose; one who, by dint of extreme power, whether physical or mental, will over-

come his greatest and most terrible enemies. The native will have much to contend with in life and will encounter many dangers, but, as indicated, will finally overcome them. Together with his native strength there may be blended a softness and gentleness of manner which may induce others to attempt an advantage over him; but those Philistines who may have this Sampson out to make sport of him, will rue the day. It is a degree of Conquest.

17th: "A lightning flash." It indicates a person of extremely nervous energy and force of character, who, by reason of his executive ability and great fund of energy, will take a leading part in affairs of his community. The native of this degree will, among other things, be a great reformer. He will clear doubts as lightning rends the clouds, and will, while overturning much of existing belief, become a source of illumination to many. It is a degree of Pioneering.

18th: "A cluster of faded exotics, very sweet and sickly to the smell." It indicates a person of extremely fragile character, unable to hold his own in the broad fields of life and very timorous of exposure to the keen winds of criticism; one who will live in luxury even when in small means; a person with very little mettle, fond of pleasures and of fictitious stimulants. The native will eventually fall on evil days. It is a degree of Satiety.

19: "An escutcheon containing a harp and a gauntlet." It denotes a person of noble aspirations and refined tastes; one whose family is connected with the musical or the military world, and he will have tastes in one or the other direction. In either he will show much aptitude, but in music the executive powers transcend the

ability to compose. As an interpreter of others' work he will shine. In the character there is a peculiar admixture of gentleness and versatility, of playfulness and gravity, which will render the native difficult to deal with. It is a degree of Execution.

20th: "A man dressed as a groom riding upon a spirited horse." It indicates a person of general aptitude, quick perceptions, steady mind and able body, who in some secondary place will serve the cause of truth, perhaps as a teacher or as a priest, or one connected with the church. Success in life is shown, but not pre-eminence. The life, while useful, will be obscure.

21st: "A waning moon amid a bank of clouds dimly reveals a ship at sea all but disabled." It indicates a person of roving and unsettled habits, whose ill fortunes will lead him to many pursuits in quest of wealth, but who eventually will be badly placed and with little hope of improvement. It indicates that the native will have much aptitude and versatility, but not much perseverance or hopefulness, and thus will continually pass from one bad thing to something worse, instead of improving that which he holds.

22nd: "A man asleep in the heat of the day; some implements beside him." It denotes an unsuccessful person, whose indolence, lack of interest and energy, will prove the source of much misfortune. Yet the middle of his life will be bright and happy; only dreaming when he should be working, he will go to a sorry home in the evening of his life. It is a degree of Indolence.

23rd: "A man standing upon a mountain with a staff in his hand. The setting sun shows his figure in relief." It denotes a person of aspiring tendencies, fond

of adventure and doing hardy things; in some respects a unique character, and may be a striking personality; one who, by some effort of his own, will attract attention in the later years of his life, not by any learning or invention, but by prowess, or the use of his natural powers. The native may show a strong tendency to mountaineering, or to geographical discovery, and will be a great pedestrian. He will be in grave danger during the middle of his career, but will eventually triumph over obstacles, and avoiding dangers, will terminate his life extremely well. It is a degree of Elevation.

24th: "A strong castle upon a high rock, and upon the battlements of the castle a flag with a crown upon it. It seems extended in the wind." It denotes a strong masterly character, capable of great endurance, stability and daring, ambitious of honor, and withstanding his enemies while achieving greatness and fame for himself. It is a degree of Mastery.

25th: "A horseman, armed, moving across a desert toward some woody hills." It indicates a person of much independence of spirit, self-will and daring. Such is capable of carrying out designs conceived by himself, without the aid and companionship of others. He may be a pioneer. It is certain that he is venturesome and self-reliant, and where such qualities may have influence he will succeed, and be singular in honor as in action. The native will be somewhat estranged from his kindred, taciturn and self-contained, but will make his mark in some field of work requiring independence of spirit, courage and perseverance. It is a degree of Self-Reliance.

26th: "A meteor or a falling star." It denotes a person of somewhat poetical or aesthetic nature, but wholly

unsuited to the routine of daily life in its sterner and more prosaic aspects. Like the meteor, he has an eccentric path, and his appearances are spasmodic and evanescent, although bright. His position in life will always be subject to the reversals and changes and his success will not be lasting. If he should attain to eminence, he will be in danger of a fall. It is a degree of Uncertainty.

27th: "A well conditioned heifer standing to a plow." It denotes a person who will owe his success in life to uses imposed upon him by others of greater will and intelligence. It shows a docile and tractable spirit, capable of patient service under the direction of others; much silent force and endurance, but little self-assertion, originality or ambition. As a servitor, this native will succeed, but would not need to be urged, for both nature and inclination are adapted to patient work. It is a degree of Docility.

28th: "A beautiful scene in the country wherein all the elements conspire to enchant the eye and hold the spirit in a mood of adoration." It indicates a nature of extreme susceptibility to the influences of natural forces; a kind, harmonious and devotional nature, extremely attractive, gentle and thoughtful. It shows one capable of sustained sympathies, of patient and peaceful moods, pure instincts and elevated mind. The native will be fond of the open country and the beauties of nature in every one of its many and varied aspects. It may induce a taste for horticulture or farming. It is a degree of Harmony.

29th: "A tethered horse, upon which a tiger is covertly approaching." It indicates a person of docile and tractable nature, combined with a certain subtlety of mind and high order of intelligence; one who will be

taken by the hand of fate and the force of circumstances. Although thus held in check, the native will be subject to dangers of an unknown character, from secret enemies or dangerous foes, and will be in peril of an untimely end. It is a degree of Forced Restraint.

30th: "A young horse running across a field with a leading cord in trail. It lifts its head against the breeze, and sniffs the air." It denotes a person of much intelligence, ardent spirits, somewhat wilful and daring nature, having a great love of freedom, contempt for public opinion and much self-reliance. The mind is quick and alert, but somewhat untamable and wilful, and the motives are apt to run away with the reason. There is, however, a good deal of intuitive judgment in the native of this degree, which gives a keen sense of justice, a warm passional nature, strong will, little restraint and much insight into human character. It is a degree of Freedom.

SYMBOLIZATION OF LEO

1st: "There stands a Lion upon an elevation looking towards a rising Sun." It denotes a person of extreme dignity of character, with much self-reliance, fearlessness, nobility, and freedom of nature; an ambitious person and somewhat jealous of honors, being much subject to praise and flattery. The native will be apt in the government of others and equally so in self control, but unless the heart be kind, the native will be a mere pompous tyrant. It is a degree of Dignity.

2nd: "A pennant or streamer, such as is used by mariners to indicate the course of wind." It denotes a person of extremely vacillating and uncertain disposition; weak-minded and subject to be driven about from one

opinion to another, generally moved by consent to prevailing sentiment, and incapable of any firm and independent decision. The native will be liable to experience strange caprices of fortune, and will wander with many a change of object, from one place to another, but little permanence for good will be assured to him. At times exceedingly hopeful, and anon depressed and nerveless. The native will make little headway or progress. It is a degree of Weakness.

3rd: "A wave line of nebulous light obscured by a cloud in the midst." It denotes a person of elastic and undeveloped mind, uncertain principles, liable to lead to licence and moral turpitude. The native will lead a somewhat irregular life and will generally be inconsequent and unreliable in his actions. Much of the obscurity into which this person will be thrust from time to time will be due to the unfledged condition of the mind and the misdirection through ignorance of the moral faculty. It is a degree of Wandering.

4th: "A cat upon the watch for prey." It denotes a person of the most prudent, circumspect and patient mind, capable of sustaining great fatigue in the accomplishment of his desires. A mind gifted with much diplomacy, suavity, self-restraint and watchfulness; keen in observing, but slow to draw conclusions. Capable when roused of much malice, but not open anger. Firm in his attachments, a fast friend and unrelenting enemy. The native will succeed in life by dint of caution and perseverance. It is a degree of Circumspection.

5th: "A snake curled around a tree, its head raised ready to strike." It denotes a person of scientific powers and learning in the subtle arts; one who is capable of

carrying out the most elaborate researches with patience and intelligence of the highest order. Withal there is in the mind of the native a certain degree of cupidity and cunning, which wisely directed, will be of great service in daily life. There is also a keen sense of rivalry and competition, a love of personal advantage which the native will use in a very subtle manner. Generally speaking, the native is acute, cunning and cautious, and very intelligent, but jealous and envious, and is to be warily dealt with on that account. There is moderate success in life shown. It is a degree of Subtlety.

6th: "Two crossed swords above a gauntlet, forming an escutcheon." It denotes a person of a proud, martial nature, with considerable tastes for athletics, deeds of daring and prowess, contests, feats of arms, and the like. Somewhat given to argument and contention, ever ready to rush into disputes, regardless of danger. The native will succeed as a soldier, or in active service, requiring courage and strength, but will be liable to some reverses of fortune, following upon undue self-assertion. It is a degree of Prowess.

7th: "A sceptre, on the crest of which shines a diamond like a magnificent star." The native is born to power, eminence and fame. He will, by the use of his many talents, supplemented by a powerful will, rise to a foremost position in his sphere of life. There is in the character a large amount of courage, nobility, energy and endurance, and the free use of such qualities will, under a benign fate, bring the native into a field of life where he will be a central figure. It is a degree of Superiority.

8th: "An aureole of clouds in the midst of which

appears a triangle of flame, and an eye within the triangle." It denotes a person of an exalted nature, gifted with spiritual faculties, by means of which he will obtain to some degree of eminence in things devoted to fiery art, and likewise will be distinguished in matters of a spiritual nature. The mind is just, aspiring and noble; hopeful, full of a divine fire, of a worthy ambition, intuitive, but not logical, yet ever intense and sincere. It is a degree of Ardour.

9th: "A fine chateau, with gardens and terraces. In the foreground a peacock in full feather struts leisurely." It denotes a person of tasteful but luxurious habits; one who will spend much upon mere show, and will depend much on appearances to the neglect of more desirable uses. Together with these characteristics there is a great deal of pride, which in the uneducated, may run to ostentation and snobbishness. Yet, in any sphere of life the native will be fortunate among his compeers. It is a degree of Display.

10th: "An caken tree broken by the wind, and beneath is the skeleton of a dead creature." It denotes one whose chief ambitions will not come to completion, but either through disaster or untimely death, will be permanently brought to naught, to whomsoever this degree may appertain, the warning goes forth: build not for the future, but for eternity, for it is very night, and if thou sowest aught, make no count of the harvest, for the seasons are not to thy hand; yet sow and build to the greater good, and work in hope. In character the native will be versatile, somewhat morose and despondent, but strong in trial, and giving shelter even to the worthless, out of pure good will. It is a degree of Peril.

11th: "A man and a woman are seated at a table, whereon viands and wines are lavishly abundant." It indicates a person of a very sensuous nature, addicted to extravagant habits, and apt to be easily led into dissolute ways by ill-chosen companions. There is very little firmness or strength in the native, though the disposition is genial, kind and sociable. The instinctual sense, however, is stronger than the moral sense, and therein lies danger of self-debasement and loss of virtue. It is a degree of Self-Indulgence.

12th: "A fine bull of white color, grazing in the shade of a large tree, which stands in a park." The person denoted by this degree will lead a quiet and successful life, and will either be born into large estates, or will join such by marriage. In character the native will be steadfast, firm, independent, and very reserved, benevolent, yet outwardly forbidding, patient and cautious. This degree is one of Advantage.

13th: "A jutting rock upon which some tufts of grass hold a thin but certain existence." It indicates a person of firm and steadfast character; one who will resolutely hold to his own beliefs and principles, though it be to his disadvantage. In some ways the mind will be precocious, and there will be some degree of self-assertion shown; but whatever the native may determine upon as the right thing to do, will assuredly be done if within the compass of resolute striving. It is a degree of Constancy.

14th: "A broken wheel lies upon the ground, while a horse grazes near by." It indicates one of small resources, little power of invention and not much executive ability. The native is very much "*laissez faire*" and

drifts too easily through life, and this want of direction will be apt to lead him into evil conditions. The native may be fortunate, but it is certain that he will not retain his wealth, owing to his own fault. It is a degree of Aimlessness.

15th: "The figure like the Angel of the Sun (Michael) standing erect and striking the earth with the point of a dazzling sword." It indicates a person of very superior ability in some special direction, one in whom the power of government will reside. A mind somewhat ambitious, but conscious of its own powers, which are of no common order—so that no unjust advantage is taken. In some sphere of life, the native will be an imposing figure, or may do something which will call for wide recognition. Fame and power attend this degree. It is one of Superiority.

16th: "A ram standing upon a barren rock pawing the ground." It indicates a person of a headstrong and rash disposition, extremely given to impulse; difficult to restrain, a formidable opponent and a warm-hearted, generous friend. The native is effusive, enthusiastic and restless; but capable of subsisting upon small fare, and in all probability he will be poor, though in some sense eminent. It is a degree of Impulse.

17th: "A man riding a camel with attendants following." It denotes one who will be noted for his wide and prolonged travels. One whose life will be beset with dangers of a physical nature! who will leave a humble home and become a prominent figure in a foreign country. The character is stubborn, persevering, very vindictive and revengeful; not ungrateful, but never forgetting injuries. The native will be somewhat fond of parade

and self-advertisement, and in the end will be highly successful in life. It is a degree of Journeying.

18th: "A bright mirror in which the sun's rays are reflected." It denotes a person of extremely brilliant and powerful intellect, who will make his mark in the world by means of his learning and originality of thought. The native will evince great powers of learning and assimilating the ideas of others, but on the other hand he will be equally apt in original inventions and brilliant themes. The native is sympathetic, kind and generous, and will be admired for his good deeds. It is a degree of Shining.

19th: "A man running in the face of a strong wind, but making little headway. His garments fly in tatters behind him." It indicates one of small wit and lacking in executive power and originality of thought. One who will, nevertheless, set himself against public opinion and incur severe loss and criticism thereby. There is in the nature a certain foolish pride and obstinacy which is wholly unallied to anything of originality or distinctive merit. It is a degree of Foolishness.

20th: "A crescent moon joined to a shining star." It denotes that the native will have many changes in life and will eventually become eminent through his association with some person of high rank or merit. The native will be gifted with a powerful imagination, much versatility and a keen intuition. He will travel to distant countries and will become eminent for his own mental brilliancy, apart from his associations, which, however, will be the means of his success. It is a degree of Distinction.

21st: "A human face surmounted by a coiled serpent; a raised hand also appears." It indicates not only a

powerful and commanding nature, but a keen understanding of the laws of life; much introspection and knowledge of human nature; strong sympathies, much discretion, careful balance of power and effort; intuition and foresight, as well as diplomacy of no mean order. The native will have strong powers of concentration, good memory, and will be successful in commanding others, through his insight into character. It is a degree of Penetration.

22nd: "A nest of young birds, over which a hawk is seen hovering." It denotes that the native is his own enemy and that he will suffer through want of care in his own actions, apart from this, which ariseth from a certain native innocency. He will be in danger of injuries in his own house and through his own kindred. The life is fraught with dangers of an incendiary character, and he should avoid risks of personal injury as much as possible. In business or profession he will be supplanted. It is a degree of Injury.

23rd: "A bright, pale blue star, shining over a clear lake." It indicates one of a quick, refined and well-trained intelligence, who will gain distinction by his mental powers. The nature is peaceful, harmonious and beneficent. The mind is highly intuitive and capable of lofty and sustained flights. Withal there is a good knowledge of character and a quiet but potent reserve of diplomatic power. The native will shine like a star in his sphere of life and will have many followers. It is a degree of Intelligence.

24th: "A man felling a tree." It indicates a person capable of enduring long and hard work. A humble and unambitious mind of large sympathies and warm

feelings, much attached to rustic things and to the wild habits of the woodland life. One who sees good and finds contentment in the rudest work, so long as it be manly and productive of current necessities. It denotes a person of an ingenious and rugged mind, harsh manners but soft heart; a good friend. It is a degree of Simplicity.

25th: "A reversed triangle upon a red ground." It denotes a person of a very passionate and emotional nature, who will suffer through the allurements of the other sex, and at some time in his life will be liable to suffocation or drowning. The native will be certainly in danger of reversal, and that through the passional nature of the native. The nature is incapable of any steady effort, and is in short as soft and unstable as water. It is a degree of Instability.

26th: "A thick wood at the back of a field, in which is a man ploughing with an ox." It indicates a person of laborious habits, very much attached to the country life and a close student of nature. The mind is retiring and modest, very intelligent and gifted with patience and firmness, capable of sustaining close researches or yet heavy labors of a purely physical kind. The native will be fortunate but never very rich or very prominent. It is a degree of steadfastness.

27th: "A dagger." This is an ominous sign. It may mean danger to the native in the hands of an enemy, or yet more unhappily, it may mean the reverse of this. The native will certainly be of a quarrelsome, argumentative nature; given over to impulsive actions. A restlessness and destructive mind, always on the alert to attack, to oppose, to argue. Very executive but by no

means constructive in disposition and hence liable to go through life like a tornado, remarked but not esteemed. It is a degree of Destroying.

28th: "Two hands linked in a close grip of friendship." It denotes a person of a very amiable and sociable nature, filled with concord and good will toward his fellows. A rich, unselfish nature, capable of those little greatnesses in daily life which make a man beloved if not remarkable. It is probable that the native will be instrumental in forming some large associations for social co-operation, or intellectual improvement. The native is essentially constructive, harmonizing and humane. It is a degree of Sustaining.

29th: "Two golden circles joined by a blue ribbon tied in a double bow." It denotes a personal, kind, benevolent nature, who will be fortunate in marriage and may marry twice. The native is a lover of peace and concord; an idealist embodying two lives in one; a researcher in celestial things. He will make many and sincere friends. His life will be useful, loveable and sincere. He will attain his ambitions and will end his days in peace. It is a degree of Union.

30th: "A dog in poor condition stands whining and cringing." It indicates a person of a narrow, servile disposition, given to complaining and lamenting instead of acting and achieving. A nature self-centered and morose, of no great comfort to its owners or of no use to others. It is a degree of Indigence.

SYMBOLIZATION OF VIRGO.

1st: "A festival. Occasion for the assembling together of villagers in gala costume." It denotes a person

of a sociable, friendly and flexible nature, capable of adapting itself to its environment; having a strong taste for pleasures of various kinds, luxuries, festivities, etc. It promises friendships and good fortune to the native who will be much esteemed for his convivial spirit. It is a degree of Feasting.

2nd: "A solitary rock jutting up from a waste of sand." It indicates a person of much fixity, steadiness, and gravity of character; inclined to agnosticism or atheism, bold, mathematical, hard and very just in his methods of thought, but lacking those emotional qualities which make of life something more vital than a problematical theory. The native is somewhat indolent and wanting in direction and purpose, but there is great power of resistance and endurance. The fortunes of the native will be poor, partly due to lack of executive ability on the side of the native, and partly to the conditions of birth and environment. A degree of Poverty.

3rd: "A man in a skull cap, busy at work with some scientific instruments." It denotes a person of industrious habits; quick insight into natural laws; an investigator in the chemical or scientific world; fond of experiment; eager in his undertakings, very hopeful, though during life will be hardly used at the hands of fortune. The native will, however, eventually succeed in his endeavors, and will assuredly reap the fruit of long and earnest labors. It is a degree of Research.

4th: "A field of corn standing high and ripe." It denotes a person of simple and rural habits, who will succeed in the cultivation of natural products and in husbandry or farming. The mind, although simple, is full of essential elements of right thinking and the nature is

ripe with well directed aspirations and endeavors. Such an one will live a useful and successful life, and will come to the length of his days in competence and peace. It is a degree of Produce.

5th: "A soldier prepared for battle." It defines a man of ready spirit, quick to respond to the calls of duty and honor; a man of noble instincts and well disciplined habits. Such will prove a ready and willing friend and a redoubtable opponent. He will succeed in life through his own executive powers and the credit which falls to him will be well earned. It is a degree of Efficiency.

6th: "A man and a woman playing together with fruits, flowers and wines upon a table beside them." It denotes a person of a joyous, youthful nature, full of animal spirits and mirthfulness; fond of all kinds of pleasures, seldom seriously disposed; endowed with some personal beauty and the qualities which make a cheerful companion and successful lover. There is, however, very little stability in the nature, and no power to sustain courage under trials. Money will come readily to the hand, but it will go as quickly, leaving its scars behind. It is a degree of Pleasure.

7th: "A man and a woman standing with their backs to one another." It denotes a person of reserved and bashful disposition; not unsociable, but awkward in the presence of others, especially so with the opposite sex. The native will be indifferent to marriage or will have trouble therein. The affections are very sincere, the mind pure and chaste and the disposition kind and generous. The manner, however, is retired, cautious, sensitive and delicate. It is a degree of Modesty.

8th: "A woodland scene, at the back of which there

stands a tower upon a hill." It indicates a person of free, open and generous spirit; frank and natural mind with a strong taste for natural beauties; exalted ideals; contemplative nature. The native will have some inclination to mountain climbing or to the ascent of high places. It denotes success in life of a quiet order and a retired old age. It is a degree of Contemplation.

9th: "A stagnant pool filled with weeds and rank verdure." It denotes a person of an indolent and wasteful character; prone to let duties slide and to procrastinate with fortune. It further indicates that the native will form an alliance with a female which will be to his detriment. In general the native will be unfortunate; his marriage especially so. It is a degree of Stagnation.

10th: "A bag of money upon a table, near to which stands a dark woman masked." It denotes a person of a fortunate nature, who will attract both friends and money. The latter will come to his hand as birds to the net of the snarer. But see, he will not know how to use it, and it will become a source of danger to him through the machinations of a woman. In character the native will be sociable and generous; weak willed, but highly industrious and fortunate; apt in business but with small knowledge of the deeper levels of human cupidity and passion; hence liable to be victimized. It is the degree of Seductive Fortune.

11th: "A man's hand with the index finger pointing upward as if in command." It denotes a nature of the most high utility. A flexible nature, capable of filling many and varied positions in life. A generous and kind disposition; a high order of intelligence, always seeking after the uses of things; ingenious, inventive; one who

will succeed in life and will have many tributes to his intelligence and usefulness. It is a degree of Unity.

12th: "A woman blindfold and a man leading her." It denotes a person of a weak, yet seductive nature, who will have much influence upon the other sex and who may be led into dangerous relations with them, so that the life may be compared only to a tangled skein in which the complications are more various than the materials which enter into them. It is a degree of Entanglement.

13th: "A broad tract of open fields under the moon's rays; a river winds its way through them." It denotes that the life of the native will be calm, joyous, tranquil and useful. In character the native will be gentle, peaceful, obliging, calm, not forceful, but exerting an influence of a very effective kind which persuades through harmony. The native will be romantic and imaginative, and will favor the fine arts, music, poetry, painting, etc. The life will be fortunate. It is a degree of Harmony.

14th: "A man mining in the rock with a pick axe." It denotes a person of practical and unimaginative nature; a negationist or agnostic, a man of the people; laborious, honest and just. The life of the native will be of a sedentary nature, occupied in hard work to little personal profit. There will be exposure to accidents and danger to life and limb thereby. The native will not care for supremacy or advancement and will follow along the track made by others, devoid of worldly ambition. It is a degree of Service.

15th: "A beautiful woman nestling two doves upon her breast, one in each hand." It indicates a person of the most tender and humane instincts, imbued with gen-

tleness, love and devotion; capable of service in the meanest capacity, providing it be an Office of usefulness to others. The native will be remarkable for his womanly tenderness and gentleness. His life will be successful, but on account of his timidity, he will be in danger of being pushed into the background at critical junctures and will then lose credit where it will often be due to him. It is a degree of Devotion.

16th: "Several men in festive attire assembled together are talking." It indicates a person of sociable and versatile character, having strong humane feelings and sympathetic mind; one who will make many friends and will have some considerable benefits from associations formed casually. Without attempting it, the native will be most successful in the bringing together of persons mutually advantageous to one another. It is a degree of Association.

17th: "An old man cutting grapes in a vineyard." It denotes a person of an industrious, watchful and prudent nature, and will exercise providence over his means. In old age he will reap the reward of a steadfast industry and gather in the fruits of foresight and care. It is a degree of Prudence.

18th: "An old white-headed man surrounded by happy children." It denotes to the native a long and happy life; an old age invested with the comforts of homely affection. It endows the native with a kind, benevolent and fatherly interest in his fellows, especially those of tender years. He will be much beloved and will end his days in prosperity and peace. It is a degree of Guardianship.

19th: "A husbandman or cattle dealer holding a stock

whip in his hand." It indicates a rough and rustic nature with a taste for excitement of the chase, or for the breeding of cattle. The nature is rugged, but genuine; lacking in suavity; critical, but invested with unequivocal sincerity, which will cause him to be respected. The native will prefer country life and its freedom to the more varied but less thorough liberties of the town. It is a degree of Robustness.

20th: "Two men fencing with swords. A man in black stands aside watching them." The native is born with a predisposition to disputes and quarrels. He will be involved in some fracas in a foreign country or with a foreigner. He will further be liable to hurts from secret enemies and his life will be overshadowed by a melancholy fate. It is a degree of Fighting.

21st: "A man carrying a money bag in each hand." The native will be a penurious, acquisitive and mercenary nature always counting the cost of all he does, and looking well to it, that whatever he performs shall first be remunerative. Then if possible (although this is not important) just. He will acquire wealth by easy means, and will indulge in some very notable speculations. It is a degree of Covetousness.

22nd: "A well favored woman, but of evil aspect, stands before a mirror." It denotes a person of sensuous and worldly nature, very susceptible to flattery; vain, easily led away and in great danger of a downfall. Unless the native urges a strong moral resistance to his instincts, he will incur shame and dishonor through his alliances with the opposite sex. The same applies *mutatis mutandis* to a female. It is a degree of Sensuousness.

23rd: "A ship in full sail." It indicates a roving

and fanciful nature, always on the alert for some new experience, a new sensation, and some *soupcçon* of romance and danger therein. The native will travel to foreign countries and will either become a sailor or will gain his reputation and means of subsistence by work connected with the sea. It is a degree of Roving.

24th: "A man sitting naked upon a sea girt rock, covering his eyes with his hands." It denotes a person of misanthropic spirit and unsociable disposition, who will be estranged from his kindred and may be exiled or outcast from his country. In addition, the native is short-sighted, or has some moral obliquity, so that he will incur severe troubles through this defect in various ways. It is a degree of Loneliness.

25th: "Crossed swords, over which is seen a crown." It indicates a person of a military, aggressive character, and who will take things by force and cut his way through life by dint of energy and executive ability. He will have many and powerful enemies, but will overcome them. Yet peace will not abide with the man of war, and the native while gaining fame, will lose his happiness in life. It is a degree of Aggression.

26th: "Two women walking together with linked arms, talking confidentially." It denotes a person of a sociable, kind, sympathetic and cordial nature, who will attract many sincere friends of both sexes, and by means of them will prosper. In mature years the native is destined to preside over a happy and united home. It is a degree of Concord.

27th: "A broken hammer or mallet, lying on a carpenters bench." It denotes a person of peculiarly incapable nature, unhappy disposition and a certain awk-

wardness in his bearing. He will suffer ills through want of practicality and executive power, and by reason of his backwardness will be liable to be victimized and deceived by the more active and wary. It is a degree of Bluntness.

28th: "A wide branching tree laden with fruit." It denotes a person of a full, rich and generous disposition, superior intelligence, industrious and husbandly habits, predestined to success in life by reason of inherent merits. He will gain many friends, and will have a large family. Whatever else is needful to success and peace of mind will fall to him. It is a degree of Fruitfulness.

29th: "A man attired as a cardinal of the church." It denotes one of a quick and energetic nature, short temper, reclusive habits, highly imaginative and capable of much creative work; inclined to a religion of a ceremonial nature; subject to spells of sensuousness, but of strong self-commanding faculty. It is a degree of Ecclesiasticism.

30th: "A man standing, either headless or with the head shrouded in black cloth." It denotes a person of a very melancholy disposition and eccentric mind; a searcher of secret things and fond of midnight studies; a recluse. It threatens the native with some mental affection or danger of wounds in the head. The native will have to exercise great care in his mental efforts, or he will end his days in chaos and confusion of mind. It is a degree of Obscuration.

SYMBOLIZATION OF LIBRA.

1st: "A man with drawn sword in an aggressive attitude." It denotes a person of martial and quarrelsome character, ever ready to pick a quarrel and to rush into danger. Such an one will fight his way through life with

little regard to the feelings and prejudices of others, and, though he may become notorious for his executive readiness, he will meet with disgrace and trouble through his impetuosity. There is danger of a fatality at the hands of the native. He will do well to keep his actions under control. It is a degree of Wounding.

2nd: "A man in the garb of a doctor of the monastic order. (Misericordi.)" It denotes a man of kindly and humane disposition, but very melancholy and predisposed to religious mania. The native will possess a high order of intellect, capable of investigating the laws of the most recondite sciences; inclined to spiritual pursuits and to the monastic life. It is a degree of Searching.

3rd: "A man in chains." It denotes a person of reticent and self-centered character, disposed to take life according to his own views and beliefs. He will suffer much in consequence and will be estranged from his people; will be often in distress for the means of a livelihood, and will at some time in his life be deprived of his freedom. It is a degree of Binding.

4th: "A man with a broken plough standing in a field." It indicates a person of fair abilities, but one who will suffer from lack of opportunity in life. He will be debarred from reaping the fruits due to him by reason of misfortune and hindrance in the early stages of his worldly career. He will more than once lose his office, and will be reduced to necessity of menial work. His life will be difficult and troublesome. He will have a taste for farming or for cultivation in some form. It is a degree of Privation.

5th: "A red triangle." It indicates a person of high intelligence, lofty aspirations, but very prone to the use

of force instead of persuasion. A man who is always getting in front of himself, so to speak, losing his temper against his desire and letting his energies run away with his reason. He will be in danger of hurt by the sword or by fire. He must be careful of the martial element. It is a degree of Impulse.

6th: "A heifer drawing a plough, and urged by the goad." It denotes one of very unfortunate life, who will be constrained to severe and hard work for a certain period of his life. The native is patient, enduring and capable of much self-government. In the end he will assuredly reap the reward of his labors. It is a degree of Labor.

7th: "A naked man in the act of falling from a rock into a lake." It indicates a person of susceptible and weak nature, easily led away to be drawn to his destruction by the agency of the opposite sex. The native may attain to a high position in life, but whatever his position he is in danger of an untimely fall. Let him take heed against the allurements of the world. It is a degree of Falling.

8th: "A young maiden weeping over a grave." It denotes one of a melancholy and retiring nature, very sensitive and of keen sympathies. The native will be in danger of early bereavement and will at an early age be left almost devoid of family ties and friends. It is a degree of Effacement.

9th: "A gladiator armed with dagger and shield, ready for the fray." It indicates a person of a quick, impetuous, quarrelsome and aggressive nature, who will incur many disputes in life on account of his irascible disposition and will make many enemies. The native will be in danger of losing his life while engaged in some affray or quarrel, and should know how to forefend himself by

self-command, which is the greatest of all conquests. It is a degree of Fighting.

10th: "A prison door fitted with iron spikes, and framed with iron girders." It indicates a person of vicious tendencies, which lead him into danger of the gravest kind. He will suffer restraint or imprisonment, or will lead a life of forced seclusion. He will not escape open criticism and misfortune will press heavily upon him; yet, even the caged bird will sing, and to every prison house there is a way out. It is a degree of Seclusion.

11th: "A centaur—half man, half horse, armed with a bow and arrow." It denotes a person of a subtle and changeful nature, capable of simulating the virtues and vices of others from motives of diplomacy. The native will be alternately impelled to paths of high endeavor and those of debasing instinct. The father of the native will die early or will be unknown to him. It is a degree of Alternation.

12th: "A fair woman looking at her face in a hand-glass." It denotes a person of a frivolous and light-hearted disposition, improvident and foolish, neither regarding the future nor profiting by the past; laughing in the face of Fate and closing the eyes to experience; self-centered and worldly. The native will come to much misfortune, but will flaunt his colors to the end of a foolish career. It is a degree of Foolishness.

13th: "A pillar of black marble standing upon a rock, roughly hewn." It denotes a person of a peculiar and sometimes melancholy and misanthropic nature; apt to contract false or unprofitable relations with his fellows and with the opposite sex. The native will make a bad match and will be unfortunate in wedlock, with probable

separation. The native in centering his affections upon one object will be liable to disappointment in life. It is a degree of Solitariness.

14th: "A mummer's mask." It denotes a man of a subtle nature, capable of simulating the character of others and given to mimicry and imitation; not always sincere and apt to deceive himself in matters relating to the emotions and feelings. The native has natural aptitude for theatricals, especially comedy, and is capable of much foolishness and flattery. If a female, a coquette. It is a degree of Imitation.

15th: "A man walking with two women, their arms linked in his." It denotes a person of untrustworthy nature; frivolous, insincere, capable of duplicity; of a light, joyous spirit, sometimes running away with the reason. The native will be given over to self-indulgence and to the flattery of women. There will be trouble in love affairs and in marriage. It is a degree of Vaccillation.

16th: "An iceberg, at the back of which is seen a display of the aurora borealis." It denotes a person of immense reserve forces, of much activity, energy and brilliance; a quick, alert and original mind, which will win for the native some distinctive honors. The native will be disposed to travel to distant countries, and may explore arctic regions or pursue electrical science. It is a degree of Force.

17th: "An old door in which a dagger is stuck." It denotes a person who has a critical and quarrelsome nature, apt to find fault with the opinions of others for the sake of controversy; striking at existing systems and laws when unable to improve them. A mocking, taunting spirit, which will bring upon the native a series of troubles in life. Even-

tually the native will be convinced of his folly by the strong hand of retribution. It is a degree of Folly.

18th: "A well lighted house with open door." It denotes a person of hospitable and homely nature, ever ready with the best fare to entertain friend and acquaintances. The native will grow to be much beloved for his open-handedness and sincerity of feeling. He will be both prosperous and happy and will rejoice in the company of his friends. It is a degree of Hospitality.

19th: "A square block of marble, upon which is a regalia of scepter and crown." It denotes a person of proud, ambitious nature, desiring to be held in esteem and possessed of such force and firmness of character that he will triumph over his rivals and opponents. In whatever station of life he may be, the native will evince the characteristics of rulership and government, and will sway the destinies of others. It is a degree of Rulership.

20th: "A man in the robe of a priest standing in the cloister beneath the light of a window." It denotes a person of sincere, religious tendencies; a taste for ecclesiastical work, in which he will probably indulge. The life will be quiet, peaceful and free from much event, perhaps secluded. The native will have protection and favor from persons of high position and intellectual dignity. It is a degree of Religion.

21st: "A bridge in a broken and dilapidated condition spanning over the dry bed of a river." It denotes a person of an impracticable nature, serving in positions for which he is not qualified, and making little or no progress in life. His resources will run dry at short notice; he will be deserted by his friends; will serve in a lowly position; will form projects only to see them fall through, one

after another, and generally will work along a false trail. It is a degree of Collapse.

22nd: "A man asleep by the side of some money-bags." It denotes a person of little vigilance, wanting in sense of duty, or energy to fulfill it. The native will lose heavily on account of his carelessness, false sense of safety and want of caution. He will live much in the memory of the past, and in dreams of the future, being the while oblivious to the demands of present duties. It is a degree of Carelessness.

23rd: "An old man in a gown and skull cap, like a doctor, surrounded by chemical and other instruments." It denotes a person of careful, systematic and patient observation; much inclined to the study of science, especially chemistry, medicine or alchemy. A researcher in the secrets of nature, given to the careful and accurate tabulation of results which will prove of use to science, and by this means the native will gain for himself certain distinction and honor. It is a degree of Research.

24th: "A solitary tree upon a rocky height, behind which is a dark and threatening cloud." It denotes a person of much independence and spirit, self-confidence, pride, and no little love of distinction. The native will suffer on account of his isolated feelings, and will be in danger of betrayal by the machinations of perfidious enemies. At a time when he has reached a height of isolated distinction, he will fall under the jealous hand of his enemies. It is a degree of Pride.

25th: "An elevated promontory, illumined by the noon-day sun and crowned with many and variously colored flowers." It indicates a nature that is prone to self-conceit, amenable to flattery, proud in heart but light-headed and

trifling in many relationships of life. It may confer considerable personal charm and attractiveness, and will render its subject the recipient of many of fortune's favors. It is a degree of Elevation.

26th: "A strong man mailed and plumed, with couched lance, ready for attack: a knight of the field." It denotes one who will be steadfast in defence of his rights and those of his country, ever ready for the fray of daily life, and possessed of a courage and determination which, together with his alertness and caution, will give him the victory over all his enemies. It is a degree of Victory.

27th: "A rustic cottage, overarched by a spreading cedar tree." It indicates a nature that is attuned to works of benevolence and homely simplicity, careful in the affairs of daily life, solicitous of peace and comfort, and ever ready to shelter, befriend and succour the wayside traveller without neglect of those within his doors. It is a degree of Benevolence.

28th: "An ass tethered to the shaft of a grinding mill." It indicates a nature that is inured to arduous and homely work; one who will pursue the beaten track of an unambitious life with but slight regard to his own limitations and still less to the wider projects and life of others. It is a degree of Servitude.

29th: "A dark pool of water in the shadow of dense foliage." It indicates a disposition towards a quiet and ineffectual life; a nature that is ambitionless and effortless, disposed to a gloomy fatalism which renders the life insipid and melancholy. Yielding without reason and showing adaptability without purpose, the nature will be devoid of any degree of brilliance and the life will be rendered obscure. It is a degree of Gloom.

30th. "A man sleeping upon a bundle of clothes. Over him hovers a vulture, while upon one side of him is a serpent ready to strike and on the other a leopard in the act of springing." It indicates a nature that is careless and imprudent; one who is foolishly oblivious to his environment, believing himself secure while yet he is surrounded by dangers, and given over to self-indulgence and untimely pleasures which will render him subject to misfortune and violence. It is a degree of Indifference.

SYMBOLIZATION OF SCORPIO

1st: A nomadic warrior, equipped with javelin and firearms." It denotes a character that is ever ready for the fray, liable to become involved in many strifes and quarrels, and to resort to force rather than reason for his victories over others. Such an one is liable to become subject to the accusation of violence toward others, and will hardly pass through life without wounding some one or more of his fellow-creatures. In body robust and in mind offensive to the peace of others he will not fail to make numerous enemies. It is a degree of Offense.

2nd: "A great headland over which the Sun is rising. It overhangs the sea." It indicates one who is great and magnificent, imbued with feelings of magnanimity and reposeful strength. His opinions are lofty and elevated, his views wide as the seas, and his stability of purpose in all respects equal to his strength of mind. He looks forward to the future with confidence, and his hopes will not be frustrated. It is a degree of Magnitude.

3rd: "An old man seated beneath a shady tree, his head bowed in thought. A pilgrim." This symbol is the index of one given to solitude and deep philosophic thought, a lover

of the mysterious and abstruse. Impressed with the unreality of things around him and the changefulness of human relations, he is disposed to the study of eternal verities and feels in no need of companionship. He is not a misanthrope nor a pessimist, but he has a true perspective of life and regards things and persons according to their true value. It is a degree of Disillusion.

4th: "A lyre, upon the arm of which there hangs a wreath of laurels." This is indicative of a nature almost wholly given to the pursuit and cultivation of the fine arts. The mind is harmonious, generous and peaceable. The life will be free from disquieting and distressful elements, and the inherent harmony and refinement of this character will be reflected in all his works. He will strive by the use of the gentle arts as well as by the more liberal, to illustrate and interpret the finer emotions of the soul. In art or the drama he will meet with great distinction. It is a degree of Sound.

5th: "A storm-swept prairie." Free as the wind that blows will be the mind of him who shall answer to this degree of the circle. Violent withal and rash, he shall put forth much strength to no purpose, and the path of him will be marked by waste and extravagance. Fallen idols and desolated temples will be the outcome of his genius, and to destroy where he cannot build will appear his aimless pursuit in life. Nevertheless in the end he will become himself the desecrated tomb of many forlorn and blighted hopes. It is a degree of Wantonness.

6th: "A great mound of earth and stones, on the summit of which there is a single flowering shrub." It is the index of a mind that is given to carefulness in small things and attention to detail; whose heart is in his task; and

whose soul is content with the simple fruits thereof. Such an one will build up a name and position for himself by dint of patient and laborious toil, whether in natural science or in the ordinary avocation of a commercial life, and in the end he will be sure of his due reward. It is a degree of Continuity.

7th: "A man standing with his left foot upon the shoulder of a spade. A pickaxe lies upon the ground, and in his hand he holds a jewel which reflects the Sun's rays." This symbol denotes one who shall gain his position in the world by fortuitous means, and acquire considerable wealth by exploration and discovery. He may become a great trader in precious stones, a discoverer of rare minerals, or the pioneer of some undeveloped country. Such as may be his calling, he will have unusual success therein, and by means of his good fortune will be raised to a position which he had never looked to enjoy. It is a degree of Fortune.

8th: "An archer shooting his arrows towards a flight of birds." It indicates one who is restless, flighty, and indeterminate; effecting operations without design, using his forces at hazard, and frequently engaging in strife upon small occasion. In social life he will be disposed to be dissolute and disrespectful of convention, and will become involved in more love affairs than he will be able to manage successfully. Intensity, enthusiasm and nonchalance are the chief features of his character. It is a degree of Inconsequence.

9th: "A nest of young and unfledged birds lying upon the ground." This symbol is indicative of a childhood spent in adverse circumstances; and of a nature that may be in danger of degeneration through neglect in the earlier stages of its growth. Bereft of parents and guardians at an early

age, the nature is doomed to self-assertion and effort, or else to desolation and despair. Obscure in origin, and reared among strangers, the nature is yet capable of attaining to considerable distinction. It is a degree of Orphanage.

10th: "A man wearing a mask as in a play." It denotes one whose character is never wholly expressed, but who is capable of simulating qualities and characteristics which are not proper to himself. The nature is taciturn, sarcastic, and critical; sometimes deceptive; and always capable of playing a part, whether it be for good or evil. Difficult to understand and to penetrate, the thought is yet more playful than malicious, and is capable of attracting friends and admirers without committing itself to any obligation. It is a degree of Simulation.

11th: "A hare seated upon a knoll above its burrow, behind it is the rising Moon." It is the indication of a timorous and watchful nature, apprehensive of dangers that are not apparent and unmindful of those which are inevitable as the nightfall. Such an one is liable to be taken unawares and deceived in the chief affairs of life; and while showing astuteness in all that he has regard to, he will yet prove himself to be more watchful and cautious than wise and far-sighted. It is a degree of Insecurity.

12th: "A small cottage surrounded by a thicket." It is the index of a mind that is prudent and resourceful, provident and reserved. But it also shows one who is surrounded by enemies and liable to ambushes and deceit. This circumstance will unfortunately call forth all the lower and ruseful faculties of the nature, and while rendering the person free from harm by such enemies will at the same

time tend to degenerate the mind. It is a degree of Self-Defence.

13th: "A great and lonely tower rising from an eminence of rock." It shows one of a powerful and independent nature, relying on his own counsel and capable of standing alone. A degree of taciturnity and reserve will add to the general inscrutability of the mind of this person, and dispose him to command the respect and regard of others. His position will be elevated, his success in life will be assured by his own innate strength, and his fortunes will remain untouched by the hand of change. It is a degree of Stability.

14th: "Two men seated at a table with beakers of wine before them." It is an indication of a jovial and sympathetic nature, disposed to some degree of self-indulgence, and liable to indiscretions which will prove harmful to the fortunes. It augurs much liberality and frankness of mind, a kindly but weak nature, and a very intimate knowledge of human character. It is a degree of Comradeship.

15th: "A bear sleeping beneath a tree around which is a swarm of bees." This symbol indicates a mind that is slothful and inactive, relying on a false idea of the invariable necessity of things rather than upon his own efforts, and disposed to take a fatalistic view of life. But both Heaven and Earth conspire against him, and while he remains heedless of the busy workers all around him, the sweets of life also remain unknown to him; eventually he will be spurred into a blind and fruitless activity, and will suddenly be bereft of his natural powers. It is a degree of Indolence.

16th: "A cup or goblet from which rays of ruddy light are emitted." It is the index of a kind and benevolent

nature; a generous and humane disposition; ever eager to befriend and comfort those who may be in distress of body or mind. The grandeur and spiritual loftiness of this soul will attract many friends, and the work of charity and benevolence will increase continually, gathering volume as it goes, till it reaches the ocean of human life, and enfolds all mankind. It is a degree of Humaneness.

17th: "A battered hulk lying upon the seashore." It is the symbol of a life that is wrecked and battered about by the winds of adversity, a condition of misery and abandonment the most profound. The life will be a wandering and rudderless drifting upon troubled waters; and whether through his own fault or folly, or the yet more relentless hand of a most inimical fate, the fortunes will eventually be in danger of wreck and ruin, and the native will become a derelict from the great sea of life. It is a degree of Abandonment.

18th: "A woman charming snakes, one of which is twined about her neck." It is the index of a watchful, brave, but suspicious and jealous nature. Such an one will brave many dangers for the sake of mastery over the passions of others, and will be active in the attainment of the arts of conquest. Nevertheless it is probable that eventually the life will be endangered thereby, and, beyond the loss of power where it is most to be desired, the danger of a poisoned love, or a yet more sinister folly, will threaten to crush and obliterate this person. It is a degree of Jealousy.

19th: "A stiletto and tavola." It is the index of a mind that is given to disputes and assaults, eager in contention and yet cautious in self-defence. Such an one will prove a formidable and untiring adversary, yet at the same time a convivial companion. With a somewhat abnormal

taste for the good things of life, a good trencherman, and a man of sharp wit, he will make friends easily; but his enemies will be equally numerous. Headstrong and quick-tempered, he will yet bear himself bravely and honorably in strife, and his enemies will have much respect for him, while his friends will hold him up as a champion. It is a degree of Avidity.

20th: "A Sun that is rising upon the ocean waters." This symbol is indicative of a mind that is given to restlessness and travel for the sake of discovery. The rising of the Sun is a symbol of elevation and coming honors, while the ceaseless motion of the waters denotes many changes and long voyages, especially in the direction of the Orient. There both fortune and distinction will await him, and in some field of exploration and discovery he will become celebrated. It is a degree of Illumination.

21st: "A buffalo standing on an eminence pawing the ground and snorting." It is the symbol of a bold, independent and forceful nature, that knows neither restraint nor law, and that will suffer great privations in order to maintain the semblance of freedom. It is a degree of Independence.

22nd: "A cataract falling from one rocky ledge to another." It is the index of a nature that is impelled by force of circumstances to precipitate and hazardous projects. A restless and impulsive mind, defective in foresight and never aware of danger till it is encountered. The life will be narrowed and confined, and so largely determined by the force of circumstances that it will be in danger of falling from one level to another until it is lost in obscurity and swallowed up in the sands of time. It is a degree of Compulsion.

23rd: "A man sowing in the wind." It is the index of a character that has little regard to the fitness of things, and is for that reason apt to waste his substance and dissipate his energies, continually occupying himself with vain and illusive projects; sowing where he has no advantage and constantly going counter to the opinions and advice of others. Such an one may lay hold of a fortune and it will be scattered, or being endowed with superior faculties he will use them to small advantage. It is a degree of Dissipation.

24th: "A man habited in rough clothes hewing timber close to a log hut." It is the indication of a mind that is contented and laborious, peacefully employed in useful arts, and naturally adaptable to circumstances. He will fashion and shape a world of his own from materials which nature will supply in response to industry, and out of such rude elements he will eventually acquire a habitation and a name that will be handed down to future generations. Industry and stability will mark his character, while virtue and humility will adorn his soul. It is a degree of Utility.

25th: "A wolf standing upon the carcass of a horse." It is the indication of a predatory and adventurous spirit, a mind that is avaricious and cunning, quick to perceive and enforce its own advantage, but slow to cultivate the more useful and sociable habits of life. Such will lead a distressful and contentious life, and will not long enjoy the benefit of his conquests. He will snatch an advantage and will be forced to surrender it to others; and because of his selfishness his own friends will beraill him. It is a degree of Seizure.

26th: "A man swimming in an angry sea." It denotes a person of resolute and brave nature, reckless of

danger and disposed to take great risks upon himself for the benefit of others. He will have a troublesome life, with many changes of fortune, and more than the usual amount of buffeting by the waves of adversity. Yet he will endure, and in spite of his disposition to help others at his own disadvantage he will meet with recognition, and even honor, as the leader of a forlorn hope. It is a degree of Sacrifice.

27th: "A warrior plumed, haranguing a multitude of armed soldiers. It denotes one who has a forceful and yet pliant mind, a persuasive tongue and a brave spirit. Such an one will lead others by the power of authority which is vested in reason and sustained by the ability of expression. From such a man an appeal is equivalent to a command, and an exhortation equal to a rebuke. He will undertake high duties and grave responsibilities in life and will largely be moved by a power that is within him, unrecognized but potent. It is a degree of Persuasion.

28th: "A rocky eminence out of which is carved a cross in stone. It stands against the rising sun as if haloed in divine light." It is the index of a nature that will give evidence of a superior faculty, and a disposition for spiritual and religious studies. The mind is firm and dependable, the tastes are monastic and austere, and the whole character luminous yet ponderable, faithful and reclusive. It is a degree of Security.

29th: "A man seated at a table holding a pen. Before him are some pebbles on a sheet of paper." This denotes a mind that is studious and of serious bent, delighting in the higher problems of the intellect, and disposed to the more serious studies, such as literature, science and especially mathematics. He may become the originator of some

new methods of computation, or the demonstrator of a new science. He will lead a sedentary life and fortune will at length wait upon him. It is a degree of Faculty.

30th: "A woman in trailing robes waving a wand around which is coiled a serpent." It is the index of a nature that is both clever and cunning; capable of asserting its power over others by persuasion or fascination. To such will be given some lofty command or position of trust, and success will be achieved by personal charm and magnetic power. It is a degree of Attraction.

SYMBOLIZATION OF SAGITARIUS

1st: "A man lying upon a heap of stones by the roadside." It is the index of a mind given to projects that are unprofitable and to dreams that lead to no practical result. The native's associations will be controlled rather by caprice than prudence, and in the end his bed will be a hard one to lie upon. Nevertheless, his freedom of spirit and love of natural simplicity will reconcile him to much of hardship and privation. At heart he is content. It is a degree of Privation.

2nd: "A man standing with drawn sword." This indicts a character that is given to strife and aggression, whether in assaults-at-arms or in polemics. He will lead a life of continual warfare, and litigation, and will be in danger of wounding and of being wounded. Wherever he goes he will make enemies and will be in peril of his life thereby. Armed, he is yet unshielded, and this is a challenge which even gods will not ignore. It is a degree of Wounding.

3rd: "The Goddess of Mercy enthroned." It is the index of a nature that is humane, fruitful and full of good

works. Beloved for works, as for inherent virtue, he will make many friends, and what of hardship he may endure, will be voluntarily undertaken for the sake of others. He will be attached to his home and family, but his sympathy will not be limited to its circle, but will extend beneficially in many directions. It is a degree of Sympathy.

4th: "A soldier, holding a crossbow, stands behind an embrasure." It is a symbol of prudence and carefulness, allied to a certain degree of daring and love of combat. It is a nature that takes no risks, but while armed for the battle of life, makes full provision against its hazards, and is continually on the defensive. Reserved and cautious, the nature must be drawn out by circumstances, before it is fully appreciated; it is then found to be well equipped. It is a degree of Prudence.

5th: "A man of middle age watching over a cradle." It is the index of a nature that is given to repining and solitude yet bound by ties of kindship or love to those who are either enfeebled or bereft of health and fortune. In this character there is a melancholy resignation to the decrees of destiny, and an uncomplaining submission to the wrongs of this world. Himself a sufferer in silence, he will be little able to help in removing the load of care from the brows of others, yet his fidelity and natural sympathy will prevent him from deserting them altogether. Such a person will suffer severe bereavements and sorrows. It is a degree of Repining.

6th: "A mill-wheel driven by the wind." This denotes one of an ingenious, inventive mind, and given to the study and practice of useful arts; but of such a yielding nature that he is always liable to imposition and injustice from others. His life will be spent in bringing new in-

ventions to the service of the world, without great advantage to himself; he will be utilized without gaining much credit or respect. It is a degree of Servitude.

7th: "A group of cattle browsing in the sunshine." It denotes a nature that is patient, contented, happy and self-possessed, capable of following sedentary and homely occupations uncomplainingly, and much attracted to the calm joys of domestic and rustic life. He will lead an uneventful and peaceful existence, happily suited in his domestic ties, and patiently devoted to the work of an ambitious calling. It is a degree of Placidity.

8th: "Two men playing cards together." This denotes one given to the hazards of speculation, hopeful, jovial, and venturesome. He will follow a life of change and chance, counting on nothing beyond the day, and content with his lot, so long as he comes by it without effort. In the midst of want and privation he will keep a hopeful countenance and good heart. It cannot be said that he will do much good to others, yet he will do no intentional harm, and his good spirits will cheer others, who else might despond too easily. It is a degree of Hazard.

9th. "A house on fire." This symbol is indicative of an enthusiastic and inspirational nature, highly impulsive and headstrong, but having a definite purpose in life to which all else is subservient. He may be a visionary, or a man consumed by fire of a subtle genius, but his unpractical nature will subject him to severe penalties, and after a short and fevered existence, the cruse of his vital powers will be exhausted. It is a degree of Zeal.

10th: "A full moon shining in a clear sky." It is the sign of a sympathetic and adaptable nature, of superior abilities and considerable powers of imitation and assimila-

tion. He will shine by reflected light, but will display his faculties with such ease and grace, in places where they are appreciated, that he will pass for one of inherent genius, will acquire fame and wealth, and finally outshine all others in his particular sphere of life. It is a symbol of Capacity.

11th: "A tiger couching as in the act of assault." It denotes a character that is treacherous and aggressive, disposed to seek his ends with subtlety and to secure them by force. There is here a combination that is both diplomatic and assertive, and therefore to be treated with reserve and firmness. The native will attain many of his ambitions and will make many enemies in the course of his career. His projects will lead him into many dangers and many even bring about his premature end. It is a degree of Strategy.

12th: "A fair woman sporting herself on a couch." It is the index of a mind that is given to the delights of the senses, voluptuous and sybaritic, self-indulgent and indolent, yet ambitious of honors and wealth. The pleasures of the senses will prove to the native a delusion and a snare, leading him on from one indulgence to another until at length he will fall into a premature senility and ineptitude which he will not have strength enough to rouse himself from. Women under this degree should be carefully cherished and forefended. It is a degree of Sensuousness.

13th: "A large portcullis is guarding the entrance to a prison." It is the symbol of a nature doomed to seclusion and separateness of life, either on account of some incurable hurt to the flesh or by reason of a mind that is misanthropic and perverse. Such an one will move in narrow limits, and his walk in life will be circumscribed by a stern necessity.

He will be in danger of restraint, captivity, or imprisonment, and his life will be full of dangers. It is a degree of Restraint.

14th: "A quantity of books and papers in disorder." It is the index of a mind given to the study of literature, history and other intellectual pursuits. The literary and scientific taste will be cultivated and trained to useful but somewhat unpopular or novel ends. The memory will be highly retentive, and the imagination lively but well under control. Such an one may become a prolific writer, combining science and invention with a facile power of romantic fancy. A strenuous worker and temperate liver, he will not fail to meet with due distinction. It is a degree of Intellect.

15th: "An arrow in mid-air." This is the index of a mind that is penetrating, intent and ambitious. Such an one may gain distinction by fortuitous flights of fancy. He will meet with distinction, will obtain a position of some elevation, but being sustained solely by his own inertia, he will suffer a rapid decline, and in the end will meet with reversal. Enterprising and progressive in spirit, he will succeed during the first part of his life and later will have cause to regret his projects. It is a degree of Direction.

16th: "A black hole or cavern in a rock." This is an indication of a mind given to futile or vacuous projects, inconstant and fruitless work, so that his fortunes will be meagre and his position of no account. Always open to receive benefits from others, but yielding nothing of his own, he will fail of friends and fortune and in the end will afford but a black and barren prospect. It is a degree of Vacuity.

17th: "A man afloat upon a raft." This symbol de-

notes one of isolated and lonely mind, given to projects of alien kind, daring enterprises and unique adventures. Such an one will be estranged from his relations and kindred, and will lead a life of great vicissitudes and hardships, failing in the latter part of life in some bold adventure whereby he will become involved in many troubles. His position in life will be unstable and as it were founded upon the waters. He may be a sailor and become shipwrecked, or in other capacity will meet with wreck of fortunes and be deserted by his own. It is a degree of Abandonment.

18th: "A man's face painted with grotesque scrolls, and surrounded by a mass of tangled hair." It is the index of a mind that is without proper balance, given over to vain and wild projects, neither useful nor fortunate. Such an one is in danger of losing his reason by disappointment of foolish and inconsequent efforts. His mode of life will be eccentric, and the expression of his thought touched with a singular grotesqueness and peculiarity. There may be genius; but, if so, of an unpractical and fruitless type: more probably there will be lack of reason. It is a degree of Disorder.

19th: "A serpent surrounded by a circle of fire." This symbol denotes one whose mind is subtle and tortuous, resentful and passionate. He will be continually involved in difficulties, and surrounded by dangers. At some time in life he may find himself in a beleaguered city, or in a cruel restraint, from which he will escape only with some hurt to his person or fortunes. In one form or another he will be called upon to pass through a fiery ordeal, and throughout life his mind will be chafed and tortured by stress and limitations. It is a degree of Captivity.

20th: "A garden of many-hued flowers." It is the in-

dex of a mind that is genial, kindly and sociable. Such an one will find many friends and admirers. His life will be filled with happy and fortunate associations, and his mind will be devoted to the artistic, ornamental and aesthetic. The beautiful in nature will attract him, and his life will be surrounded with elements of concord and amity. It is a degree of Concord.

21st: "Two triangles interlaced, with a third superposed." It is the index of a mind of more than average ability, to which the conquest of things mental and spiritual will be the chief object in life. Such an one will combine in himself the balance of physical and mental forces in an equal degree, and will hold the power to utilize them to considerable extent. It gives an aptitude for the study of the social sciences, and confers ability for self-government and rulership. It is a degree of Mastery.

22nd: "Two arrows crossed." This is the symbol of an aggressive spirit, a mind given over to contention and strife, and a soul that is set against the current of public feeling and opinion. Such an one will run counter to the established laws of social life, and be continually engaged in the pursuit of his own eccentricities. There is danger of litigation and a menace of a violent end. It is a degree of Strife.

23rd: "A human heart encircled with a band of iron and pierced by a dagger with jewelled hilt." Insecure affections, misplaced confidence, bitter resentment and jealousy are the unhappy results of love divorced from discretion and a good judgment. Such an one to whom this symbol applies will go through life attended by a host of forlorn hopes, loving without power to evoke response, acting by impulse unallied to reason, and in the end will be-

come cramped and misanthropic, the iron of selfish disappointment eating into the soul. Danger of heart disease may be indicated, or what is worse, the canker of jealousy may prove fatal. It is a degree of Restriction.

24th: "A broken tree struck by a lightning flash." This is the index of a mind occupied with abortive projects, vain ambitions, and unfortunate relationships. His life is likely to be short and his end sudden. All his ambitions will fall short of accomplishment, and dire catastrophe will cut off his hopes ere he can reap the harvest of his endeavors. It is a degree of Abscission.

25th: "Three cups of wine standing upon a table in the form of a triangle." It is the index of a mind that is given to excessive indulgence and undue enthusiasm in matters of a spiritual and mental nature; one who will follow out his projects regardless of consequence, impelled as it were by a species of mental intoxication. The substance and form of this symbol is applied to the higher nature, but should the carnal appetites gain an ascendancy over him, he will in all probability degenerate into a debauchee. Moderation should be his watchword even in spiritual things. It is a degree of Excess.

26th: "A mask representing the face of a hound." This is the sign of one to whom appearances are apt to count for much, but who will nevertheless be possessed of a really deep and sympathetic nature. Fidelity and friendship will be prominent characteristics of his nature. He will be dexterous in the use of arms, apt in the imitation of mannerisms, and would make a capable actor, being gifted with powers of dramatic representation. Of a kind and sympathetic nature, he will readily attract friends, and yet

few will know him for what he really is. It is a degree of Imitation.

27th: "A man beneath the paw of a lion rampant." This is the index of a nature lacking direction of force and initiative. Such an one will find many enemies, both powerful and aggressive, to bar the way to success in life. He may rise to a good position, but will be in danger of falling under the reproach of his king or ruler. His path will be beset with difficulties and dangers, and such will chiefly be due to his lack of stability and want of purpose. It is a degree of Impotence.

28th: "A tortoise." This is the symbol of a patient and steady nature, one to whom all tasks are trivial, to whom hardships come as a matter of course, and who is not dismayed by the prospect of unending toil. Steadfastness, patience and endurance will characterise his life and work in the world, and in spite of all obstacles he will attain to the position he has set out to gain for himself. It is a degree of Patience.

29th: "A hare." This is the symbol of a mind that is both cultured and timid, yet possessed of considerable moral force and remarkable physical energy and agility. Such an one may easily lose his way and come to an unfortunate end, because of his strong sense of the direct and honest course in life and his extreme diffidence in asserting that sense or conviction. He will be in danger of some brain affection, which may lay him low and render him incapable of action for many years together. There is a twist of some sort in the nature. He may be driven to extremities by the force of circumstances. It is a degree of Inefficacy.

30th: "A spade protruding from the soil." It is the

symbol of a mind that is capable of sustaining great and arduous work, one to whom some of the dark secrets of Nature will be revealed. He may show some taste for agriculture or may follow the fortunes of some great mining industry or archaeological research, and in such he will be a discoverer. Whatever his walk in life, his work will be difficult and protracted, but success will ultimately crown his labors. Endowed with a sharp, incisive mind and strong purpose, he will ignore the advice of friends and rely wholly on his own efforts. It is a degree of Discovery.

SYMBOLIZATION OF CAPRICORN

1st: "A boy and girl standing with arms entwined." It is the index of a mind that is given to duplicity, or at least to dissimulation and diplomacy. There is considerable *finesse*, and also an extraordinary degree of adaptability in the nature, which will enable it to gain some distinction and even a position of honor. The native may become an ambassador or consul, or otherwise serve as a connecting link between two peoples or nations. In a lower degree, the native will follow more than one occupation at the same time and will in general show considerable versatility. It is a degree of Alternation.

2nd: "A vane of which the arrow is pointing North." This is an indication of a vacillating and uncertain disposition, now turning this way and now that, and finally falling away into negation and ineptitude. Many enterprises will be undertaken and abandoned. Procrastination will be a besetting fault, and will lead to many difficulties. This is one whose efforts will be strenuous but fitful and lacking endurance, so that with more than usual effort he will

achieve less than the ordinary. His end is obscure and darkly veiled. It is a degree of Vacillation.

3rd: "A serpent coiled around an uplifted beacon." It is the index of a mind that is unusually wise, subtle and profound. Endowed with much prudence, foresight and circumspection, the native may apply himself profitably and creditably to almost any work in life and with every prospect of success. But that for which he is by nature especially fitted is without doubt diplomatic service, the law, or the administration of government. In some special form of literature or science he will show extraordinary ability, maybe in medicine, in chemistry, or other of the chymic arts. He will shine and his light will be seen from afar, while those who are near will manifest much reliance on his knowledge, and will follow the light of his leading. It is a degree of Illumination.

4th: "A vestal lamp burning brightly." This is an indication of an elevated and superior mind, given to the study of things that are essentially spiritual. There are aspiration and intuition in a superior degree, and such an one will probably seek and find in the silence of his own chamber the key to many of the higher mysteries of life and thought. In any capacity he will attain to a superior position and will be an acknowledged leader of men and moulder of human minds. From all that is essentially mundane and sordid his thoughts will be estranged. He will have an intuitive perception of eternal verities. It is a degree of Initiation.

5th: "A small cottage with wide-open door." This is the sign of an hospitable and generous nature, a kindly and warm-hearted disposition. Austere and rigid in his own methods of life he will nevertheless show much sympathy

for others, and compassion for their weaknesses and foibles. Withal he will evince a singular lack of prudence, and though denying himself and sustaining others he will be liable to imposition and theft. Such an one would safeguard the doors of his speech and be select in the choice of his friends and confidants. It is a degree of Hospitality.

6th: "A heart surmounted by an aureole." This is the symbol of an affectionate and devoted nature, one who will centre his affections upon a single object and continue steadfast all his life. In such an one there is little of guile, little of fear, and perfect confidence in those to whom he gives his heart. Such devotion as he is capable of manifesting is worthy of a higher tribute than the average life or mind can render, and it is all but impossible that he can escape disappointment, sorrow and dismay. In whatever path of life his work may lie he will succeed where others have failed, merely because of his whole-heartedness and concentration. It is a degree of Devotion.

7th: "A heart pierced by a nail." This is the index of a nature that is capable of strong attachment, both to things and persons, and yet with something of selfish design in all that he espouses. Consequently he cannot fail to meet with trouble, and his chagrin will arouse bitter feelings of resentment against others who may have thwarted his designs. Hence spring various rivalries and feuds, and these operate in his life to produce ruin and desolation, so that in the end he has nothing left but himself to care for and all the world besides to hate and rail against. It is a degree of Jealousy.

8th: "An eagle carrying its prey in mid-air." This is the index of a mind that is given to extraordinary flights of fancy, making of purely mundane things the substance

of many and prolonged cogitations and solitary musings. The nature is rather isolated and misanthropic, while the mind is endowed with faculties of no mean order, so that the world will afford few attractions, and ordinary subjects will form only the pabulum of a more ethereal and spiritual food. There will be wasting of flesh in nightly vigils, and much strengthening of the spirit in lonely meditations. Contented, supremely indifferent to the things of this world, his taste of happiness in this life will be evanescent and brief. It is a degree of Loftiness.

9th: "A cross and a broken key." This is the index of a nature that is aspiring and eager to penetrate into the experiences of life, but doomed by an adverse fate to failure and disappointment. The broken key is the sign of those abortive enterprises in which he will engage to his undoing and loss of reputation. Where he should knock and wait in patience he will essay an entry by craft and worldly wisdom, and even as he turns the key in the lock it will break off short in his hand. If he should restrain his impetuosity and daring, and cultivate humility of spirit, haply his cross will not be found too heavy for him to bear. With that as key to the treasures of this world he may enter the Gates of the Temple of Wisdom. It is a degree of Impotence.

10th: "An owl sitting in the moonlight." It is the index of a mind that is wise and patient, prudent and self-possessed. Where others see nothing he will discern many indications of the trend of events. He may study astronomy and become a discoverer of things occult or distant. For the ordinary work-a-day world he has little interest, but to those who are disposed to deep philosophical speculations and abstruse studies he is likely to be a figure of

some consequence and esteem. His life and work are centered in the things that are hidden from the common eye, and in the hours of the night will lie the greatest dangers of his life, as also in things remote from sense. It is a degree of Occultism.

11th: "A roll of parchment, sealed and lying across a sceptre." This is the index of a person who is born to occupy positions of trust and responsibility, most probably in connection with the Ministry, or in a minor degree occupying some office in Government service. The sealed parchments show diplomacy, a taciturn disposition and ability to keep secrets and confidences. The life-work will be carried on under conditions which require great secrecy and caution. The nature is reserved and self-reliant. He will rise to positions of authority, and will serve his country and king. It is a degree of Authority.

12th: "A fox running apace in the moonlight." It shows a person who is given to acts of subtlety and craftiness and disposed to lead a predatory life, relying on the fortunes of chance, aided by his skill and cunning, for a livelihood. He will show considerable zeal in the pursuit of his designs, and much secrecy will be required in the conduct of his affairs, for there will be incidents therein which cannot bear the light of day. The nature is cruel and rather crafty. He will depend on the activity and industry of others for his means of support, and eventually will be in danger of excommunication, exile or imprisonment, or may even have to fly the country. It is a degree of Craftiness.

13th: "A tripod with flames of fire issuing from a brazier." This is the index of a nature that is aspiring and active, disposed to lead a life of adventure and hazard,

but honorable in the pursuit of lofty ambitions. He may become attached to the military service, or in some other form will be a representative of the fiery and devouring element. He has a restless and aspiring nature, such as will impel to action upon a wide scale. He will travel and explore, lighting up dark places and devastating ancient sites in the quest of new food for the mind. Chastity and purity of life will mark him as of singular temperament, and his efforts will thereby become concentrated and highly successful. Alive to all the higher ambitions of this world, he will nevertheless be zealous in the conquest of worlds that are beyond normal ken. He may be an ambassador, consul, spiritual researcher, or explorer. It is a degree of Aspiration.

14th: "A harrow standing on an open field." This indicates one who will manifest an extremely critical, sarcastic and aggressive nature. It will be his business in life to dig into the common soil of the human mind, to lay bare and expose its true nature, and to create dissensions, divisions and strifes, stirring up and leavening the pabulum of popular beliefs, and bringing to light their fallacies, impedimenta, and imperfections. The mind will be pugnacious in the extreme, and although it may attract admirers it will have few sympathizers or adherents. In removing the weed growth of the ages and in the ruthless examination of things as they are in the broad field of human life and thought, will consist the main work of this peculiarly angular and incisive nature. It is a degree of Criticism.

15th: "A soft cloudy cumulus upon a bright horizon." It signifies one who has a kind, pliant and sympathetic nature; adaptable to environment, hopeful and confident. He will receive many favors from Fortune, and will be the

friend and associate of those who have influence and power in the land. His mind will be set upon the attainment of high truths, and his course in life will be marked by a singular degree of inoffensiveness, gentleness, forbearance and suavity. Thus his friends will rejoice in him, and his enemies will find his gentleness and softness a foil to their sharpest weapons. His fortunes will lie in smooth places, and with intelligence added to gentleness of nature, he will be regarded with favor by all who come into contact with him. It is a degree of Mollience.

16th: "A man riding at high speed upon a well-conditioned horse. This denotes one who has a taste for and ability in the management of horses, and to whom the delights of horsemanship will not be less than those of hazard and adventure. He will lead a romantic life, will travel afar, and undertake many hardy exploits. His occupation may bring him largely into touch with foreign people and strange lands, and either he will be an importer of foreign wares, an explorer, or an archaeologist. Should he incline to the law he will make great progress therein, and honors will attend his efforts on all occasions. In scholastic work also he finds his prevailing passion fully satisfied, for in the taming and bridling of the untrained mind and the right directing of its powers he will prove himself not less successful than capable and zealous. It is a degree of Instruction.

17th: "A lyre lying upon a wreath of flowers." It denotes one who will show some remarkable powers of expression, and by the power of sound will persuade where others cannot compel by force. He may become a poet or musician, and in the gentler offices of life will show considerable talent. His nature will be docile, tractable, harm-

less and inoffensive. He will be constant in his attachments and will undergo some singular persecutions and tests of his fidelity, emerging therefrom victorious and undismayed. Should he follow the highest expressions of his Faculty he will be capable of enunciating in language that is harmonious, persuasive and subtly compelling, a new body of doctrine or a new phase of philosophic truth. It is a degree of Persuasion.

18th: "Two men in fierce strife." This symbol denotes one whose aggressive and quarrelsome nature will lead him into all sorts of difficulties and dangers, from which it is to be feared he will not escape unhurt. Contentious, reviling and unorthodox, his mind will be at war with prevailing opinions and popular beliefs. He will create discord wherever he goes, and be a sorry test to men of humane and benevolent dispositions. His nature is devoid of frankness and he does not admit the truth even to himself, but opposes all and everyone on whatever ground is open to debate. In a word, he is an Ishmaelite, and will finally be deserted and abandoned to the mercies of his mother Nature. It is a degree of Strife.

19th: "A rocky eminence in the midst of a turbulent sea." This symbol denotes a character of great self-reliance, firmness, stability and originality, one who is capable of standing alone and combating with the steady resistance of enduring strength all the assaults of adverse fortune or popular displeasure. Alone, undaunted and impassive, he will stand amid the angry tumult of contending forces. He will show real strength and the firmness that is born of conviction and direct perception of the truth. He cannot hope to be popular, but he cannot fail to be great and singular. The waves sweep on and dash themselves in

futile wrath upon his moveless body. They are driven back, and expend themselves in seething comment and hissing impotence: he remains. It is a degree of Stolidity.

20th: "An ape seated before a mirror." It is the index of a mind given to vanity and capable only of the intelligence which characterizes the superficial worldling. He sees himself as the one object. He is an egotist. Nevertheless he will aspire to some distinction as a leader of fashions or as a comedian or mimic. His powers of adaptation are considerable, and his physical activity very great. He would succeed best as an actor, but that only in the lighter vein. His person is more considerable than his mind, and his reputation will be dependent on his powers of adaptation and expression. It is a degree of Imitation.

21st: "An ancient hieroglyphic manuscript with a retort and crucible upon it. This symbol is the index of one who will essay the Magnum Opus or great work of alchemical science. It may be that he will attempt the solution of some scientific problems, and in such would be successful beyond his belief. On the other hand its scope may be restricted to the world of commerce, or even extended to the spiritual world, so that the transmutation of the gross and external body of the soul may be effected. In any case the native will be a deep researcher and will study ancient methods and principles with benefit to himself and advantage to the world. He will begin a new school of thought and his mind will be set upon reforms in the scientific and philosophic worlds. It is a degree of Renovation.

22nd: "A plough." This symbol belongs to one that is capable of arduous and protracted labors. His inherent force of character will carry him through all difficulties and beyond all obstacles. He is endowed with much defini-

tion of purpose, determination and incisiveness, so that he will make headway against all obstructions and cut out a line in life for himself. He will in all probability find the recompense of his labor in association with agricultural projects, and in the utilization of old and waste materials. It is a degree of Determination.

23rd: "A wineglass overturned." This is the index of one who will be unable to contain his feelings and passions, and will in consequence run to excesses, extravagance and waste of substance. He will be endowed with a fine intelligence, a genial and pleasant nature, and a generous and convivial disposition. But his inability to control his passions will lead to his reversal and undoing, so that he will—unless he be under the guidance of a strong and steady hand—eventually be left to his fate, denuded of all that makes him a desirable companion or useful agent in life. It is a degree of Incontinence.

24th: "A tankard set upon a table." This denotes a steadfast and capable person, whose life will be orderly and useful, whose mind will be open to the reception of truth and knowledge and whose passions will be well regulated. He will display a frank and even blunt nature, being free from all craftiness and subtlety; and his mind will have a sincere regard for all that is simple and natural in human nature, and a rooted distrust of the non-transparent. It is likely that he will be disposed to seek his livelihood in the vineyards or hostel, but in the highest capacity he can and he will aspire to become a teacher and purveyor of spiritual truths. In any case he is a man of the common walk and his sympathies are with the people. It is a degree of Sincerity.

25th: "A series of bubbles floating in the air." This

denotes one in whose nature the light, fantastic and ephemeral is predominant. A certain elasticity and expansiveness of soul will render him reflective of the world around him in all its more sparkling and bright aspects, but he will lack solidity of character, will be given over to vanities and in the end these will be the source of his sudden and untimely collapse. He is liable to be a mere dabbler, but his sympathies will be in the direction of occult verities, and a certain superficial reflection of these things may render him a fashionable mountebank. It is a degree of Superficiality.

26th: "A wide, open seacape on which are distant sailing boats." This symbol denotes a person of calm and thoughtful temperament, a kind, genial and sunny nature, smooth and tranquil manners, and peaceful disposition. When roused to anger, however, he is capable of excessive strength and display of power, and the forces in reserve within him are only to be known under stress and excitation. He is yielding, but cannot be reduced. He is gentle but irresistible. His sympathies are wide and his taste for travel will be marked. It will lead him to distant countries and may be to the pursuit of nautical life. That he will have interests in distant lands is certain. It is a degree of Complacence.

27th: "A stretch of broken country with a fringe of woodland." This symbol denotes a nature that is rugged and natural in its expression and wholly devoid of the superficialities and polish of conventional life. Left to himself he will prefer a life of quiet retirement and rustic work, but in the busier haunts of men he will pass for one who is ungracious and uncouth, though none will question his sincerity and genuineness. He may be disposed to seek

his living in the cultivation of the soil, or the sale of its produce. His temper will be uneven, and at times morose and lowering, but a certain off-hand gruffness of expression will only veil a kind and ingenuous nature. It is a degree of Rusticity.

28th: "A sextant and compass." This symbol is related to one whose tastes are of a very catholic nature. His learning and rectitude will make him a reliable and useful guide to others, and in some special capacity of learning he will gain distinction and honor. In a sense he is a cardinal man and cannot fail to become famous. His inclinations will be expressed in the study of navigation, astronomy, exploration and the mathematics. In a narrowed sense he will become a director of some successful trading company and his path in life will be marked by a series of successful ventures. He will never lose his way, nor fail to attain his end, for all his undertakings will be regulated by rigid and exact principles, and carried out with precision and certainty of success. It is a degree of Definition.

29th: "A dark and lonely pool overhung by wooded banks." This is the index of a nature that will be given up to contemplation and philosophical musings. In the silence and solitude of his own soul he will enter into an intimate communion with Nature and will be blessed with an understanding of her more obscure laws and his mind will be pervaded by a peace which none will be able to disturb. His affections will be deeply rooted in all that appertains to the simpler and more natural life, and his poetical and visionary nature will lay hold upon eternal verities. As for himself, he will walk by the side of his mother Nature, and his soul will be lifted to a place of rest. Unpractical though he may be in many things, yet

his message will be one of authority as appertaining to a favored child. It is a degree of Contemplation.

30th: "An arrow in flight." This symbol denotes an aspiring and ambitious nature, impelled by the strength of a force behind him to the attainment of a certain high or distant project. Gifted with extreme directness and celerity of action and endowed with remarkable powers of concentration, he will be in a fair way to attain his intentions and accomplish his ambitions. But everything will depend upon his start in life as to whether he will reach his goal. Heredity and training will count for more than usual in his case, for he is one of those who will follow his inherent impulses and has little or no individual power of direction and scarcely any adaptation. The breath of public opinion may carry him wide of his mark, and with the decline of his natural forces there will be a falling off of ambition and purpose. It is a degree of Decline.

SYMBOLIZATION OF AQUARIUS

1st: "A man lying upon a sheaf of corn, asleep, with viands at his side." This is a symbol of one whose life will be wasted in dreams and visions and vain projects to which he cannot lend the power of action. He will be dreaming where others are working and in consequence will lose the virtue of utility and the right to sustenance. Moreover, because of his unpractical and indifferent nature, he will be at the mercy of others, and will suffer depredation and fraud at times, and at others will be pushed aside to make room for the more intelligent and responsive workers in the world's great field of action. He will dream of wealth while others are making it, and all the while he will

neglect the opportunities which lie as simple everyday occurrences close to his hand. It is a degree of **Lassitude**.

2nd: "A book on which stand a compass and an hour-glass." This is the index of one who has a scientific and highly versatile mind. He will be disposed to the study of the laws of nature, will gain an intimacy with the principles of scientific and philosophic investigation and may be the inventor of some instrument, or the discoverer of some force in Nature by which the elements of space (the compass) and time (the hour-glass) are annihilated to a great degree. Undoubtedly he will be a man of considerable depth of thought, and will make some useful discoveries. It is a degree of **Extension**.

3rd: "A man walking with bended head, leaning upon a staff." This symbol is related to one whose life is liable to many and severe shocks of misfortune, the severing of ties and the disappointment of hopes. Nevertheless, he will show a spirit of steadfast resignation to the will of Heaven and therein will find consolation for his griefs and sorrows. The task which he will have to perform in life will be honorable but unprofitable, and many will be the difficulties which encumber his upward path. He is nevertheless equipped for a long and arduous journey, and being endowed with a patient and firm will, he must eventually attain his goal. Only in the interval he will have to surrender all that he holds most dear in life. It is a degree of **Perseverance**.

4th: "An officer arrayed much like a Chinese mandarin in an official robe of purple and gold and blue." This is indicative of one who will show considerable merit in diplomatic or governmental work and who may become a minister of state or high official. To him will be entrusted

the care of high secrets and charges, and he will be associated with persons of high estate and power in whatever land he may be called upon to serve. It is probable that he himself will be able to boast an ancient lineage and there is, apart from his destiny, an inherent dignity and repose which will enable him passively to withstand the assaults of his enemies and by patience finally to overcome all and succeed in the highest positions of trust and confidence. It is a degree of Authority.

5th: "A woman nude, looking at her reflection in a pool of water. It is not necessary to say, perhaps, that this is a symbol indicative of extreme danger to the moral nature of the person born under this degree. There is an element of dalliance and self-love in the nature which will be liable to lead to serious complications and entanglements. It may be that this egotism will only veil a weakness which cannot withstand the temptations of the carnal nature. The nature will be sympathetic and to a large degree reflective of the immediate environment, in which, however, there will be too strong an accent of self. It is probable that the native may show artistic tastes and a marked ability for portrait painting or sculpture. It is a degree of Egotism.

6th: "An archer drawing a long bow." This symbol is related to one who has considerable faculty for teaching (prophecy), and skill in manual crafts. As a director of thought, an exponent of religious teachings, as traveller, lecturer, even handicraftsman, he will show himself capable and will meet with distinction. He will be ambitious and will have a mind set upon things that are remote from his environment. Careful in his methods, and ambitious in his designs, he will have to travel far, nevertheless, for the results of his actions, and of him it may be said that what

is remote from the sense is ever more attractive than things corporeal, and that which is afar than that which is near. It is a degree of Apperception.

7th: "A target pierced by a rapier." This symbol denotes one who has extreme powers of penetration and yet will be incapable of adequate self-defence in the ordinary affairs of life and will fall a victim to his own want of discretion. In him the knowledge of the truth does not entail the following of it, and this denial of his own convictions will lead him to sore troubles and possibly to disgrace. He will show an impulsive and headstrong nature, such as may lead him into serious conflict with others, thereby laying him open to the danger of assault and hurt in the passage of arms. Let him beware of the direct thrust and practice the use of the two-edged sword. It is a degree of Vulnerability.

8th: "A lion standing in the open arena." This symbol is indicative of a nature that is strong, forceful and independent, loving freedom above all things and desiring death by hunger rather than servitude or restraint. Such an one will prove himself to be of greater service to the race when left to his own resources and given full freedom of action than when bound to a narrow or restricted walk in life. Nevertheless, he is liable to captivity or imprisonment, whether it be as a prisoner of State or as the victim of a hard and unrelenting Fate, and this will be entailed by his inordinate love of freedom. He will suffer and will serve, and thus gain both wisdom and freedom for all time. It is a degree of Escapement.

9th: "A huge rock rent by a flash of lightning." This symbol denotes one who has a powerful, aggressive, forceful and executive nature, capable of driving his way

through all obstacles, however hard and enduring they may be. Quick, energetic and alert, he will make considerable progress in his particular walk in life, and may be the means of convincing the most sceptical concerning certain matters of a celestial and ethereal nature. His spirit is too intense and forceful, too incisive and critical not to be the occasion of much reviling and bitterness of spirit in others. He will do his work in the world with celerity of action and directness of execution, and he will let light into dark places. His departure will be sudden, but will not transpire till he has done some work of magnitude. It is a degree of Conversion.

10th: "A head and a hand separated from a body." This is the sign of one who lacks co-ordination of thought and action, and who may eventually be liable to paralysis or similar affections of the body by wounding and the severance of nerves. Possibly he will be separated from his kindred and will be bereft of guidance and sustenance at an early age. He will only learn by severe affliction and many sufferings how to co-ordinate his thought and action, and useless projects, irresponsible and foolish actions, and a badly regulated life will thus be turned to the servitude of the body corporate of humanity. It is a degree of Disjunction.

11th: "Two bulls fighting on the edge of a precipice." This symbol is related to one in whose nature there is more force and energy than power of direction and self-restraint, and who in consequence will be continually running into dangers which to him will be wholly unforeseen though obvious enough to others. He will rely upon his strength and pushfulness to overcome his enemies, but it will be shown to him that there is nothing so insignificant as the

strength of a man. Since he cannot overcome Nature let him learn to use her forces with discretion and moderation or he will be wounded in the conflict of life, and unseen dangers will lurk within the hour of exultation as snakes beneath the flowers. It is a degree of Forcefulness.

12th: "A lion raging against the bars of its cage." This symbol imports a nature of considerable native strength and dignity, yet unfortunate and in danger of being carried away by his passions and love of freedom. Hard though it may be to force his spirit into submission it will be well with him should he early learn that his compeers and superiors are equally jealous as himself of their rights and privileges. At some time in his life he will be the victim of a nature superior to his own and will suffer restraint and curtailment of liberty thereby. Let him adapt himself to his environment. His will else be the hard fate of those who are born of free spirit into the bonds of necessity. It is a degree of Restraint.

13th: "A cavalier fully armed." This is the index of a militant and naturally aggressive nature, the sign of one who, while outwardly cautious and suave in manner, is ever alive to his own interests and on the defensive. At times he will be led into dangers by the aggressive attitude he will display in regard to his fellows, and although well equipped by Nature for all emergencies, he will never be so safe and free from harm as when observing regard for others. He will show a vigilant and alert nature, much power of self-defence, and will be remarkable for his capacity either in the military world or that of polemics. It is a degree of Assertion.

14th: "A broken bridge spanning a rapid stream." This is the symbol of one whose life will be beset with un-

foreseen dangers, and who should therefore go warily and with much circumspection into the narrow walks of competitive life. About the middle of his life there will be a great catastrophe, by which he will either lose the use of a limb, or will suffer a total collapse of his affairs. He will then be in danger of liquidation and may become involved in serious trouble. Almost from his boyhood he will have to be self-supporting, and while he is sure to be of considerable service to others, and may even be author of much wise counsel, he will himself stand in need of help and sustenance ere his days are half completed. His future thereafter is in the keeping of Heaven. It is a degree of Collapse.

15th: "A ship in full sail upon a sunlit sea." This is the symbol of one who will possess an enterprising and somewhat adventurous spirit, such as will lead him into associations with others remote from him in nature or in clime. He will show a catholic and cosmopolitan spirit, a versatile and ambitious mind, and a benevolent and sympathetic nature. If he should be induced to leave his country it will be to form alliances that are productive of the greatest good to himself and to others. If he should follow the mercantile life, he will be fortunate therein. But whatever may be his calling, he will prosper and gain for himself a position of affluence and distinction. It is a degree of Affluence.

16th: "A smith's forge and bellows." This symbol is related to the one who will show considerable aspiration in things of a spiritual nature and will be instrumental in awakening in the breast of man a belief in things supernatural, by fanning the spark of intelligent faith into a flame of conviction and consuming desire. His profession will be allied to the useful arts and his walk in life, al-

though simple and devoid of ostentation, will nevertheless be of singular service to humanity. Great in soul and of immense aspiration, he will prove a veritable Vulcan. It is a degree of Inspiration.

17th: "A man lying prone upon a bed of sickness." This is the index of a mind that is inept, a nature indolent or perverted, and a fortune that is wholly dependent on the good will of others. It denotes one who will evince but little interest in the wider and more virile achievements of his fellows, whose mind will be cramped and warped by egotism and selfish indulgence, and whose body will grow sleek and nerveless in default of proper use and adequate exercise. In a more fortunate circumstance, it may depict only a physical malady requiring constant rest. In the worst case it denotes imbecility. It is a degree of Apathy.

18th: "An old woman seated on a stool with a hooded cloak wrapped closely round her." This is the index of one whose nature will be warped by feelings of selfishness and jealousy. He will exhibit little, if any, interest in the common lot of humanity, and will assume an attitude of melancholy, silent and envious misanthropy. Such an one cannot fail to become a source of hatred and malice to his own hurt and that of others. Wrapped around with the cloak of selfishness, he will fail to attain happiness in his own life and will be jealous of it in that of others. Hence bitterness and secret enmity will poison his soul, and in the end he will be in danger of an isolation not less painful because merited, and will be cut off from kith and kin and left to his own imperfect and cramped resources. Let him study to preserve interest and sympathy in all that is human and so escape being abandoned of Heaven and Earth. It is a degree of Isolation.

19th: "A boat upon the sea to which a submerged man is clinging for support. This symbol is related to one in whose life some great catastrophe will occur at a time when providentially there will be a friend at hand to rescue him from his danger. It indicates that a deficiency of tact and skill is liable to render him subject to adversity of fortune, and he will suffer financial disaster and even peril of death. But there will be raised up to him a friend capable of sustaining him in his extremity, and he will not therefore sink into the depths. This will be in response to his great faith. The nature, although daring, is lacking in tact and strength. All his troubles will arise from failing to admit his own incompetence. He will travel afar. It is a degree of Insecurity.

20th: "A great tortoise." This denotes one of patient and plodding disposition, disposed to rusticity of habit, endowed with great powers of endurance, an even disposition and contented mind. His position in life will always be secure, owing to his great prescience and providence, and he will create about him by slow and patient toil the means of his own security and well-being. His life is likely to extend to phenomenal years, and his position in old age will be one of independence and security from all harm. Of rather solitary and retired nature, deeply philosophical, patient, and contented with simple ways of living, he will yet evince a kindly disposition and will live long to enjoy the fruits of his labors and the esteem of his fellows. It is a degree of Providence.

21st: "A man lying wounded or sick upon the ground." It is the symbol of one whose nature is void of virility and ambition, and who, consequently, will fail to assert himself in the fight for life. Where others are in

intense activity, he lies nerveless and powerless amid surroundings which, although natural, are devoid of comfort and unreflective of the arts and sciences of human evolution. Such an one will show moral apathy, mental ineptitude, and physical weakness, all of which will conspire to render him an object of pity to the passer by, and a burden to his kindred and friends. In some cases it may indicate incapacity merely. In others it will predict a moral paralysis. It is a degree of Weakness.

22nd: "A raging bull stamping upon the body of a dog." This symbol denotes one whose passions are liable to run to excess and whose anger may lead him into the commission of acts of violence. It shows one of a strong and forceful nature, capable of forcing his way in the world by push and energy, yet not so strong as to be capable of controlling his own feelings. At such times as his passions are aroused he is capable of acts of brutal ferocity, and though he may gain the victory over all his outward enemies, there will yet be one within remaining subdued. It is essential that an otherwise fortunate nature should not ruin a great career by actions of impulsive ardour and indiscretion. It is a degree of Violence.

23rd: "A beaver at work upon a tree overhanging a gorge." This is the index of one to whom work will be a matter of daily and continual pleasure, and whose efforts will be sustained with diligence and fidelity. He will show much executive ability, exceptional constructive faculty, and extreme powers of endurance, so that his pathway to success is sure. There is, however, the danger that, at the supreme moment when the fruit of his labor falls due, it may be swallowed up and lost to him forever. Except for this his position is beyond all power of assault or harm,

for habits of industry and strenuous energy are sure of recognition. He may become a well-known worker or dealer in timber and the building trade. It is a degree of Industry.

24th: "A bent stalk bearing a full ear of corn." This symbol is related to one of undoubted faculty and mental ability, but with too little courage and power of attack to make his merit felt in the world. Such an one will be bent and broken by the winds of adversity, and having but small physical stamina he will find it difficult to sustain the highest expressions of his mental growth in the face of much want and physical distress. Yet he will not be bent or broken by adversity till he has given expression to an extraordinary amount of learning and will be popularly appreciated. It is a degree of Bending.

25th: "A dark face wearing an expression of fierce anger, and across the forehead a red band of blood." This symbol indicates one whose nature is vindictive and passionate almost beyond power of control. There will be some danger of frenzy or even acute mania, such as will warrant his enforced detention. His thoughts are those of the Ishmaelite and avenger of hereditary wrongs, and he is as one who sees blood in the air and runs amuck. It shows a dangerous predisposition and unless controlled by the power of moral persuasion, intellectual training and social culture, will assuredly lead to trouble and disgrace. It is a degree of Malice.

26th: "A man walking blindfold toward the opening of a deep pit." This indicates one whose thoughts and projects are liable to become chaotic and confused, so that he may be said to be walking in the dark, and to that extent may be led into grave dangers. It may be from ignor-

ance or from want of alertness and responsiveness to his surroundings that he will come by hurt to himself, but save by the helping and directing hand of some wise friend, or the overarching love of Heaven, he cannot escape downfall and ruin. The higher the position he may occupy, the greater the danger of falling. Let him therefore study to walk warily and in humility in the simple ways of life and not aspire to tread paths which are unfamiliar and full of pitfalls for the unwary. It is a degree of Blinding.

27th: "A stately mansion surrounded by trees in an expanse of pastureland." This symbol denotes one who will be "house-proud," fond of his home and desirous of acquiring estate, so that he may have the uninterrupted joys of continuous home life. He will prove himself to be a capable and polished member of society, a good patriot, and an earnest upholder of the traditions of his people and country. Of a pleasant and frank nature, and humane disposition, he will readily attract friends around him, and will be never so happy as when entertaining them in a homely but unostentatious manner. He will prosper in the world and will be beloved for his breadth of mind and wide sympathies. It is a degree of Possession.

28th: "A cup, a pack of playing cards, and dice." This symbol denotes a person of dissipated and irregular life, whose weakness for wine and gambling is likely to lead him into sore difficulties and many excesses. His mind will be addicted to the pursuit of fortune by adventitious means, so that while he may succeed in attaching himself to others of like propensity and habits, he will lack even their confidence, and failing, will lose their adherence also. Thus, unless he shall elect to follow the paths of simple industry and patient toil in the ordinary walks of life, he

will come to ruin and will be forced to pick up a precarious livelihood in the byways of social activity. It is a degree of Spoliation.

29th: "Two crossed swords surrounded by a wreath of laurels." Whoever has this astral signature will be remarkable for his powers of attack and defence. He may be a clever barrister, a successful diplomat, or a man of the sword. In the passage of arms which will constantly fall to his lot, he will prove himself capable and skilful to a degree. He will show considerable powers of execution, a pointedness and directness of speech, an incisive manner, and sharp, acute, penetrating mind. He will gain honors in his special walk in life, and should he take to the sword either in the defence of his own country or the conquest of another, he will meet with distinction and honors. Yet he will hold but little of this world's goods and must rely continually on his power of cutting his way through life by his own continuous exertions. It is a degree of Execution.

30th: "A sceptre surrounded by a crown." This symbol denotes one who will rise to distinction and offices of great power and influence. He will display capacity for government and rulership, and, however humble his origin, will speedily attain to a foremost position in his own sphere and may successfully attempt even greater heights than many of his predecessors and contemporaries. In mind he will show himself to be rigid, strict, upright, and unbending in his integrity. His affections, although by no means warm, are yet sincere and constant, and his ambitions are encompassed by the one word Authority.

SYMBOLIZATION OF PISCES

1st: "A man and woman standing face to face, their hands clasped." This symbol denotes a nature of genial,

friendly and sociable qualities to which the ties of domestic and social life will constitute the sum of possible happiness. Such will live in harmony with his fellows, preserving his relations in the most perfect accord, and on all occasions giving evidence of fidelity, devotion and self-control. He will rule others by the power of persuasion, and will attain his ambitions by the exercise of unusual powers of adaptability. As a man of business he will be chiefly successful in bringing together elements of contrary natures, forming combinations of utility, and uniting forces which singly would prove incomplete and ineffectual. It is a degree of Union.

2nd: "A chest floating on an open sea." This is an index of a nature that is placid and calm and disposed rather to carelessness and lassitude. He will be willing to sacrifice much for his own comfort and peace of mind, and will rarely distress himself on account of others. Nevertheless there is a strong undercurrent of feeling and passion, which, when aroused, will prove formidable. Left to himself he will prove inoffensive and dilatory, careless and haphazard. But when opposed he will show himself capable of fierce resentment and irresistible force. There is little doubt that he will lose much of his property by allowing things to drift and take their own course, where he should be taking the direction and management of them in hand. Although by no means a weak character, he will pass for such on account of his indifference to his own affairs and those of others. It is a degree of Indifference.

3rd: "A boar's head upon a dish." This is indicative of a headstrong and rather petulant nature, to whom the good things of this life will count for much. He will have a taste for high living and may show exceptional faculty

in the culinary arts. His disposition will be generous and hospitable, and the best of his nature will be evident when he is entertaining his friends in convivial feasts. Possessed of a fiery and petulant nature, he will make many enemies, but will always succeed in bringing them to accord with him by some subsequent act of generosity and good will. At heart he is bountiful and humane, but he will be adjudged coarse and self-indulgent and a slave to the appetites. It is a degree of Conviviality.

4th: "A trilithon consisting of two strong pillars of stone with a horizontal thwart of the same material. Within the trilithon is a strong iron gate." This is the index of one whose nature is set about with the security which arises from a prudent and cautious nature, a high order of intelligence and a strong stability of character. He will prove to be a haven of refuge for the weak and helpless and a protection to all who stand in need of a friend. Within this gate there is peace and security, rest and satisfaction. He will successfully withstand the assaults of his enemies, and although it will be at all times difficult to get at the inward nature and motive of his life, yet to those who are admitted to his confidence he will justify his reticence, his retirement and his independence of action. Justice and self-restraint will be the keynotes of his nature. It is a degree of Defence.

5th: "Three men advancing arm in arm." This indicates one given to friendship and the delights of social intercourse, and whose nature will find chief expression in the fostering of amicable relations between others. Prolixity and diffusion of effort may render his best intentions void of good results, but that they are animated by the best feelings none of his friends will ever doubt. He will have

many supporters and his confidences will be esteemed by them. He may profitably be engaged in the instruction and leading of others, whether as a teacher, director, overseer or officer, and he will be one of those to whose instruction and advice men will naturally incline. His fondness for pleasure, however, may ruin his prospects. It is a degree of Accord.

6th: "A wreck floating on a peaceful sea." This indicates one to whom the fates are likely to prove unkind, either in the fact of giving him birth in the family of one who has suffered complete wreck of fortunes, or by leading him to hazards of a speculative and adventurous nature which will lead to his certain ruin. Let him therefore be ever on guard against the seductions of becoming rich in a hurry, and let his efforts be those of one who, having a long distance to travel, and a great height to attain, measures his strength with care and goes at a moderate pace. Should he attempt the sea of fortune he will be driven back and his chances of success will be for ever ruined. If he should wisely keep to the broad highways of life, and pursue the common path, he may retrieve the family fortunes and acquit himself with honor. It is a degree of Salvage.

7th: "A niche in which are set a lamp and a book or missal." This indicates one to whom the secrets of nature are likely to be revealed as the result of long and patient study of her laws. He will be endowed with considerable devotion, enabling him to sustain long and patient vigils, and pursue his studies where others would have abandoned them. His intelligence will be of a high order, and will induce him to the pursuit of religion, philosophy and the fine arts, in all of which he will show more than ordinary

ability. He may show a taste for the conventicle. It is a degree of Illumination.

8th: "A man with upraised arms submerged in the water, over which a heavy rain is falling." This is the index of one who is liable to suffer many affronts of fortune, due chiefly to his own incompetence and the attempting of things and enterprises that are beyond his powers. Let him study humility and service of others, and cultivate a proper understanding of his own aptitudes and powers. Thus he may escape a sudden and unlooked-for ruin which otherwise must attend him in the boldest venture of his life. He may go into liquidation and become submerged, and crying for rescue from his helpless state, there may be found none to weep for him save Heaven, which yet is kind in that it permits this warning. Independence is not for those who have no knowledge of their own weakness. The strong swimmer alone can attempt the deep waters. It is a degree of Incompetence.

9th: "An old man with a pack upon his back and a long staff in his hand walking down a hill." This indicates one whose fortunes are likely to prove very remarkable. Estranged at an early age from his kindred he will follow an adventurous fortune and his livelihood will be to that extent precarious and uncertain. He will roam into distant countries and experience many privations, always sustaining his lot with quiet resignation and singular indifference of spirit. He will attain to some distinction, but will suffer reversal and in the end will carry his load of cares downhill to the grave. In some special manner he will prove himself to be a man of singular character and remarkable powers. It is a degree of Pilgrimage.

10th: "On a table of plain surface lie a number of

chemical instruments, a retort, a pestle and mortar, a bent tube, and a crucible being the chief. This indicates one with some special aptitude for the study of chemistry in one or another of its many phases. His mind will be analytical and acute, capable of resolving things into their principles and perceiving causes where others only take note of effects. His mind is of that nature which while avowing no religion has no thought which is not essentially religious, and which, in its quest after the secrets of nature is moved primarily by a sincere devotion to the Spirit of Nature. In daily life he will evince much reticence, caution and wariness, being very distrustful of things and persons not known to him, but will show considerable animation when discussing the particular studies and subjects with which his mind is occupied. It is a degree of Testing.

11th: "A wild horse leaping a barrier." This denotes a man of considerable freedom and energy of nature, one who will be restless under restraint, free and open in expression of his thoughts and feelings and very emphatic in his dealings with others. He will show aspiration and may incline to forensic study. His nature will be adventurous and his actions will be characterized by a supreme contempt for danger and peril. If he should incline to law, literature or ecclesiastical work, he will have distinction. It is a degree of Liberty.

12th: "A truncated cone." This indicates one who has undoubted aspirations and will rise to a good position, although when that position is assured there will be danger of a sudden cessation of fortune, and his life may thereafter continue to be filled with troubles and vexations. On the other hand, there will be some born under this degree who will give promise of high attainments, and who will be

cut off in the midst of their career. In either case the pinnacle and end of their ambitions will never be reached. Therefore let such aim higher than they mean to hit, or yet remain contented. It is a degree of Curtailment.

13th: "A circle within a circle, both concentric." This indicates a life that is bounded by another, a happiness that can never be shared alone. To such an one as is born under this degree the circle of existence will embrace the close relationships of domestic life in perfect accord. The nature will be symmetrical and of abundant endowments, and the life will be rounded by a full experience of all those sweet influences which are engendered by a life in accord with environment, a mind at rest within itself, and a nature disposed to harmony. To him will be given the guarding and cherishing of those of smaller attainments, and less mature life. It is a degree of Guarding.

14th: "A man stripped to the waist hewing timber." This is the index of one whose life will abound with difficult and laborious work. Endowed with a good will and an earnest soul, he will make good use of his powers, and however humble his station he will magnify it, however slender his means he will so work as to deserve more. For the rest, he may be disposed to a life of rustic simplicity, as an agriculturist or worker in the orchards and woods, or he may even be the builder of a house, of a city, and at best the founder of a colony. He will be remarkable for the simplicity and naturalness of his mind, and for the strenuous character of his work in the world. It is a degree of Labor.

15th: "An arrow in flight passing through a cloud of smoke." This symbol denotes one whose mind will be penetrating and ambitious, keen and incisive and endowed with

considerable power of determination and direction of force. What he sees he will pursue without vacillation. He feels himself to have a path in life already marked out for him and he will be swift to follow it. His nature will be somewhat aggressive and headstrong, and there will be times when he will incur enmity in consequence and be in danger of secret hurt. He will make long journeys and will reach to inaccessible or remote parts of the world. It is a degree of Directness.

16th: "A tiger standing guard over its young litter." It is the index of a nature capable of strong attachment and devotion and able by watchfulness and caution to command success. He will show great attachment to his kindred, and his family circle will be secure in the vigilance of his devotion. Very cautious, circumspect and patient, he will seldom fail in his enterprises; what he cannot attain by his energy he will secure by his patience. In the defence of those related to him he will show exceptional strength and even ferocity of temper, while to them he will display only the gentlest and most tender nature. It is a degree of Watching.

17th: "A man falling with upraised arms between the parting timbers of a broken bridge." This symbol has reference to a life that is liable to be cut off in mid-years, and probably by means of an accident connected with the water. Such an one should exercise great care in his going, especially about the middle of life, and should avoid hazards both commercial and physical. It may be that he will be in danger of ruin and liquidation at some middle period of life, determined by the sum of his years; but certain it is that all that he depends upon for a safe passage through this world will be liable to a sudden and unforeseen col-

lapse. Let him keep to the broad highway of life and not take an isolated path. There is safety in companionship and misanthropy has many expressions and counts its many victims. He who aspires to rulership is a misanthropist, the humble man has safety with the people. It is a degree of Collapse.

18th: "A horse and its rider falling at a fence." This symbol denotes one whose career will be broken either in some foreign land or in the pursuit of an enterprise that is strange and foreign to his nature and capacity. He will be adventuresome and headstrong, and will pursue his course regardless of consequences. His taste for outdoor sports will be prominent and will lead him into dangers, especially if he should follow equestrian pleasures. To some who are born under this degree calamity will accrue from transgression of the law. Let all such keep their passions in subjection by the power of the will and bridle their desires. It is a degree of Catastrophe.

19th: Two daggers crossed. This indicates a nature given to contention and litigation and there will be a corresponding element of danger in the life and fortunes of such. Incisive, aggressive, and endowed with keen and penetrating intellect, there is here a nature capable of gaining considerable distinction in the use of arms or in the pursuit of the legal profession. But it is to be feared that the nature is too contentious to excite any but the worst passions in others, whilst a paucity of friends and a precarious fortune may be assigned to this radical want of harmony in the nature. It is a degree of Wounding.

20th: "This degree denotes a nature which is undecided, changeful, fickle and of no stability. Such an one will lose himself in the multitude of his projects and im-

aginations. His path in life will be circuitous and will lead back to himself. His imagination will run riot with his reason, and his efforts will lack that definition of purpose which makes for success in life. His mind will be tortuous and chaotic, filled with dreams and fancies to the exclusion of useful and practical measures. He may suffer brain disorder, or some continuous affection of the nervous system, which will render even his bodily actions limp and uncertain. To such an one healthful and virile companionship in youth will prove a lasting blessing. It is a degree of Wandering.

21st: "A lunar crescent emerging from a cloud from which also proceeds a flash of lightning." This denotes a person of strong and forceful nature, proud and conflicting spirit, great despatch and celerity of action, penetrating and swift thought, and tremendous executive faculty. Here there is determinism and direction of force in the highest degree, effective in all the affairs of life, but not for that matter always productive of success or happiness. Hopeful though the nature is, its schemes and projects will not always bear the light of day, and as in a dark imagination the highest hopes and fancies of the nature will be elaborated, so in the night time also will judgment strike home to the sundering of root and branch. Let him beware of the dark hours. It is a degree of Cleavage.

22nd: "A woman of dark countenance standing over a prostrate man." This is warning of a nature that is disposed to be brought under the malignant influence of womankind, to his hurt and ruin. Or let it be said that a woman's influence is here predominant for ill, and a sinister fame attaches to all of the female sex who are generated under this degree. It is a man's undoing through

weakness, a woman's victory through dishonor; to either sex it is full of warning and threat. Let such as vitate under this radius look to their charge and the account they shall make of it. It is a degree of Prostrating.

23rd: "A warrior in helmet drawing a long bow to which the fletch is duly set." This symbol is capable of two renderings, the first of which points to a strong character, a set purpose, a lofty aim and in some particular sense the gift of prophecy and knowledge of future events. On the other hand, there is the weakness which depends on the hazard of life, the carelessness or indifference which arises from lack of interest and finds expression in vanity and self-inflation. At its best it signifies the higher indifference which affects the mind secure of its achievements, in the worst case it denotes improvidence and carelessness, a life set upon a hazard. It is a degree of Speculation.

24th: "A woman reclining upon a couch, scantily attired." It is the index of a mind given to the ease and luxury of life, the soft effeminate pleasures of the senses. Such an one will eat the lotus and make chains of flowers more difficult to break than the strongest bonds of steel. Such an one will dream while others work, and drift upon the river of life while others ply their oars and brace themselves to nervous effort. The opiate fails, the soul is sick with its satiety, and the sleeper awakes from nerveless indolence to a life of dull ineptitude, futile regret and self-condemnation. It is a degree of Sensuality.

25th: "A crown through which is set an upright sword." It is the index of a mind set upon high resolves and capable of sustaining the assaults of its enemies in such a degree as to achieve its purposes without loss of fortune, prestige or honor. Such an one may prove to be a great

warrior, a man of the sword, to whom honors will be given without stint. A king, he will sustain his throne by the use of aggressive measures and by victories gained over all his enemies; while one of lowly birth will gain his crown in the service of his king. His mind will be upright, astute, aspiring and sustained by an unswerving faith. It is a degree of Victory.

26th: "A man in armour, fully equipped and bearing a shield." This indicates one who will walk through life warily, but with that assurance which is the result of being forearmed against danger. While cautious and circumspect, he will evince a brave and dauntless spirit, and with the double equipment of caution in defence and courage in attack, he will surmount the machinations of his enemies and break down all opposition. Such an one will be faithful in his dealings and just to his fellows, so that he will abide in safety, defended at all points by the goodwill of his friends and the faith of his associates. It is a degree of Security.

27th: "An earthquake." This is a sinister indication and refers to one who will be overcome by sudden and unexpected calamities, which will undermine his labors and reduce his hopes to ruin. Let him be careful where he builds, and test with discernment and understanding the grounds of his faith and hope in others. Let him labor diligently and sow in the broad valleys of the world the seeds of his yet uncertain harvest. For the rest let him trust in Heaven and invoke its aid in all humility. But if he should aspire to build his castles of many stages, or spread his vineyards up the mountain side, then he shall have the greater need of care and stronger faith in God, himself and man. It is a degree of Reversal.

28th: "A serpent standing erect within a circle of fire." This is the index of a mind of more than usual powers of intellect and a soul disposed to the searching out of the deeper secrets of nature. Such an one will manifest much wisdom and will attain to high distinction in the pursuit of scientific study, but more particularly such as is related to the art of healing, as chemistry, medicine and anatomical science. From him, as through a lens, the rays of a higher truth and deeper understanding will converge and be dispersed again for the better instruction of the world and its manifest and manifold advantage. He will take life at the crisis and turn it back from the Gates of Death. It is a degree of Knowledge.

29th: "A man upon a raft floating in open sea." This is the index of a mind that is in danger of misanthropic isolation and abandonment of self to the winds of adverse fortune. Such an one will show a lack of initiative, small power of direction, a wandering and uncertain mind, and a helpless nature. He will be in danger of meeting adversity while yet young, and of being discouraged thereby and frightened into a nerveless apathy. In some instances there will be danger of actual shipwreck or accidental submersion. Let him take in hand the rudder of intelligence whereby to guide his course, and spread his sails in hope. Let him follow his chart with care and trust in Heaven for a favoring wind which will carry him safely into port. It is a degree of Isolation.

30th: "A straight column with square capital and base." This indicates one of considerable personal influence, one in whom egoity is strongly developed and plainly asserted. The mind is elevated, aspiring and precise, the nature plain and unaffected, but strongly didactic

and self-assertive. The spirit of rectitude is dominated by the spirit of egotism. The attainments of the mind are marred in their expression by the evident lack of flexibility and deference. Without a high order of intelligence nothing but vanity and self-centered egotism is here discernible. Intelligence will render him dictatorial, but uncouth. At all times rigid and unbending, intelligence will give him mastery, and ignorance will render him a Goth. The character is capable of singular distinction. It is a degree of Egoity.

CHAPTER XXIV.

How to Erect a Horoscope

Take an Ephemeris for the year of birth (I believe Raphael's to be the best), and opposite the day of birth, the student will find the Sidereal Time for noon of that day. If the birth occurred before noon, deduct from the sidereal time the time which would elapse between the moment of birth and noon. If the sidereal time is too small for the deduction to be made, add 24 hours and then subtract. Hours should be subtracted from hours, minutes from minutes, etc. The difference will be the sidereal time at the moment of birth. If the birth occurred after noon, add the intervening time; and if the total should exceed 24 hours, deduct the latter from it, and the result will be the sidereal time of birth.

If the birth were after noon, there will also be a slight addition to make for the increase of sidereal time since noon; and if the birth was before noon there will be a similar deduction from the required sidereal time, as shown in the following examples.

Having thus ascertained the sidereal time of the birth, look in the appropriate Table of Houses (which will probably be given at the end of the Ephemeris) for the same sidereal time or Right Ascension, or that which is nearest to it, and in the columns opposite will be found the sign, degree and minute then ascending on the eastern horizon, as also those which are on the cusps of the 2nd, 3rd, 10th, 11th, and 12th houses.

Be sure and use correct table, for instance, a child born in New York City, N. Lat. 40°, 43', all towns and

Sept 17 60
 23 43
 key that's
 my
 mums
 birthday!

cities in or near this latitude the same table may be used. If a child born, say, in San Francisco, use a table showing N. Lat. 38°.

Appended to this work at the end of the book is a page of Raphael's Ephemeris for March, 1894, and table of houses for New York City, and this table may be used for Brooklyn, Jersey City, Syracuse, Albany, Pittsburg, Cincinnati, Buffalo, Cleveland, Toledo, Indianapolis, Chicago, Des Moines, Omaha, Denver, Cheyenne, Salt Lake City, etc.

The table is good for every year.

Example: Required the sidereal time for child born 6 hrs. 32 mins. A. M., New York City, March 7th, 1894.

Turn to this page at end of book. Find date the sidereal time at noon is

S. Time

Hr. Min. Sec.	Hr. Min.
23 0 46=noon	12 00=noon, or local time.
5 28 0=	6 32 A. M.
<hr/>	
17 32 46=Corrected	5 28=Short of noon
S. T.	

Generally 10 Sec. per hour must be added in afternoon horoscope, or deducted in morning's horoscope, but in this figure it is so little as not to be considered, and the student need not trouble about the addition or subtraction of Sid. Time in seconds unless he wishes to be very exact.

We find 17 Hrs. 32 Min. 46 Sec., or nearest time in table of Houses New York, and run the eye along the line

you will find 17 Hrs. 33 Min. 51 Sec. to be nearest, then in first column, you will find 24, and run to the top of the column, you will find 10 and underneath \uparrow which means on the 10th house $24^\circ \uparrow$ is on the cusp, and so place it in the blank figure which should be prepared before for the reception of zodiacs, simply a circle divided in twelve divisions. Next 15, to the right of 24, and running the eye up we find $\var�$, under 11 (the sign having run out opposite the Sid. Time 16 Hrs. 29 Min. 10 Sec.). Next to this 15 on the right is 10°♋ for the 12th house; 18°♌ 4', for Asc., or 1st house, 3°♍ to the right for 2nd house; 2°♎ for 3rd house.

We have now six houses with signs and degrees on them, viz: 10th, 11th, 12th, Asc. or 1st, 2nd, 3rd, and the other signs must be placed on the remaining six houses which are the opposites to the signs already placed, to-wit: 4th house is opposite 10th, and so we place 24°♏ which is the opposite to $24^\circ \uparrow$; on the 5th, opposite 11th we place 15°♐ , which, on looking again at 11th has $15^\circ \var�$

The opposite to 12th house is 6th, and so we place 10°♑ , for this is the degree and sign required to be opposite. In like way we place 18°♒ 41', the opposite to 18°♌ 41' Asc. or on 1st house, or which would be on the seventh; again, 3°♓ on cusp of 8th opposite second; and 2°♉ opposite third, giving 9th, and the houses will each have on their several cusps a sign and the degree it holds on the beginning of the house.

Let us now run the eye over and see if all the signs have been placed; we shall find ♈ and ♊ missing, and they must be placed in their respective positions in the map, which will be in the 1st house between ♌ and ♍ ; also ♋ will be in 7th house between ♒ and ♑ . Place a bracket

around them for these are intercepted and give an extra ruler to these houses.

We have now a figure of the Zodiac like the following:

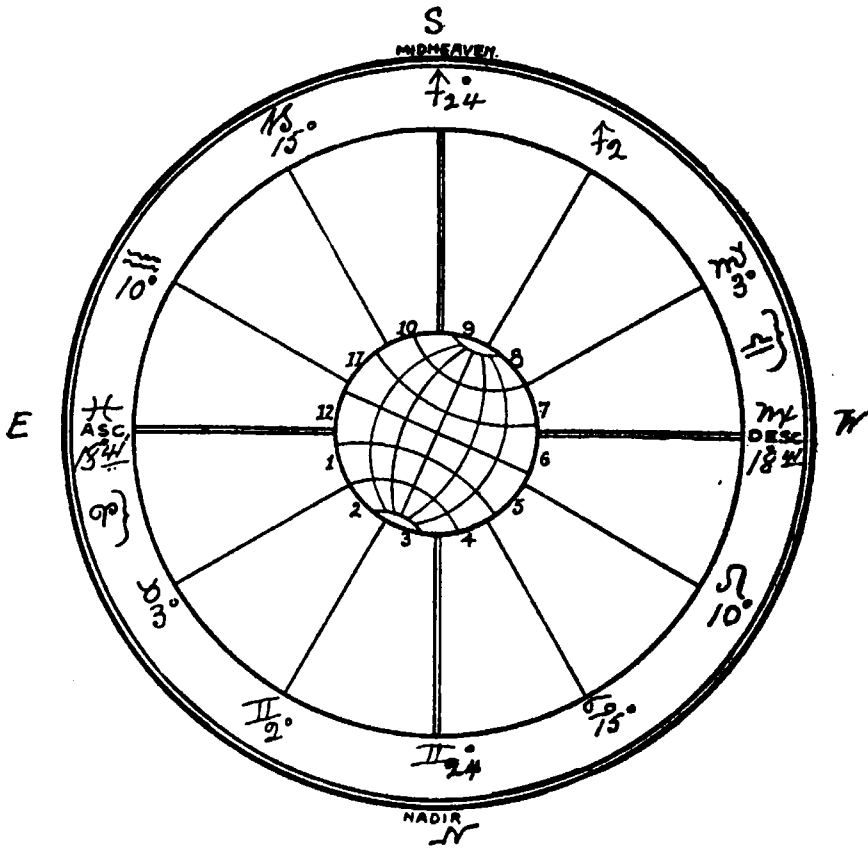


Figure 7.

PLACING OF PLANETS.

The next thing to do is to place in the circle the Sun, Moon, and the planets, in the several positions to which they belong. As the planets' positions are given at noon, London, or 1st meridian, we must change our local time, 6 Hrs. 32 Mins. to Mean or London time. This is done by adding 1 Hr. for every 1000 miles west, or subtract

1 Hr. for every 1000 miles east, so we will see that 4 Hrs. 57 Min. be added, New York being in West Longitude. So. 6 Hr. 32 A. M.

4 Hr. 57 Difference for W. Long.

11 29 A. M., or 31 minutes short of noon.

Now Sun at noon March 7th, 1894, was in $16^{\circ} \times 55'$, and he travels at $2\frac{1}{2}'$ per hour nearly, or $1\frac{1}{4}$ for the 31 Min. Which we will conveniently call $\frac{1}{2}$ hour.

Therefore:

Long. of $\odot = 16^{\circ} \times 55'$ at noon

$1\frac{1}{4}$ for 30 min. travel.

$16^{\circ} \times 54'$ at 11:30 A. M.

Place this in the horoscope in the Twelfth House. Next find Long. of Moon for 11:30 A. M., or $\frac{1}{2}$ Hr. short of noon. The Moon moves on an average of $30'$ per hour, but she is variable in her travel, and it is best to see what rate she was traveling on that day. This is calculated by subtracting the Moon's position on one day, say March 6th, from the position on March 7th. Both are given at noon:

▷ March 7th = $15^{\circ} \times 48'$ at noon.

▷ March 6th = $3^{\circ} \times 7'$ at noon.

$12^{\circ} \times 41' =$'s travel for 24 hours.

To find how much per hour it will be necessary to divide by 24. This can be done in the following way:

Reduce degrees and minutes to minutes and divide by 24:

12° 41'

60

24)761(31¾' per hour.

72

41

24

—

17

— = ¾ nearly

24

Therefore $31\frac{3}{4} \times \frac{1}{2} = 16'$ nearly.

So D's position 15° 48'

Subtract 16'

D 15° 32' at 11:30 A. M.

Place D in 15° 32' or just above ☉ in 12th house, and so on with the planets Ψ ♁ ♂ ♃ travel so slowly that the position given at noon will be very little, or a few seconds of space which need not be heeded. Ψ was in 10° II 51' place in 3rd house, for this house is from 2° II to II 24°, and 10° II 51' will come nearly in center. In like way place ♁ 15° III 13' R in 8th house. This R stands for Retrograde motion, and D stands for Direct motion.

♂ was in 24° III 16' R so we place that in 7th.

♃ 25° II 31' so it is placed in 2nd house. ♄ ♀ ♁ must be calculated, and discover what rate of speed they are each traveling, which is done just as in the case of the Moon.

In an afternoon horoscope it will of course be necessary to add to the positions at noon, whatever progress each has made for the number of hours after.

Example. Child born in San Francisco, 10 A. M., add 8 hours for difference W. Long., gives 6 P. M. So the planets' rate of speed per hour would be required to be added to the positions given in Ephemeris at noon, in this case 6 Hrs. travel to be added.

In horoscopes south of Equator, just reverse the figure by placing the sign and its degree on 4th instead of 10th, 11th, or 5th, 12th, or 6th, and so on, until you have 10th, 11th, 12th, 1st, 2nd and 3rd vacant, which are filled in by the polar opposites, or signs opposite. Should any planet be retrograde we add its rate of travel in the morning and subtract for afternoon, just reversing the rule, just as the planet reverses its direction of travel.

Near the end of book is given a table of Proportional Logarithms for finding the planets' places. It is far the simplest mode of reckoning, as the following will explain:

Example: Required the position of Moon, March 7th, 1894, at 2 P. M., Chicago, or 6 hours W. Long.:

2 Hrs. 00 Mins. P. M.

6 Hrs. 00 Mins. for W. Long.

8 00 P. M., Mean Time.

Moon long. March 7th, $15^{\circ} \times 48'$

Moon long. March 6th, $3^{\circ} \times 7'$

Moon's daily motion $12^{\circ} \times 41'$

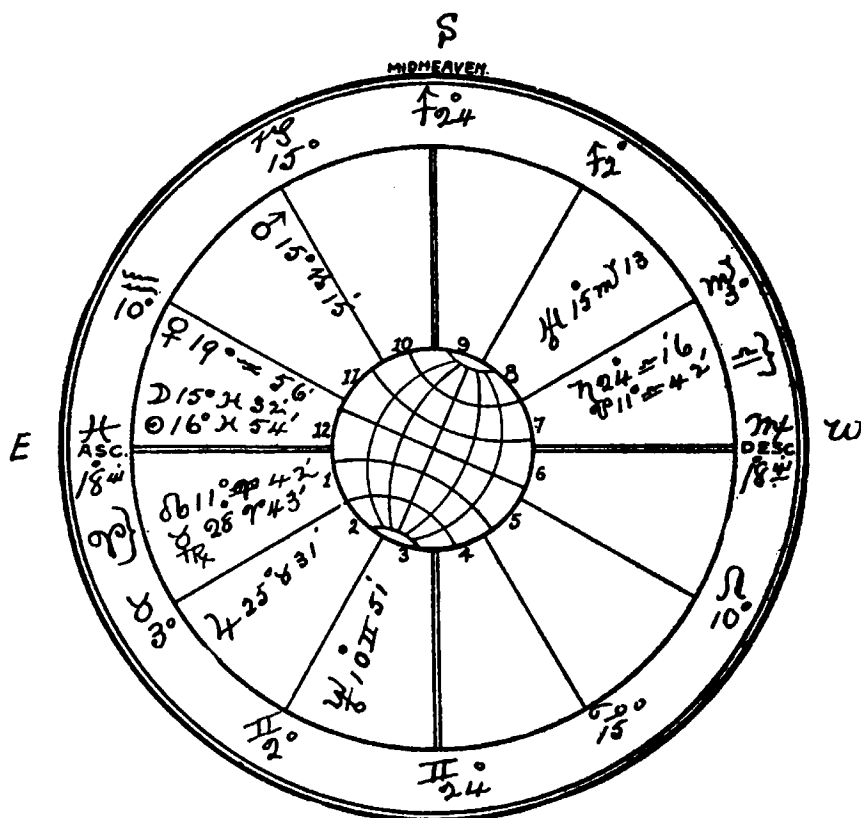
Proportional log. of 12° 41' is..... .2770

Proportional log. of 8 hours4771

Moon's motion in 8 hours 4° 14' or log..... .7541

Moon's long. on 7th Mch., 15° 48'

Moon's long. at 8 P. M. Mch. 7th 20° 02'



Map. New York N.
 6 hrs. 32. min. am.
 Mch. 7th 1894.

Figure 8.

Now let us go back to our example of March 7, 1894, 6:32 A. M., which, after adding Ω or Moon's node for the day, which will be seen in the column on the upper part of the page of the Ephemeris, already used, and at

the right hand side, the position is Ω 11° Υ $42'$ or in 1st house. This node is given every second day, and recedes about $3'$ per day. In the table of declinations it must be seen if any of the planets are parallel, or have equal distance from one another North or South of the Equator. In this example φ and \mathcal{D} are parallel, which is equal to a conjunction, in virtue.

Make a little table of the aspects, as in Fig. 8.

\odot , δ , \mathcal{D}	Good	1 deg. distant.
\mathcal{D} , $*$, δ	Good	60 deg. distant or 2 signs approx.
\odot , $*$, δ	Good	60 deg. distant or 2 signs approx.
\mathcal{D} , Δ , \mathbb{H}	Good	120 deg. distant or 4 signs approx.
\odot , Δ , \mathbb{H}	Good	120 deg. distant or 4 signs approx.
φ , $*$, \mathcal{U}	Good	60 deg. distant or 2 signs approx.
\mathcal{D} , Δ , φ	Good	120 deg. distant or 4 signs approx.
\mathbb{H} , \square , φ	Evil	90 deg. distant or 3 signs approx.

CHAPTER XXV.

How to Read a Nativity

The first matter to decide when the horoscope is erected is, will the child live to adult age? How is the health? This will be most intimately associated with the mental temperament and disposition. It is well to examine all positions of the planets in the horoscope; their relative strength and aspect to each other. Sometimes it is well to look at the mother's nativity, for if her nativity indicate that the Fifth House is much afflicted bringing loss of children, then if the child has an affliction of Sun or Moon or both would indicate early death.

If a malefic planet be on the ascendant and afflicted by the Lord of the Eighth House, and either of the lights is afflicted the child will be of short life.

If the Sun and Moon are angular in a nativity, and are conjoined by a malefic the child's early death is certain.

The sign ascending has much to do with the strength of a nativity. Cancer rising and Moon afflicted or in her fall gives a very sickly constitution. Neither Capricorn nor Pisces gives a healthy, strong body. The fiery signs, as a rule give good constitutions and Libra ascending favors a healthy body, as well as Virgo and Scorpio. The Moon should be closely watched if afflicted in a babe's nativity as this light has chief rule for the first year or two.

In an adult nativity the Sun rules the male and the Moon the female.

If the Sun is afflicted by Saturn the health is poor, and if Sun and Saturn are in conjunction in house of life, the

native has a poor body, especially in Cancer or Capricorn.

Planets in Gemini opposed by malefics in Sagitarius indicate lung troubles, bronchitis and consumption. It will be noted that the will is spasmodic or weak, and quiet metaphysical poise to some truth should be practiced, for thought builds the body.

To have a strong nativity the ruler of the first house should receive a good aspect of Sun and Moon.

SIGHT.

Sight is ruled by the Sun and the Moon together with Venus and Saturn. I have noticed that when the Sun is in its fall and the Moon in its fall also we have to record weak sight and blindness. Sun in Libra and Moon in Capricorn, native is sure of having defective vision. When Saturn afflicts either Sun or Moon and these two lights afflict each other it is a strong testimony for weak vision. Saturn in Aries and Sun in Libra give weak eyes. This rule I verified by taking the dates of children in a deaf, dumb and blind asylum and in each case questioned, the answer revealed one or both lights afflicted.

HEARING.

This sense was the last evolved in the human family of the physical senses and comes under the ruler of the Twelfth House. If Mercury is in the Twelfth House, particularly in the earthy and the watery signs and opposed by Saturn, Uranus or Mars, deafness is common. Mercury loves the airy signs best and the hearing is very acute when in good aspect with Mars. The Sun, Moon and Mercury in conjunction or afflicted by Saturn or Mars also indicates weak hearing.

SPEECH.

Speech comes under the rule of Mercury and if this planet is posited in a weak sign, as Cancer, Sagitarius or Pisces, and afflicted by Saturn or Mars, then have we a lisp or stammer. Saturn gives the stammer, and Mars the lisp. We may look for defective speech when Mercury is in the Sixth House in conjunction with Sun and afflicted by Saturn or Mars.

HAIR.

Venus gives light hair, Saturn black; Mars gives red hair and when the hair falls off it is due to too much heat in the head, generally a conjunction of Venus and Mars will give falling hair. See to the aspects of these planets one to another and to the ascendant; also their respective strength or weakness, detriment or exaltation.

LIMBS.

In a male horoscope the 1st, 3rd, 5th, 7th, 9th, 11th house denote the left side and the 2nd, 4th, 6th, 8th, 10th, 12th denote the right side. In a female nativity this should be reversed, that is, the odd numbers signify the right side and the even numbers the left side. By this we can see how an accident may be located and it is helpful in prognosticating the nature and location of diseases. The sign will tell what part of the body as Aries, the head, etc.

If the Sun or Moon be afflicted in the ascendant in Capricorn, Aquarius, or Pisces we have weak limbs, and when Pisces commences a horoscope, then malformations of limbs follow, particularly if Uranus, Mars or Dragon's Tail afflict the radix or ascendant.

ACCIDENTS.

The word accident is a misnomer, for fatal accidents are Karmic and occur only when the body has become the prison house of the soul. Accidents therefore, we may say, are denoted in the horoscope when Sun or Moon is rising and afflicted by Saturn and Mars. Saturn would give contusions, falls, dislocated or broken bones, while Mars would indicate wounds, bites, cuts and burns.

DISEASE.

Diseases are seen as follows, but it must at once be understood that diseases arise from selfish and unjust thoughts, a centering of self, and through fear. The fear of poverty, disease and death, are most prolific in the cause of sickness. The Lord of the Sixth House afflicted will indicate the nature of this common human sin.

Saturn rules colds, contractions, ossifications, heavy pains, rheumatism. Saturn in Leo in bad aspect to the Moon gives grief and melancholia, and often signifies a vexatious time during the prenatal period. When Saturn is afflicted by the Sun and sickness results then it is through action in past lives and these memories spring up as it were for redemption. It is when no progress is made in spiritual expression that gloom, grief and melancholia possess us.

Jupiter signifies apoplexy, pleurisy and diseases of the liver.

Mars shows inflammation, all through uncontrolled and rash thinking.

Venus afflicted signifies weakness of the generative system and is the result of the lack of an uplifted love, or faulty desires.

Mercury indicates sleeplessness, overwork, restlessness, and the attending nervous diseases. It is always indicative of a lack of spiritual calm.

Moon often gives dropsical swellings, a diseased imagination, particularly if Mercury is in Pisces and Moon in Gemini.

The Sun signifies fevers and sunstrokes and diseases of the brain.

The Moon and Venus rule maternity and in bad aspect with each other signifies much trouble with child birth and often a weakly offspring. The puberty is weakened when the Moon is afflicted by Venus or Saturn often brings catamenia, suppressed menstruation, and sometimes rather sensuous imaginations.

See to the sign of the Sixth. If a fixed sign then we have trouble with the heart; through urinary organs; and varicose veins; in common signs nerve affections, consumption, and sharp, shooting pains generally; in cardinal signs indigestion, feverish troubles, mental derangements and weak kidneys.

It must be emphasized again and again that the quality of mind brings about a corresponding quality of body.

MONEY.

Look to the lord of the second and the tenth and see if these are well aspected and exalted. Jupiter in good aspects to the Sun, Moon and Venus give a successful time. If the second is ruled by the Moon then many changes can be noted. If Mars afflicted the lord of the second he will squander his wealth. If Saturn is in the second afflicted by the lord of the tenth, little success in pecuniary matters.

This like all other cases must be watched to see the strength or weakness of the ruling planets.

PARENTS.

The Fourth House affects the father or mother (see Houses.) If Saturn be in the fourth and afflicted by Sun or Moon then much trouble will occur at home, or native will not have a love of home; it signifies also loss of parents. If the Lords are weak or afflicted then the parents are indifferent to their children. When the Lord of the fourth is afflicted and in the Twelfth House it is a sure sign of estrangement between native and parents.

MARRIAGE.

Venus afflicted by Saturn in the horoscope is sure to bring disappointment in love affairs, Venus applying and reaching Mars by direction is bound to bring chronic trouble, probably jealousy and affliction.

The Moon rules wife in a male nativity and the Sun rules the husband in a female nativity, each taken with the lord of the seventh. If these lights apply to an avil angle with the lord of the seventh, then disasters in marriage are sure to occur. Venus retrograde or afflicted by Saturn always brings a delayed marriage.

If Sun, Moon or Venus come under a double bodied sign, that is in Gemini, Sagitarius or Pisces, and one of these under the cusp of the seventh, a second marriage is signified.

Early marriages are shown when Sun and Venus are in the oriental part of the horoscope for females, and Moon and Venus in the oriental part of the horoscope for males. If the Moon apply to an evil and a good planet in a male horoscope, say Saturn and Jupiter, then it is better to wait

until the second aspect forms by direction and let the first go by, for Moon applying to Saturn would be evil but Moon applying to Jupiter would be well. This is true in a female figure, but we must change the Sun in place of the Moon.

Uranus afflicted or aspecting Venus in any way often brings about love affairs after marriage.

CHILDREN.

Look to the Fifth House and also to the Eleventh, when Aries, Leo, or Aquarius be on the cusp of the Fifth and no intercepted sign be found therein it is an indication of no offspring; should Saturn, Mercury, Uranus, Mars or Sun be therein, it is a testimony of few, or early death of children. If the Sun, Moon, Venus, or Jupiter occupy the Fifth and well aspected, it is a sure sign of healthy children, but if Mars or Saturn afflict, one or more will surely die early.

Cancer or Pisces on the Fifth indicate a numerous family.

TRAVELING.

The third and the ninth house dispose of travel. Moon in ninth signifies long journeys, and if in a watery sign sea voyages; Moon aspected to many planets brings many journeys. When in fixed signs not so much travel. Uranus, Venus and Moon are the chief significators of travel. Success in these should be expected when the lords of the third and ninth are well aspected and exalted.

ENEMIES.

Enemies and oppositions are judged from the seventh and the twelfth. The seventh gives open enemies and the

twelfth the secret ones. Venus, Saturn and Uranus are the worst planets in this house, especially if ill-aspected. When Sun in one nativity progresses to the place of Saturn or Mars in another nativity and the persons be acquainted, then quarrels and unpleasantness are sure to occur.

CHAPTER XXVI.

How to Prognosticate Events

In order to ascertain the nature of events that may occur in any part of the life, past, present or future, the computation of directions is necessary. Directions are aspects formed in a nativity by the progress of the planets subsequent to birth. The truest system is that called progressive directions, in which a day's movements are taken to represent a year of life, two hours for a month, thirty minutes for a week, and four minutes for a day; therefore the aspects and positions formed in the first twenty-four hours after birth, show the nature of the first year of life.

The Sun by this system moves at the rate of 1° a year.

The Moon varies in her motion from 12° to 15° per year; hence to ascertain her motion per month we divide by twelve to show her motion per week. The progressive places of planets and Sun and Moon are to be taken,

- 1st. To ascendant.
- 2nd. To Mid-heaven.
- 3rd. To each other progressively.
- 4th. The progressed positions to the radical positions.

The Sun's aspects to the planets are very powerful, bringing great changes in life, good or bad according to nature of aspect.

The house in which the direction falls must be noticed, together with the ruler of the house. Suppose Saturn rule the second house and Sun or Moon, square to Saturn, then money losses, possibly bankruptcy would follow. The four cardinal houses, viz: 1st, 4th, 7th, 10th are most

powerful, particularly if cardinal signs Aries, Cancer, Libra and Capricorn are on the cusps.

A planet approaching the degree of mid-heaven or the ascending degree if forming an aspect, will act very powerfully, good or evil, according to nature of aspect.

Let it be required to find the directions for sixteenth year of a child born March 7th, 1894, 4 A. M., Chicago, Ill., U. S. A.

Hrs. Mins.

4 00 A. M.

Add 6 00 for W. Long.

10 00 A. M., or 2 hours short of noon.

Position of Moon on March 23d, 1894, or 16 days after birth, at noon was $26^\circ \simeq 32'$.

Find Long. of Moon for 10 A. M., or two hours short of noon.

$26^\circ \simeq 32'$ = March 23d.

$26^\circ \simeq 17'$ = March 22d.

$13^\circ 15'$

60

24) 795 (33 1-8' per hr. = $66\frac{1}{4}'$ for two hours, or $1^\circ - 6\frac{1}{4}'$.

72

75

72

3

— = $\frac{1}{8}$

24

$26^{\circ} \simeq 32'$
 $1 \text{ — } 6$

$25^{\circ} \simeq 26'$ = Position of Moon at 10 A. M. London, or 4 A. M. Chicago, Ill.

Call this $25^{\circ} \simeq 26'$ the position directionally for Moon March 7th, 16 years after birth.

Again:

 $26^{\circ} \simeq 32'$
 $13^{\circ} \quad 17'$

$13^{\circ} \quad 15'$ = Moon's progress for one day or one year directionally. Therefore,

$13^{\circ} \quad 15'$ = $12 \quad 1^{\circ} \quad 3\frac{1}{4}'$ per month, directionally. And $1^{\circ} - 3\frac{1}{4}' \quad 4 = 16'$ nearly for 1 week.

So $25^{\circ} \simeq 26'$ is position at beginning of 16th year of life, March 7th,

 $\simeq 25^{\circ} \simeq 26'$
 $1^{\circ} \quad 3'$

$26^{\circ} \simeq 29'$ for April, 16th year.

Moon would then be directionally square to Mars, which planet's position is $26^{\circ} \text{ } \text{m} \quad 32'$. So the direction Moon, square to Mars, would fall in April of 16th year, a very evil direction.

Add $1^{\circ} - 3'$ for each month and see if any other aspects are formed.

See to it, and remember that the Moon must be calculated to get her directional position for each year, just as if the native were born again, using same time of birth, hour and place. To this add the Moon's daily motion, divided by 12 for each month of the year commencing at birth month. Then look over the several positions to see

if any aspects are made to the planets, and judge accordingly, not forgetting to use the ascending degree and degree on M. C. as important positions.

A little practice will soon enable the student to readily catch a directional aspect.

Directional aspects are stronger when Sun and Moon aspect alike the planets, say Sun square with Saturn, and Moon square with Saturn would be a very evil time. If a transit occur at the same time of direction, then the direction is again more powerful.

TRANSITS.

Transits are the daily movements of the planets through the Zodiac, over and in aspect to places of the planets in the radical and progressive horoscope. For instance, each birthday the Sun transits the place where it was at birth; in like manner the Moon transits over her radical point, or where she was at birth, once in every twenty-eight days. Transits exert most power when aspecting progressive places of Sun or Moon, and also to some extent, retard or enhance a direction, when they pass over or aspect the bodies forming it. When a planet afflicts Sun or Moon at birth, its transit over the places of the Sun or Moon causes misfortune and often indisposition. When Mars, Saturn, or Uranus, by transit come into evil aspect to the progressive places of the Sun or Moon, they are decidedly evil, bringing ill-health, trouble or accidents, and especially if these aspects coincide with an evil direction. Bad aspects of Venus and Jupiter to the progressive places of the Sun or Moon are decidedly evil, whilst their good aspects indicate good fortune and health.

The planet most dominant in the horoscope exerts some power when transiting over the Sun or Moon or ascending degree. Should Mercury be found afflicted at birth by Saturn, Mars or Uranus, then the arrival of the malefics at Mercury's place, or in square or opposition thereto, will bring annoyance, quarrels and minor troubles, possibly lawsuits. The houses in which the transits fall will indicate the source of trouble.

If the student will turn toward the end of the book he will find Raphael's table of transits for the superior planets Uranus, Saturn, Jupiter, and Mars. This table will materially aid the student in looking for minor results in life. Watch very carefully the transits of Saturn over Mid-heaven, for generally they are evil. The transits of Jupiter are good over tenth and in second and fifth houses. Mars' transits over M. C. are generally evil. Let the student remember that a planet retrograde at birth has a direct spiritual effect on the life, particularly on those lobes of the brain which correspond to such planets. The native will also find the periods during retrogradation more fortunate than direct motions. For instance, if Jupiter were retrograde in the second house, then when he was in aspect to this point by transit, it would be more favorable to the native when it began to retrograde, than when in direct motion. The money affairs would be generally more fortunate at such times than during the regular motion.

CHAPTER XXVII.

Directions.

See always in which house a direction falls and note the strength of the planets forming the direction. If a direction fall in the second and tenth it would effect the success occupation and money matters, etc. Directions formed in first, fourth, seventh and tenth houses are generally most powerful over the native's credit, esteem and success, and particularly so, if these four angular houses are occupied by cardinal signs, the action then would be sharp and sudden, bringing many changes all around, good or evil. Sometimes an evil direction may be modified by a local transit intervening between the two afflicting points. For instance, suppose Sun and Moon were in opposition directionally, say Sun in Aries and Moon in Libra, and Jupiter were to transit Leo at the same time, he would form a trine aspect to the Sun and a sextile aspect to the Moon, drawing to him power from each light, and mitigating much the evil direction. But suppose Jupiter were transiting Aries or Libra, he would then join his forces with the evil direction and influence or excite its virulent aspect into more evil activity. No direction should be interpreted or judged until the local aspects formed by transits are well examined. When the infortunes join their forces by a transit to evil directions, the distress is more acute. Two planets operating directionally the result will fall in that house which has the stronger planet, either by essential dignity, or mundane, that is, accidental position, although a local transit of the Moon over the other planet will move the influence over into that house for the

time the transit is in operation. See if any planet or light aspect the degree of ascendant or mid-heaven, then such direction will be stirred into activity when a transit over either of these degrees is on. No true reader of genethliacal heroscopy can afford to divorce the action of transit from direction or the reverse. The student will observe that parallel by direction of the Sun, Jupiter, Saturn, Uranus cover two or three years sometimes, especially when the Sun is at the Equinoxes of Cancer or Capricorn.

The following directions are given of the Sun, Moon and planets to each other at good and evil aspect; the good angles mean the sextile, quintile, trine, the evil angles include the semi-square, square and opposition. The parallel and conjunction are good or evil as the case may be, evil when Saturn, Mars or Uranus conjoin, and good in all other cases.

SUN DIRECTIONS.

Sun in bad aspect to Uranus shows unsettledness, courage, anxiety, sudden calamities, an unfortunate time for all new undertakings. The native is liable to accidents and sudden losses. In a female nativity it often causes a liaison or temptation thereto. Many leave their husbands under these directions. It sometimes causes a hasty marriage often regretted, or followed by a separation.

Sun in good aspect to Uranus brings prominence in a nativity. It is a good direction for municipal or governmental honors. It often brings beneficial changes and journeys and local distinction. Civil servants under this direction obtain rapid preferment. With females it often causes attachments, and sometimes a hasty marriage, especially if Sun occupies the fifth or seventh house.

Sun in bad aspect to Saturn, the most unfortunate direction one can come under, especially for health. Death often results from this direction. When in the second house, bankruptcy is almost certain to ensue. Mental anxiety, bereavement, indignities, loss of parents, grief and sorrow are generally by these aspects. The parallel and conjunction of Sun and Saturn in Cancer, Capricorn or Aquarius cause rheumatism. Females often lose their husbands through these directions. When these aspects are in fixed or cardinal signs, accidents are to be feared; in watery signs death by waters or liquids.

Sun in good aspect to Saturn is very powerful for good. Very fortunate for building or dealing in property or lands. These aspects incline one to be very careful, and accumulate property. They impart steadiness of character. With females it sometimes brings offers of marriage as well as good fortune.

Sun in bad aspect to Jupiter is unfortunate for finance, law, business and speculation, especially if the aspect be from seventh, tenth, first or second house. It debilitates or disorders the system, blood and liver, causing pleurisy, stomach troubles, and poor blood. Great need of pure moral thinking.

Sun in good aspect to Jupiter is the most fortunate direction one can have. Health, honor, wealth and prosperity; help from powerful friends. When Jupiter occupies the second or tenth house during a parallel, time or sextile, the native is remarkably successful in his pecuniary affairs. In a female nativity it is a sure sign of marriage, if she be single and of marriageable age.

Sun in bad aspect to Mars brings inflammations, fevers, hurts, serious accidents, and often a violent death. In

Gemini or Sagitarius inflammation of the lungs, and a disordered nervous system; falls; in the watery signs, death by drowning; in Scorpio danger of inflammation of the bowels; in the fixed signs, great liability to accidents; in Leo or Aquarius, possible syncope if the heart be weak; Mars causes sudden events. The native under these directions is rashly inclined, rushing headlong into quarrels and disputes. It is more powerful if Mars afflict one or both of the luminaries at birth. It operates in the same way with females; they are likely to quarrel with their husbands.

Sun in good aspect to Mars brings physical activity and preferment, especially if in the army or navy; they incline to precipitancy in actions. Good for health and vitality; with females, offers of marriage and new friends.

Sun in good aspect to Venus, means success in dealing in jewelry, apparel, and fancy goods; happiness and prosperity; love of amusement and pleasure. The principal aspects often cause marriage.

Sun in bad aspect to Venus indicates trouble through females; children and young persons, very unfavorable, causing great disappointments. The square cannot occur until after the thirtieth year.

Sun in good aspect to Mercury denotes public honors in literature, science, inventions, literary undertakings, etc., if the nativity portray an aptitude for these things. This direction is sure to bring much mental activity and increase of business. Artists receive distinctions under it.

Sun in bad aspect to Mercury causes trouble through writings, disappointments in literature, publishing, etc.

Sun in conjunction to Moon brings success and new undertakings. If conjunction of Moon to Sun occurred at

birth, the native is certain to receive much assistance, pecuniary and otherwise, from the opposite sex. The native may marry a very wealthy person. This direction frequently causes marriage in a male nativity; in a female nativity it often causes indisposition, sometimes fevers, the health being much worse if this occur in the sixth house. It is an unfavorable direction in a lady's horoscope.

Sun in good aspect to Moon is a very good direction for business and finance; it often brings credit, preferment and success in business. If the native is in the employment of others, he is sure to be promoted, or to receive marks of favor from his employers and superiors. The trine, parallel and conjunction will bring marriage to either sex, especially if the Sun and Moon were in aspect at birth and dominant.

Sun in bad aspect to Moon is unfortunate for business and finance; speculation should be avoided; unfortunate for dealing with superiors and persons in power. When the Sun or the Moon occupies the sixth house, serious indisposition may ensue. This direction sometimes brings a severe illness if the Moon be square or in opposition to the Sun at birth or by direction.

LUNAR DIRECTIONS.

Moon in bad aspect to Uranus brings very unfavorable, unfortunate changes and journeys, mental anxiety and sometimes bereavement. Occurring in the seventh house they produce discord in marriage; in the fifth illicit connections, etc., with female troubles and annoyances from males, changes and troublesome journeys.

Moon in good aspect to Uranus is good for mining changes, and, unless Uranus afflicted the Moon at birth

may lead to a fortunate change and profitable journey, especially if Uranus or Moon occupies the third or ninth house by direction or at birth. Like the evil aspects, it also tends to attachments with females; it also brings unexpected good fortune.

Moon in bad aspect to Saturn is a very unfortunate direction, losses, sorrows, disappointments, bereavements, serious illnesses, and to a weak constitution sometimes death. Generally bereavement, grief, despondency, and fear of impending calamity, especially if Saturn afflicted the Moon at birth. If Saturn or the Moon occupy the second house, bankruptcy is to be looked for.

Moon in good aspect to Saturn, gain in business, popularity, credit and esteem; new friends. The mind is serious, austere, and contemplative, caring but little for society, sober in manners, and attentive to duties.

Moon in bad aspect to Jupiter is an unfortunate time for litigation; avoid lawsuits.

Moon in good aspect to Jupiter gives exceptional success in business, preferment, and increase of wealth; it also often brings marriage; with females it gives success, good health, new friends, and benefits from those in whom Jupiters nature is dominant.

Moon in bad aspect to Mars causes accidents, hurts, inflammatory diseases and fevers. When under this aspect, especially if Mars afflicted the Moon at birth, the native is irritable, indiscreet and quarrelsome; he may experience bladder and kidney troubles, especially if Mars occupy the sixth house. Persons under this direction should avoid disputes and dangerous places; they may lose by fire or theft. With females it acts the same as with males. Every person whose Moon was afflicted at birth by Mars is liable,

when under this direction, to death by violence, fever or inflammation. A female in child-birth would be in imminent danger of death, especially if Mars occupied fifth house. See that the will be kept steady. Avoid impetuosity,, anger, jealousy and uncontrolled conditions of mind, and sharp speech.

Moon in good aspect to Mars brings physical activity, increase of business, and often very successful journeys. The native is courageous, self-confident, and adventuresome. This direction increases the disease-resisting faculties.

Moon in bad aspect to Sun, and Moon in good aspect to Sun. See similar directions as given for Sun, good or evil, as the case may be.

Moon in bad aspect to Venus causes unfortunate troubles, annoyances and disappointment from females; sometimes bereavement. With females it causes temporary indisposition, and a disordered system.

Moon in good aspect to Venus indicates love of pleasure and success therein. Merchants, jewelers, dealers in male or female attire, will be very prosperous, an almost sure indication of marriage with both sexes. It points strongly to an increase of offspring, particularly when Venus or the Moon occupies the fifth house, and children are not denied; it is also good for the health, dealing with, and the purchasing of apparel.

Moon in bad aspect to Mercury brings slander when in seventh or twelfth; trouble with letters; ill success in literature, books, publishing; mind not of clear intent; unfavorable contracts and changes.

Moon in good aspect to Mercury gives mental activity, study, and if the natus portray it, success in literature,

science and art; fortunate for writing, agreements, gain from publishing.

Moon trine to her own place at birth brings success, journeys (especially if the Moon occupied the third, ninth, or tenth house), and new friends of both sexes.

Moon in bad aspect to ascending degree or radix, annoyances in life and poor health.

DIRECTIONS OF THE PLANETS.

Uranus in bad aspect to Saturn, unhappiness and unpopularity. Uranus in good aspect to Saturn, stability of mind, greater spiritual power.

Uranus well aspecting Jupiter, finance good; evil to Jupiter; money losses.

Uranus in good aspect to Mars; vigorous mind aiding to success; evil to Mars, then troubles and quarrels unexpectedly.

Uranus in good aspect to Venus; strong love and romantic attachments. Uranus evil to Venus, then troubles through love and in dealing with opposite sex, particularly females to males.

Uranus afflicting Mercury; often causes newspaper controversy; trouble through writings, great inclination for occult study; the mind is wayward, sarcastic and uncertain; reverses in literature, opposition and hostility in various ways are likely.

Uranus in good aspect to Mercury shows strong inclination for study, especially for science, human nature, occultism, astrology, phrenology, etc. The native gains much by observation and practical experience; is inclined to originality of thought and indifference to creeds; it also gives tact and precision.

Saturn in good aspect to Jupiter, often brings inheritance, honors and preferments, favors. Saturn in evil aspect to Jupiter, losses and many obstacles in life.

Saturn in good aspect to Mars, courage, firmness, and stability of mind. Saturn in bad aspect to Mars, mind angry and violent, habits questionable, and consequently evil and unfortunate results.

Saturn afflicting Mercury, grief, bereavement and troubles through opposite sex. Saturn in good aspect to Mercury, mind steady, attachments good and constant. Inclines to modesty and reserve.

Jupiter ill-aspected by Mars, extravagance and carelessness. Jupiter in good aspect to Mars, success and gain.

Jupiter in bad aspect to Venus, pride, extravagance in dress and amusements. Jupiter well aspecting Venus, success and pleasure.

Jupiter in good aspect with Mercury, credit and distinction in literature or public speaking, and gain therefrom. This aspect elevates the mind, makes the native prudent and sincere, and inspires successful plans.

Jupiter afflicting Mercury, mental trouble, wrong notions in general.

Mars afflicting Venus, domestic unhappiness and troubles in love through flirtations, etc.

Mars in good aspect to Venus, love of pleasure, some extravagance, mind bright and vivacious,

Mars in good aspect to Mercury, mental energy; the mind is quick, sharp and penetrating; the native is precise, and often obtains distinction in mechanical science or engineering. Mars afflicting Mercury, short temper, angry and sarcastic mind.

Venus parallel or in good aspect with Mercury, very

good; distinction in poetry, music or art, if the nativity show ability for these things; the native is merry, witty, laughter-loving, and susceptible to poetical inspiration.

Venus in evil aspect to Mercury, slovenliness and clumsiness.

In all forecasts great attention must be paid to the radical horoscope. It would be absurd to predict literary distinction, poetical inspiration, exceptional pecuniary success, or any other incident in life, unless these things are portrayed in a nativity.

CHAPTER XXVIII.

Important Aphorisms

1. Those born when Saturn bears the chief rule are generally melancholy, envious and timorous persons. If Mars or Mercury be also in square or opposition to Saturn, they may turn enthusiastic or madmen.

2. Those born with Jupiter, dominant or powerful in the horoscope, are of noble and brave spirit, aiming at good and honest things.

3. If born under Mars, he being essentially powerful, the native is full of courage and proves a good soldier. Mars in Scorpio makes good surgeons, physicians and apothecaries.

4. He that is born when the Sun is most powerful in the nativity will be altogether aiming at sovereignty, rule and dominion. The same if Aries, Leo or Sagitarius ascend, and the Sun be strong in trine to Jupiter.

5. Venus, lady of the horoscope, or strong in the asc., makes the native fond of music, a great lover of pleasure, amiable, upright and honest; but if she be weak in the figure and in bad aspect to Saturn, he will be given to sensuality. If she is afflicted by Mars, he is liable to much scandal and disgrace.

6. Mercury, lord of the horoscope, or strong in the asc., gives the native a most admirable fancy and great elocution. Mercury makes famous orators by being in good aspect to Venus or the Moon, or in reception with either of them. If he be in good aspect or reception with Saturn or Jupiter, he makes an excellent philosopher or divine; if

with Mars, a good physician, surgeon, and very good mathematician.

7. When the Moon governs the horoscope and is well placed in the first house, the native is a great lover of novelties, subject to changes, of a gentle disposition, timorous and fond of traveling. If in aspect with Mercury, he will acquire languages with facility.

8. Mars, strong in the nativity and lord of the seventh, and in no good aspect to the luminaries or asc., makes the native subject to misfortunes in war and controversy; as the seventh being the house of his adversaries, it signifies they will be too powerful for him to contend with.

9. All, or most of the planets above the earth, will give the native pre-eminence whatever his occupation or position may be.

10. The infortunes (Saturn or Mars), afflicting the luminaries or the asc., by body or aspect, declare that the native will have a short and sickly life.

11. Sun in the first house inclines to make boasters and very proud persons. Mars there, or lord thereof, and afflicted by Saturn, make the native an inventor of fables, perjured, turbulent, and cruel.

12. Eminent fixed stars upon the angles of a nativity are said to give honor and fame.

13. Saturn in the tenth house of a nativity destroys the native's credit and honor. Jupiter also there, he may preserve them under good directions, but in the end they may be wrecked.

14. Dragon's Tail in first house afflicted is testimony that native draws upon him dark mental conditions, with many fears and doubts.

15. Mars in the tenth house inclines to bring scandal and dishonor to the native, whether it be deserved or not. The Sun or Moon, square or in opposition, to Mars from angles, chiefly from the tenth and fourth, declare a violent death; if from human signs (Gemini, Virgo, Sagittarius, Aquarius), by human hands.

16. Those persons are beloved by all sorts of people who have Jupiter or Venus nobly posited in the asc. or tenth house, and those angles free from affliction.

17. The mid-heaven famously fortified gives the native not only eminent honor, but such as shall remain and be durable, though at times under evil directions it may be subject to interruption.

18. The lord of the asc., stronger than that of the seventh, enables the native to overcome his enemies.

19. Mars in Aries, Scorpio or Capricorn in the asc., makes the native invincible, particularly so when Mars is in good aspect to the fortunes or luminaries.

20. Mars, in conjunction, square or in opposition, Moon and Saturn in like aspect to the Sun from angles, portend a violent death.

21. Mercury in square, or opposition to Mars, gives a sharp, but most turbulent mind, which is never content but ever seeking out new things and strange inventions.

22. The Moon, in conjunction with Pleiades in the western angle, affects the eyes, sometimes causing blindness, especially if Mars also afflicts the Moon. The affliction of the luminaries from angles by the malefics afflicts the sight, especially if either the luminaries or the malefics be near the Pleiades. The luminaries in square or in opposition to each other from angles have a similar influence. (The Pleiades are in last decan of Taurus.)

23. He that has any of the fiery signs ascending and the lord of the asc. in the tenth house, will be always aiming at things beyond his present station and fortune.

24. Virgo ascending generally makes ingenious persons, unless the lord thereof be in Sagitarius. Then the native is confident without reason, and will pretend to things he understands not.

25. Fortunate planets in the ninth house make famous churchmen and lawyers. The same if the benefics trine the lord of the ninth.

26. Venus in the ninth is a strong signification that a poet is born, especially if she be in conjunction or aspect to Saturn, Mercury and the Moon.

27. Mercury and Venus in an airy sign in the asc. in trine to Jupiter in the ninth, make great scholars and learned critics.

28. If Mercury be lord of the sixth and afflicted by the infortunes, the native has some defect in speech.

29. If signs of voice ascend, as Gemini, Virgo or Libra and Mercury be free from affliction, the native will express himself freely and gracefully.

30. The Moon in conjunction to Saturn in an earthy sign in the asc., makes exceedingly melancholy persons.

31. He that has the Moon in Aries on asc. in opposition to Mercury will be a promoter of lies and deceit.

32. The Sun or Mars in the second house in their dignities give the native an estate, which he will be inclined to waste.

33. An infortune in the second house strong, an estate may continue through with great difficulty. If weak, it will come to nothing. A fortune there makes it strong and lasting.

34. If many planets be strong and essentially fortified, especially Saturn, Jupiter, Sun and Mars, the native will enjoy ample fortune. The better their aspects, the better the fortune.

35. If most of the planets are in their detriment, much ill fortune is portrayed, but this will be mitigated if the benefics aspect the luminaries beneficially.

36. The greater the dignities of the planets in a natus, the better the fortune, and the greater their debilities the more obscure the fortune.

37. A series of good directions, while operating, bring much good fortune even in a bad nativity.

38. A grand configuration of planets in the eighth house and good directions to them, bring much gain from legacies and wills.

39. Fortunate planets dignified in the eleventh house denote many great and powerful friends, unfortunate ones there, and debilitated declare friends to be few and faithless.

40. Venus and Mercury placed in the tenth house in the houses of either Mars or Mercury, make the native exceedingly eminent in arts and sciences.

41. The Moon in reception trine with Mercury, gives a good understanding.

42. Saturn in asc. in square or opposition to Uranus, makes the native very severe and caustic, if provoked.

43. Saturn in Aries, Taurus, Cancer, Scorpio, Capricorn or Pisces in asc. in square or opposition to Mars, makes malicious, crafty and tyrannical persons. Mars placed in these signs in the asc. and in square or opposition to Saturn, makes the native cruel, spiteful, willful, and tyrannical.

44. The lord of the eleventh stronger than the lord of the seventh house, denotes that the friends and assistants of native are more considerable and powerful than his adversaries.

45. The lords of the asc. and third house, in good aspect or mutual reception, show concord among brethren, kindred and neighbors; but if in an evil aspect the contrary.

46. Some persons attain to great honor and dignity who have had bad horoscopes; but then their nativities must sympathize with those of their benefactors.

47. The greatest sympathy that can be in any two nativities is having the fortunate planets in one on the luminaries in the other.

48. The greatest antipathy exists where the infortunes in one possess the places of the luminaries in the other.

49. Saturn in one man's nativity upon the asc. of another's is an absolute token of hatred and the latter will be the injured person.

50. Sun and Moon in conjunction to Mercury, in a tropical sign give the native large intellectual faculties.

51. Mercury in either of the houses of Saturn gives a most excellent understanding, and, if Mercury be in sextile or trine to Saturn, great ingenuity and diplomacy.

52. Those who have crowds of planets in angles have, at some time or other, prodigious success or misfortunes according to the nature of the directions.

53. Saturn, lord of the seventh house, often delays marriage till middle life. Barren signs on the cusps of the first and fifth houses, delay marriage and deny offspring. Should, however, Venus or Jupiter be found in

asc. in good aspect to Moon, an early marriage is to be expected.

54. A fortunate planet in the eighth is some argument for a natural death.

55. Mercury in the house of Mars, in good aspect to the Moon, and lord of the asc., gives a good understanding.

56. In a female's nativity the lord of the seventh house placed in the asc., is some indication that she will domineer over her husband.

57. The Sun, in conjunction to Mercury in the third or fourth houses makes men skillful in occult and studious arts.

58. The Sun and Mars in the asc. in airy or fiery signs, make proud and prodigal persons, who over-estimate their own importance.

59. The Moon in good aspect to the lords of the M. C. and asc., makes the native eminently honored and esteemed.

60. Venus in the asc. and Mercury lord thereof, in reception denote a just, honest and well-disposed person.

61. Planets squaring and opposing each other from angles and cardinal signs, declare great misfortunes to the person then born; and if Mars afflict the Moon, it is strong signification of a violent death.

62. Saturn in the eighth house is some indication of a violent death.

63. Jupiter, Venus or the Moon in the fifth in a fruitful sign, declare many children. The Moon in good aspect to Jupiter or Venus increases their number.

64. Venus in opposition to Jupiter or Mars, destroys some of the offspring.

65. A happy aspect of Jupiter to the Moon with reception of dignities, shows a wealthy wife, and one of good birth, especially if Jupiter be in the seventh or eighth house.

66. The lord of the seventh in the eighth, if a fortune, shows a rich marriage partner, and one born to have ample inheritance.

67. Whoever has Mars dominant, angular, or in the third or ninth and in square or opposition to Moon or Sun, is very willful, often unreasonable and unjust, difficult to control.

68. Venus in sixth house, afflicted, portrays a poor wife, unless the Moon be well-aspected by Jupiter or the latter planet be in the seventh house unafflicted.

69. Jupiter placed in the seventh house, no matter however strong, and Mars, Saturn or Uranus in opposition to him, shows strife with the marriage partner.

70. Mercury and the Moon with many planets in fixed signs, give the native much tenacity of purpose. If a fixed sign also ascend, he will be very tedious.

71. Mercury and Moon with many planets in movable or common signs (especially if they occupy the third house), portray want of tenacity and continuity. If a common or movable sign ascend, the native will find it difficult to dwell on a subject.

72. Moon in the tenth house in a movable sign aspecting many planets, show many changes or journeys concerning business or occupation.

73. Saturn in the asc. in Taurus, Virgo or Capricorn, gives much acquisitiveness. In Capricorn particularly, the native is very covetous and avaricious.

74. Either of luminaries in the ascendant in earthy, airy, or watery signs, trine or opposition to Saturn, gives the native much acquisitiveness. So does Mercury when placed in earthy signs on asc., especially when aspected by Saturn.

75. The Moon is a powerful factor by reason of her proximity to the earth and the swiftness of her motion, by which she receives and transmits to us the light and influence of all the planets with which she is configured.

76. The Sun in the asc. gives much force of character, especially if in good aspect to Saturn, Mars or Jupiter.

77. The Sun in asc. in square to Mars in the tenth, makes the native very rash, headstrong and indiscreet. The same is produced by Moon in the tenth house, especially when near the cusp and afflicting the Moon.

78. Venus in the asc. afflicted by Mars or Saturn, or both, gives sensuality and dissipation, scandal and ill-fame, especially if the malefics occupy the tenth house.

79. Mercury in the asc. in square or opposition to Mars or Saturn and in no good aspect to Jupiter or Venus, makes the native liable to commit theft or forgery.

80. The asc. portrays the life, and malefics therein show a hard life. Benefics unless very much afflicted, the contrary.

81. The lord of the eleventh strong, or benefics placed therein, show that the native is helpful and that his friends will assist him much in realization of his wishes.

82. Vanity is caused by Mars, Sun, Jupiter, or Venus afflicting each other.

83. Venus in the second house afflicted by malefics and the Moon, shows loss by females or the wile.

84. Whoever has the Moon in the fifth house, afflicted

by Saturn and Venus, the latter being in conjunction with each other, will have little comfort by his children and much sickness amongst them.

85. Malefic planets in the seventh house, portray ill-fortune in dealing with others, particularly in partnerships and controversy.

86. Saturn in the tenth house, and the Moon in square or in opposition thereto, portrays sickness or death to the mother. The Moon therein shows the same if she be afflicted by Saturn by an angle.

87. The Moon in a male's natus, or the Sun in a female's applying first to Jupiter and then to Uranus, portrays the death of the marriage partner, especially if Uranus or Saturn occupy the seventh house.

88. The Sun in asc. and a malefic in the seventh, in opposition thereto, portrays innumerable, powerful and troublesome antagonists. The same if the Sun be in the seventh in opposition to a planet in the first house.

89. The Moon in a male's or the Sun in a female's natus, in square or opposition to Mars, is a sign of turbulent, headstrong, wilful partner in marriage.

90. The square and opposition from angles of Mars and Saturn or Saturn and Uranus, adds rigidity and severity; the good aspects, stability and positiveness.

91. The native who has Capricorn on the asc., no planets being therein, is by nature uncertain and capricious, especially if Mercury or the Moon be in the third house, in a movable sign.

92. Many planets in fixed signs and a fixed sign on the asc., the third and ninth houses being occupied by the Moon or Mercury, make the native tenacious, plodding, apt to be tedious, and wanting in versatility.

93. Mercury in conjunction to Venus in mid-heaven or the asc. is a certain indication of considerable musical and artistic abilities. This holds good to some extent in any part of the figure. This aspect always gives a good ear for music.

94. Choice blends of character are produced by an abundance of good aspects to Mercury and the luminaries. The best disposed persons are those in whose horoscope Venus or Jupiter was dominant at birth, and free from affliction.

95. An array of aspect to angular or rising planets give the native marked individuality and a host of characteristics.

96. Characteristics caused by planets in the asc., are ever most marked. The next in power are those produced by planets aspecting planets in the asc., especially if angular.

97. Mars in the tenth, especially when near the cusp gives his nature to the native, almost as powerfully as when in the asc.

98. In a male's nativity, Venus square or in opposition to the Moon portrays vicissitudes in marriage. If Venus be in the twelfth in conjunction with Mars, he will be extremely unkind to his wife.

99. Inactive and indolent natures are produced by earthy and watery signs, energetic and active natures by fiery and airy signs.

100. Saturn in the ninth house is very beneficial in some respects. It adds caution and weariness to the character, and would counteract the precipitancy caused by Mercury in a fiery sign.

101. The Moon in the sixth house much afflicted, often

causes temporary derangement or meningitis, if Mercury be also afflicted and not in the asc.

102. Should Mars be in the eighth house at birth when the Sun by direction arrives in parallel, square or opposition to him, serious accidents may be expected. If Mars be in Aries, injuries to the head will result.

103. When the Sun arrives by direction at the conjunction or parallel of Mars and one or both are in or near the fifth house in a woman's nativity, death by child-birth may occur.

104. A comet in the East signifies the rise of some eminent law-giver; in the mid-heaven some very powerful king, seldom any good in earthly matters, when in West has a more spiritualizing effect on the people at large.

105. If a comet appear in the fourth, sixth, eighth month, during child-birth, a proneness to quarrelsomeness will be seen.

106. News or reports raised and spread abroad whilst the Moon is in the beginning of Scorpio or Capricorn, are generally false, but if she be with Jupiter in a masculine sign, they are like to prove true.

107. It will be a fatal time to suffer amputation or loss of any member, when the Moon is in an oblique sign under the Sun's beams, and opposed by Mars. Those who have Dragon's Tail with Jupiter will seldom be rich. Barrenness (masculine), indicated by Venus and Saturn in seventh, and Mars above them, also the same index for abortion.

108. Fixed signs give learning, except Scorpio, common signs give manners and conversation, except Virgo, movable signs riches, except Capricorn.

109. He that hath Moon in Taurus in second, sepa-

rating from square or opposition of Jupiter, and applying to a trine of Sun, shall obtain considerable riches.

110. Mercury mixing his beams with Mars is an argument for a violent death.

111. The Moon full of light in Capricorn, conjoined with Mars, marks the native to be a fool, but if she be void of light, and with Saturn, he is so indeed.

112. When Saturn is in Libra and Jupiter in Cancer, great changes and alterations shall happen in the world.

113. Mercury with an unfortunate planet in the eleventh house denotes the establishment of some severe or unjust laws in the world.

114. A conjunction of Mars and Saturn in the sixth house or in the eighth, especially in a human sign signifies a great pestilence.

115. If you prune your vines when the Moon is full in Taurus, Leo, Scorpio (Sagittarius first half only), neither worms nor birds will infest your grapes.

116. Graft not trees when the Moon is waning or not to be seen, and if you shear sheep in her increase their wool will grow again the better.

117. Saturn in fixed signs causes scarcity of corn, dear years, and death of many men.

118. A malevolent planet being lord of the year, through fortunate generally hurts all fruits of the earth, but those particularly by himself.

119. When Saturn passes out of one sign into another, you may expect for several days altogether strange meteors and splendid sights or apparitions in the heavens.

120. Eclipses of the Sun have powerful effects, and therefore if they fall upon a very flourishing and prom-

ising crop they generally damnify it so that it scarce comes to anything near what might have been expected.

121. Venus not well posited by the rays of Mars, unfortunate, will assuredly suffer a world of mischief and trouble by means of love.

122. Mars is seldom joined to Mercury for good, for he makes people naughty, impudent, yet industrious in art, therefore they make the artists.

123. Moon and Mercury and lord of ascendant in double-bodied signs, the native will be naturally addicted to old opinions and curious religious taste.

124. Moon in mid-heaven in Capricorn, Saturn and Mars in fourth house, Mars in Taurus and Moon in Scorpio, infamous.

125. When Venus is with Saturn and Mars, and in opposition to the place of the Moon, the native will be a fool, yet think himself a philosopher.

126. Saturn, Mars, Dragon's Head in fourth house, sudden death.

127. Moon, Venus, Mars, together in conjunction, native's manners are prodigiously wicked.

128. Mercury best above the earth for eloquence, Mercury best below the earth for arts and science.

129. The lords of nativity of slight or thin men have no latitude, but those of stout men have, and if the latitude be south the native will be active, if north then inactive.

130. The compound rays of Jove, Venus, Mercury and the Moon, give the greatest grace and sweetness of speech, and therefore, when Jupiter shall be in Virgo and the Moon in Pisces, it is an opportune time for the birth of a poet.

131. When Mars or Moon with Dragon's Head or

Tail in the twelfth house, and Sun and Jupiter in fourth, the native will be a hunch-back.

132. Mercury in Pisces lays an impediment on the tongue, when afflicted.

133. Whosoever is born on the day of the Vernal Equinox, at noon, shall by that testimony alone become great in the world.

134. Women that have their ascendant Moon, Mars, Venus, and Mercury in double-bodied signs have generally very evil qualities.

135. Famous are those persons in whose nativities the Moon receives the light of many planets, or is joined to some royal fixed star, as Mirach, Rigel, or Sirius.

136. If Cancer ascend and the Moon is in a common sign, especially remote from an angle, the native is light, credulous and inconstant.

137. Lord of the second applying to lord of the tenth, and that Jupiter, is good testimony for riches.

138. Mars in Aries, Cancer, Libra or Capricorn, makes people hasty, choleric, but nowhere more than in Cancer.

139. Moon between Mars and Sun, or with them the native will almost exchange the cradle for the grave.

CHAPTER XXIX.

How to Prove the Moment of Birth

One of the most troublesome questions that often occurs to the practitioner of horoscopy is the correct hour of moment of birth of the native. This is of great importance, as the degree ascending has its own meaning and signification in the horoscope. The particular degree of ascension when properly interpreted, will have its meaning fully affirmed by the positions, aspects and dignities of the planets. The method here submitted has already done good service in genuine horoscopy, and is known as Sepharial's Method.

The physiologist and the obstetrician has yet to learn that the inter-uterine period is a thing exactly determinable, and has its basis in the relation between the sidereal world and man. Every human birth is brought about in exact harmony with the laws of the Moon and her position to the Sun. It is no haphazard guess, but a mighty and exact law. Every form in nature is the result of the indwelling soul. Nothing is unsouled. Nothing in nature or the objective world is lifeless, dead, or unorganized. But all, even the stone, is from age to age subject to uninterrupted motion and change, either in an ascending or descending line. Everything is impelled into life and motion by breath, the world's heart beat, a systole and a diastole. These intervals of nature's breathings occur at different periods or intervals in the same locality and it is through this wonderful law that birth and death are created. These intervals are in accord, or correspond with the motion of the Moon. Every seventh breath or impulse

of the world's breath permits of birth in human form. The Master Mind knoweth when this impulse is at its full, and it is discerned in the higher findings of celestial correspondences. We come into form by the aid of nature's occult laws. We have our time when to appear. Every law in nature watches our well being, and we cannot depart from the unit law. Whatever memories the soul stores up, whether of victory or defeat in the past, these empires of memories come into brain and body form through fixed and sublime laws. The world is like a man, the earth is like a man; every center is a world, and every world has its heart, ruled alike by the same spiritual power. The same system, power, motion, and order ensouls the smallest as well as the mightiest. The law of birth and death is one.

We will consider now the plan of the system, and call the attention of the student to the four important rules concerning the position of the Moon at birth, for by the position of the Moon can be determined the inter-uterine age of the child, and from a system of deduction the exact hour and minute it should re-appear in this mundane world.

The rules are:

1. When the Moon at birth is *increasing* in light and *above* the horizon, the period is *less* than ten lunar months (280) days).
2. When the Moon at birth is *decreasing* in light and *below* the horizon, the period is *less* than ten lunar months.
3. When the Moon at birth is *increasing* in light and *below* the horizon, the period is *more* than ten lunar months.
4. When the Moon at birth is *decreasing* in light and *above* the horizon, the period is *more* than ten lunar months.

Now let the student proceed carefully as in the follow-

ing, and while at first the method will seem not a little complicated if he will master step by step before proceeding to the end, he will soon demonstrate the problem.

Let him take the data given ordinarily for the erection of a horoscope, and make a figure for the time given, placing in this *estimate* figure the Sun and Moon only, and see which one of the above four rules of the Moon is in operation. We are now to determine what is called the epoch *month*, *day* and *moment*, and the longitude of the Moon at the epoch moment will be the true ascendant or descendant in the correct figure. That is the statement of the problem which we will demonstrate as follows:

Go back nine calendar months before the real birth and that is the *epoch month*. Now to find the epoch day the following must be rigidly adhered to. Look now to your estimate figure, and see if the Moon were increasing or decreasing her light, and if more or less than 280 days were in effect.

(a) If increasing her light in estimate figure find the Moon in the sign ascending and look for the Moon in the epoch month, and call that day the *epoch day*.

(b) If the Moon were decreasing her light in the estimate figure, then find the Moon in the descending sign in the estimate figure and look for the day when the Moon is in this sign in the epoch month and that would be the epoch day.

Next we find the epoch moment on this day (a or b, according to whether the Moon were increasing or decreasing her light). This may seem to the beginner a little difficult, but, patience.

The epoch moment is found by taking (c) the Sideral Time of the epoch day noon and call this the first factor,

next find the Sidereal Time of the radical place of the Moon in the estimate figure, as an ascendant, or when such a position of the Moon would be in the right ascension to the meridian, call this Sidereal Time the second factor. (d) From these two factors, (c and d), the epoch moment is found as follows:

Subtract the less sidereal time from the greater, and convert this into local time. Beginners fall into error here

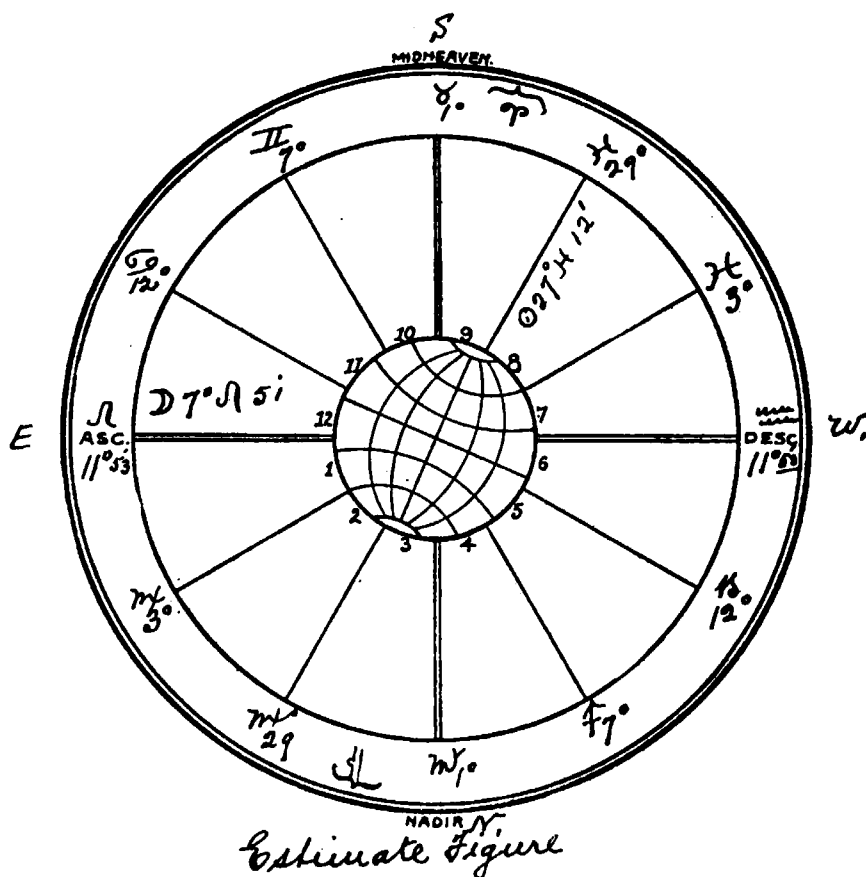


Figure 9.

often, thinking that the less number signifies the less sidereal time, which is not always the case, that is why I name them factors c and d. If d is less in time than c the result

will be less than noon, if c is taken from d , the result will be P. M.

Now to proceed further, having found the epoch moment, the working is simple. We must now find the longitude of the Moon for that epoch moment, on the epoch day, in the epoch month, and the position of the Moon will be the correct ascendant or descendant as the case may be. (Theorem a or b.)

We will now work out an illustration, to enable the student to get a clearer idea of the method.

A lady wishes her babe's nativity, born March 17th, 1894, New York City, 2 P. M., or possibly later—say 2:30 P. M. We require the exact minute of birth.

Makes a figure for 2:15 P. M. I generally take a trial figure nearest to the two estimated hours given. This will give the estimate figure as in Fig. 8.

The Moon is seen to be increasing her light above the earth, that is, she is separating from the Sun and going to her full, so Rule 1 will show us that the inter-uterine period was less (in this case though by only a few minutes) than ten lunar or nine calendar months.

She in increasing her light, therefore theorem (a) will hold, and we find the Moon in sign Leo in the epoch month, that is the sign ascending on the estimate figure. Suppose the Moon were decreasing her light, it would have to be found in the epoch month in Aquarius or theorem (b) would apply. Now go back nine calendar months, and we have June, 1893. Look down the column of Moon's longitude and we shall see the Moon in Leo, 17th June. This is the *epoch day*.

We now need the epoch moment. Read Rule. The epoch moment is found by taking Sid. Time at noon (c)

and the Sid. Time of the Moon's radical position as an asc. (d).

Hr. Min.

S. Time June 17th = 5 43 (c)

Sid. Time Moon's = 1 28 (d)

Position, viz: 7° Ω 51'.

This (d) or second factor is found in table of houses for the latitude where child was *conceived*, which may occur at a place very distant from the place of birth. Look in this table (New York) and we shall find 7° Ω 51' ascends at 1 hr. 28 min. Sid. Time.

We have now our two factors from which we find local time. Rule: Subtract the lesser from the greater.

Hr. Min.	Hr. Min.
(c) 5 43 = noon	12:00 noon
(d) 1 32	4:11 short
4 11 short of noon.	7:49 A. M.

Now add to 7:49 A. M. 5 hours for distance of New York west longitude, and we have 0 hours 49 mins. P. M. (mean time).

Find the Moon's longitude for 0 hrs. 49 min. P. M. on June 17th, 1893, which gives us 12° Ω 6' the new or true ascendant. If Moon were decreasing light in estimate figure (to repeat) it would form new descendant.

Now erect the new and true figure with 12° Ω 6' ascending instead of 11° Ω 53' as in the estimate figure. The difference in time appears to be very slight only about three or four minutes, but that gives a different degree in the ascendant and on the mid-heaven.

The student can now copy out from table of houses the figure corresponding to the new ascendant, and correct the local time accordingly by adding or subtracting

the difference of Sid. Time between the estimate and the real ascendant, and place in the planets.

The above example is seen to have very little difference, and so the estimate was closely given. In the appendix at end of book I have copied June 17th, 1893, the page from Raphael's Ephemeris, to enable the student to work with greater precision and clearness.

Now when no time is given, how will the student proceed with the erection of a figure, and bring out the true ascendant? This takes much practice in judging from appearance what sign ascends. In first place look at the height of native, his general appearance and deduce the sign first. If tall, we can choose a tall sign; if short, a short sign; if medium height, then part of a short or tall sign, the latter being the most difficult to determine. Next place some degree in either first, second or third decans and raise the estimate figure and proceed as above. It may be necessary to make one, two or more trial figures, and then not succeed. But the skilled student will soon by quiet perseverance hit on the sign and get the right degree, but after all it requires the closest watching for subsequent prognostics to bear out the figure assumed.

It is impossible to read a horoscope that is not true, that is, in detail. Much can be told that is true in a general way, but more censure and criticism has befallen the science by the injudicious practice of not proving the horoscope. It is therefore necessary to know the exact degree before the mystical meaning can be given the degree ascending. It may here be said that it is wise to note the quality of the degree in mid-heaven, and the several degrees held by the Sun, Moon and planets.

Sri Ram Krishna Paramhansa, born April 3rd, 1836,

Calcutta, India, one of the wonderful recent Devas of India, had many of his planets in mystical and occult degrees. While visiting the monastery of his disciples I enquired much into the life of this wonderfully devout and spiritual man. His horoscope did not seem to indicate any great or peculiar merits. He was born, I believe, with Scorpio rising and so Saturn with Moon was in conjunction on his ascendant. He was a great periodical sufferer in health. (Moon conjunction Saturn.) Most of his degrees were wonderful.

Saturn in Scorpio, third degree. Symbol a triangle. "A variety of gifts; a large brain; one who commands respect without assumption."

Mercury in 20th Pisces, Symbol an angel blowing a trumpet. "Denotes one whose office will be to publish to the world some important message, having bearing on the social and spiritual condition of mankind."

Venus and Dragon's Head were in conjunction near the Pleiades. He would be protected by unseen intelligences, later joined by the Sun directionally, he would draw men to him.

Uranus was in the 3rd degree of Pisces. Symbol: A luminous cloud, one of the wool pack type, isolated and slowly sailing in the azure sky. The cloud suddenly opens and pours out on the Earth an influence resembling a shower of pears of various hues.

"Whosoever may have this degree on his or her ascendant will be subject to numerous celestial gifts. He will prosper in matters temporal and spiritual and that without apparent effort on his part."

Paramhansa died in 1888 when the Sun was direction-

*[Charubel's interpretation.]

ally square to Uranus; Mars in opposition to Saturn; beloved by a host of devoted followers. His teachings redeemed many Bengalis from a drifting sort of materialism, and his disciples are everywhere in India, bringing to birth a remarkable renaissance of the sublime truths of Brahmanism. He has disciples both in England and in this country.

So we see that the meaning of a degree counts much, hence the necessity of a proven figure.

Let us again summarize the good and evil aspects of the several planets before we proceed to particular figures.

Good Aspects.

Evil Aspects.

♃ Genius, inspiration.	Insanity, obsession.
♁ Originality, invention.	Obstinacy, eccentricity.
♌ Steadfastness, fidelity.	Deceit, suspicion.
♋ Benevolence, jovial.	Pride, profligency.
♂ Energy, executiveness.	Impulse, destruction.
♊ Dignity, independence.	Vanity, egotism.
♀ Affability, art.	Disorder, self-indulgence.
♈ Alertness, ingenuity.	Meddling, inquisitive.
♎ Grace, idealism.	awkwardness, inconstancy.

We will now discuss three important horoscopes.

CHAPTER XXX.

The Nativity of Jesus the Nazarite

The figure of Jesus, the Nazarene, partially given in Fig. 9, is most interesting to the students of Gnostic Truth.

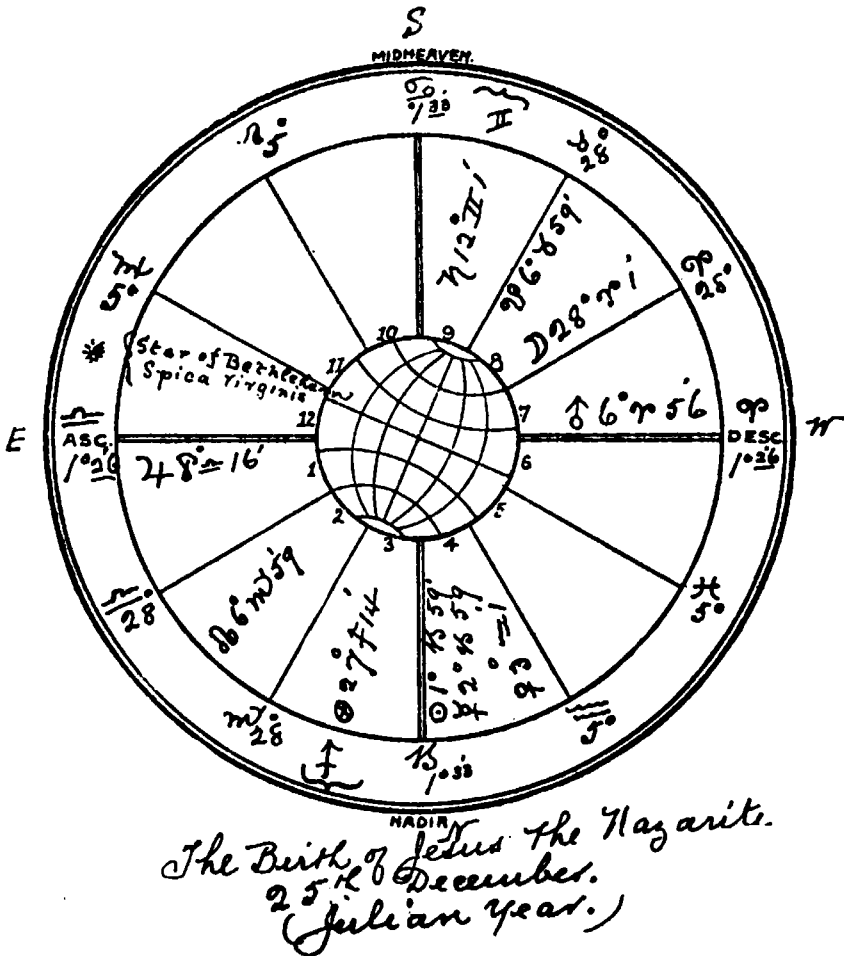


Figure 10.

See the four cardinal signs are on the four cardinal houses, which testimony is sufficient to establish Him to be one who leaves His impress on the minds of generations following Him. Libra arises with the beautiful

Jupiter receiving in trine aspect the beams of Saturn, in the 9th house, showing God-like intuition, for intuition is born when Earthy Karma becomes exhausted.

Karma is ruled by the 11th and 12th houses, the lord of the 12th is Mercury, and the lord of the 11th (earthly hopes and ambitions), Sun; there are in the 4th house (the end of anything, or the "dark valley of the shadow of death.")

Moon, lord of earthy honors, is in the martial sign Aries in the 8th (death), Venus, the lord of life is in the fifth house, the Waterman, the house of a teacher. The Moon at death would be in conjunction with the spiritual Pleiades, when an overshadowing of some higher intelligence would take place.

The Moon also rules the common people and is in the house of public enemies who turn against Him, and cry "Crucify Him! Crucify Him!"

We see that while Jupiter was the attendant planet at birth it was also the ruler of the 6th house, a servant, and this illumined Soul was in truth a simple loving server. Just above the horizon in the East shone the beautiful Spica Virginus, or Star of Bethlehem.

Mars, the planet ruling warfare, the Caesars, was in the seventh house, strong in Aries, opposing the life, and ruling public enemies.

The Dragon's Tail was in Taurus and receiving the Sun's beams in trine aspect, therefore the darkness of the Dragon's Tail,—ever symbolic of the imperfected conditions in humanity,—would be changed to Light.

Again see the Sun, the Lord of the Heavens, emblematic of pure spirit, carrying its light of life from its

throne the most high, to the darkest conditions, the fourth house, the home of darkness.

We therefore see the coming forth of the highest spirituality, where dark and animal conditions were fed and had sway.

The history of Jesus-Ben-Panther is an expression, hid in symbol and behind a veil, of what occurs to every human soul. When we have once seen the true Self, we hasten upward, the "whited sepulchers" are filled no longer with the "bones of the dead" for the "living man is in us, and that which was dead leaps forth from the tombs."

CHAPTER XXXI.

The Nativity of Napoleon I.

In Figure 10 we have the natus of the famous military genius Napoleon I. The ascendant has been calculated by deductive methods, as the hour of Napoleon's birth was not generally known, and if it had been Napoleon would have concealed it from the world generally, for he was an admirer of the Divine art, and knew that were his opponents to receive information concerning his nativity, they would use such information against him at such times as would prove most effective to secure his downfall.

The martial sign Scorpio ascends so Mars rules his life and actions, and we find that planet in the 10th house in trine aspect to Uranus, in the 7th house (war.) Mars receives at the 20th year the conjunction of Sun, and later of Mercury, making a strong triplicate conjunction all in trine with Uranus, indicating exceptional strategic ability, for Mars is in the home of Mercury, Virgo, joined by Mercury, would show alertness, cunning and quick perception, the mathematician, and liar.

Moon is in its fall (Capricorn) opposed by Saturn also in its fall (Cancer) shows a most sensuous imagination, and this becomes strengthened by Venus which joins Saturn and receives likewise the opposition of Moon. This shows trouble in love, secret sorrow, a lack of sympathy and generally a very unscrupulous nature when

dealing with the opposite sex. Yet withal success with females, due to the good aspect of Mars with Venus.

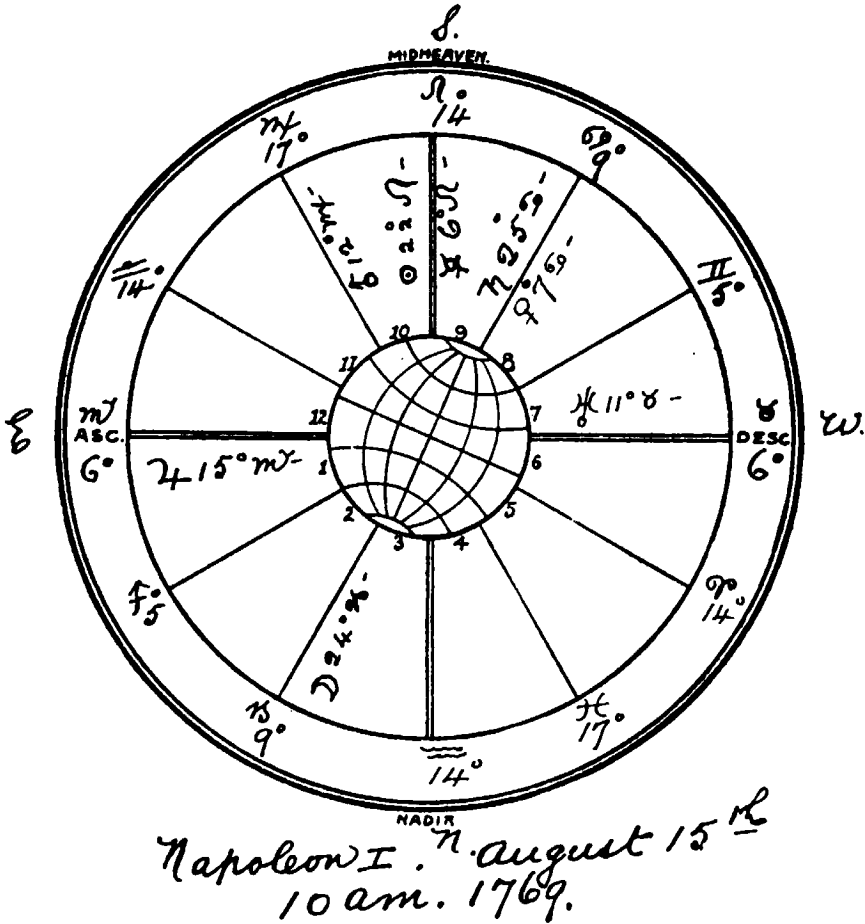


Figure 11.

Planets' Aspects Interpretation.

- ♃ △ ♀ Wealth, Finesse.
- ♃ △ ♂ Success in War.
- ♂ * ♀ Success with Females.
- ♂ ♂ ♀ ^ ♃ Occult Student.
- ♀ □ ♃ Not Understood.
- ♃ ♂ ♃ Licentious.
- ♀ ♂ ♃ Licentious.
- ♂ □ ♃ Unjust.

Sun, lord of the 10th house, that is success, and at home in Leo, shows great honors, and brilliant successes, but the Sun goes directly to its fall in the sign of Libra and also in the 12th house (signifying exile). Mars, it will be noted, passes also directionally in a sign denoting its fall—viz: Libra, and so we see the military fame comes to naught, but serves as an experience for the evolving soul.

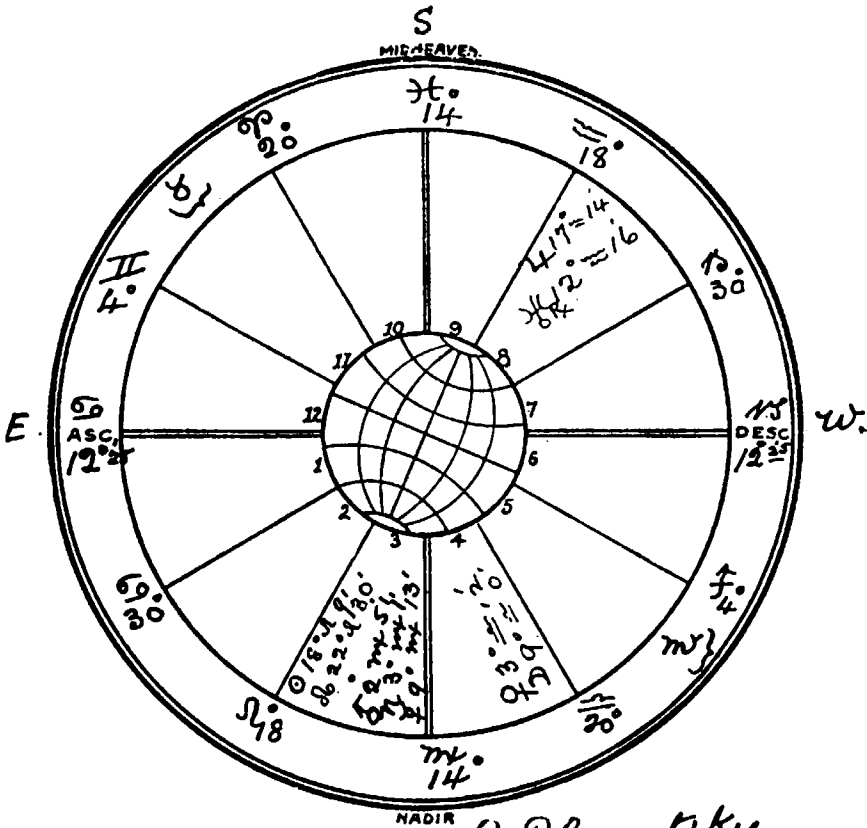
Scorpio ascending with Jupiter posited therein brings “luck” or fortune smiles on him; it well describes the personal appearance of Napoleon, as follows: low stature; compact body; dark hair; dull complexion, and later inclines to stoutness. Disposition, arrogant, lofty, ambitious, active and industrious.

THE NATIVITY OF HELENA P. BLAVATSKY

In Figure 12 we have the astral portrait of that gifted student of mysticism, Helena P. Blavatsky, who founded the present theosophical society on this planet in the nineteenth century.

The student will note the 13th degree of Cancer ascending symbolized as follows:—“A caduceus between two moons—one crescent, the other gibbous.”

“It denotes a person of extreme capacity in the pursuit of knowledge, a penetrating mind and retentive memory. The native will accomplish wonders in the pursuit of subtle sciences. The temper is changeful like the moon and subject to fits of hope and despondency of more or less rapid alternation. The native is likely to travel much and be subject to many changes, but the chief characteristics are versatility and aptitude in the gaining of knowl-



Nativity of H. P. Blavatsky.
 Born Aug. 11, 1831, 1.42 am.
 (Old style or Russian year.)

Figure 12.

Planetary Aspects Interpretation.

- ☿ ♀ ♃ ♀ All at home!!!
- ♂ ♃ ♃ ♃ ♀ ♃ All in Scientific signs.
- ♃ and ♃ ♃ ♃ Spiritualizes native.
- ☉ ♃ ♃ Spiritual Light.
- ☉ ♃ ♃ Loss of position—wealth.
- ♃ ♃ ♃ Occult religious study.
- ♀ ♃ ♃ Tender, compassionate, sensitive.
- ♃ ♃ ♃ ♃ ♃ Sarcastic and deep penetration.
- ♃ ♃ ♃ The mystic, intuition keen.

edge. With the symbol of Hermes dominant in the nature, the native will be either a linguist, doctor, or a distinguished scholar.’’

Hermes or Mercury was strong, being in Virgo.

This degree succinctly and clearly defines her life and her excellent though not faultless work. A most noticeable satellitum is the Sun, Mars, Saturn, and Mercury, all in the third house, that is mind.

Then all the planets are in scientific signs, with exception of Sun, which is exalted or at home in Leo. Again note that Uranus, the mystical planet, is at home in the mystical sign of Aquarius, and receiving the rays of the Moon and Venus in trine aspect. This alone is the astral signature of the mystic, tender, compassionate, and sensitive; readily catching the mental impressions of another; deeply penetrating mind, and as Uranus was retrograde and in conjunction with Jupiter also retrograde, this gradually spiritualizes the mind and gives illumination and original thinking.*

Again let the student study the beautiful meaning of the degree in mid-heaven, namely, Pisces 15, which interpreted is as follows:—

“A hand with a sword in it just rising in the ascendant; a halo of golden light envelopes it. That sword is not for indiscriminate slaughter; it is to defend the right.’’

“Whoever thou art, thou hast a mission to accomplish; and thou wilt be armed with the necessary power and authority to execute that mission. Thou art a child of the Sun. Thy pedigree must be looked for in the archives of the Ubellyah, the solar world. But the poor worldlings,

*Chambel.

the inhabitants of this red planet will not see thee as thou art seen by thy compeers.’’

I would especially call attention to the conjunction of Mars, Mercury and Saturn. Ordinarily this would give a person troubled with her veracity, but Saturn interposing his cold rays between the fiery Mars and the expressive Mercury, gives steadiness to thought, stops impulse, purifies the will, and gives the lover of research; at same time peculiar habits, as her love of the “weed.” †

Let me again call attention to the meanings of the degrees held by Mars and Saturn. They are well worth reading, and especially the Sun’s degree Leo 18 and Dragon’s Head. The figure shows the need of reading the mystical degrees held by the different powers to discover the real genius underlying this tempered and tried soul.

Cancer rising shows the round face, plump and rounded body; the constitution not over strong; stature moderate. Cancer is decidedly a sensitive sign and being ruled over by the Moon would give most vivid and true imaginations, for the Moon, as we see, received the rays in good aspect from Mars, Saturn, Venus, Uranus and Jupiter. The nativity well bears out the eccentric, original and occult teacher and servant to humanity.

† Tobacco

CHAPTER XXXII.

Some Astronomical Short-Cuts

TO FIND THE MOON'S AGE

Rule.—Divide the year by 19, multiply remainder by 11, and divide result by 30. This is the epact for the year. To the epact add date of month and constant for month. Divide sum by 30. The remainder is the Moon's age in days.

MOON'S CONSTANTS

Jan. 0	May 2	Sept. 7
Feb. 1	June 3	Oct. 7
Mch. 0	July 4	Nov. 9
Apr. 1	Aug. 5	Dec. 9

TO FIND MOON'S LONGITUDE ON ANY DATE IN CHRISTIAN ERA

Rule.—Multiply the Moon's age by 12, which will give so many degrees to be added to the Sun's longitude on the given date.

Example.—10 March, 1893 = 22 days. Sun's longitude, Pisces 20 degrees. Therefore $22 \times 12 = 264$ degrees = 8 signs 24 deg., which plus Pisces 20 deg. Sagitarius 14 degrees. Therefore the Moon was in the middle of Sagitarius on March 10th, 1893.

TO FIND THE ZODIACAL DEGREE IN M. C. AT ANY DATE

Rule.—Subtract three months, 20 days, from given date and call the result signs and degrees. This will give the M. C. at noon on the given date. For the Meridian at a given P. M. time, first take the hours, and for every hour

add 15° to the longitude at noon, or for every two hours add 1 sign. Then take the minutes and divide by four. This will give so many more degrees to be added. The result will be the required longitude on the meridian.

Example.—Required the longitude on M. C. at 5:20 P. M., 18th May.

5 Mos. 18 days = 18 May.
3 Mos. 20 days

1 28 = 1 sign 28 degrees.

This is 1 sign 28 degrees past Aries, that is, 28 degrees Taurus in M. C. noon 18th May.

Next:

5 hrs. = 2 signs 15 degrees
20 hrs. = 5 degrees
—2 signs 20 degrees.

The above two signs added to Taurus 28 degrees 18 degrees Leo on May 18th, 5:20 P. M.

TO FIND WEEK DAY FOR ANY DAY IN THE NINETEENTH CENTURY

Rule.—To the date of the month add the constant for the month and the constant for the year. Divide by 7, and the remainder is the week day required.

Example.—Required 13th August, 1842:
= $21 \div 7 = 0$ or 7. that is Saturday.

CONSTANTS FOR THE MONTH

Jan. 3	May 4	Sept. 1
Feb. 6	June 0	Oct. 3
Mar. 6	July 2	Nov. 6
Apr. 2	Aug. 5	Dec. 1

CONSTANTS FOR THE YEAR

Decade 0	1	2	3	4	5	6	7	8	9	
0	0	1	2	3	5	6	0	1	3	4
1	5	6	1	2	3	4	6	0	1	2
2	4	5	6	0	2	3	4	5	0	1
3	2	3	5	6	0	1	3	4	5	6
4	1	2	3	4	6	0	1	2	4	5
5	6	0	2	3	4	5	0	1	2	3
6	5	6	0	1	3	4	5	6	1	2
7	3	4	6	0	1	2	4	5	6	0
8	2	3	4	5	0	1	2	3	5	6
9	0	1	3	4	5	6	1	2	3	4

SUN'S TRANSITS THROUGH THE SIGNS

Sun enters

Aries	March 21st.
Taurus	April 21st.
Gemini	May 22nd.
Cancer	June 22nd.
Leo	July 23rd.
Virgo	August 24th.
Libra	Sept. 23rd.
Scorpio	October 24th.
Sagittarius	November 23rd.
Capricorn	December 22nd.
Aquarius	January 21st.
Pisces	February 19th.

CHAPTER XXXIII.

A Dictionary of Astrological Terms

Affliction.—A planet may be afflicted either by being in its detriment, fall, being Cadent in the may, or by being assailed by malefic aspects. It is doubtful if “Combustion” is really an affliction.

Angles.—1st, 4th, 7th, and 10th houses. Planets in these houses have a powerful effect on the native all through life.

Angular.—Any planet in an angle is said to be Angular, and is very powerful.

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

Barren Signs.—♀, ♁, ♃—These signs are considered chiefly when occupying the 5th or 11th cusp in determining the offspring of the native.

Bicorporeal Signs.—♀, ♁, ♃. The moon in one of these signs and afflicted, denotes plurality of wives.

Cadent.—Planets in the 3rd, 6th, 9th, and 12th houses. It is a sign of weakness or debility, yet any planet in the 3rd or 9th house, has a powerful influence on the *mind*. The 6th is the worst house for any planet to be in.

Cardinal Signs.—♈, ♉, ♊, and ♋. These are powerful signs, and many planets in them denote a person “not in the roll of common men.” Cardinal signs on the angles of a nativity denote fame and notoriety.

Combust.—Under the ☉’s beams or within $8\frac{1}{2}^{\circ}$ of that Luminary. It is said to be an affliction, but I doubt it. The ☉ ☌ ♃ is certainly not an affliction.

Common Signs.—♀, ♃, ♁, and ♃. These signs on the angles of a nativity, or many planets in them, make a per-

son with very acute feelings. Π and ♁ are scientific signs, denoting an excellent and powerful mind.

Cusp.—The beginning of any of the twelve houses. Any planet on the cusp of a house is powerful in any matter ruled by that house.

Detriment.—A planet in a sign opposite to its house. Thus δ in ♈ would be in his detriment, as ♈ is opposite to ♁ , which is the house of Mars.

Direct.—When a planet moves forward in the Zodiac as from ♁ to ♂ , &c.

Directions.—That part of Genethliacal Astrology which relates to future events. It is the most difficult, the least understood, and the least satisfactory part of Astrology. There are two systems chiefly in vogue, the Placidian and the Arabian. The latter is the one taught in this volume; it is much the simplest, and the results obtained are more satisfactory than by the Placidian method. The latter is simply time and patience wasted, and it is rapidly going out of use and favor. Raphael says, in his excellent Guide to Astrology, “I would like to point out to the reader, that the unsatisfactory condition of the Directional part of Astrology is a wise intervention of Providence, because if every one knew for a certainty what was going to happen, at least 50 per cent. of the people on this earth would either become lunatics or commit suicide. True Astrology will never be discovered until the earth is peopled by a race to whom death and misfortune present no terror.”

Dispose.—When one planet is found in the dignities of another, the latter is said to “dispose” of him. Thus δ in ♈ is disposed of by ♀ , as ♈ is the house of ♀ .

Earthy Signs.— ♁ , ♁ , and ♄ .

Elevation.—The planet nearest the meridian is said to

be elevated above the others. This is an important position.

Ephemeris.—A book giving particulars of the planets' places; and absolutely necessary in all Astrological calculations.

Exaltation.—A powerful dignity. The ☉ is exalted in ♈; ☽ in ♌; ☿ in ♍; ♃ in ♎; ♀ in ♏; ☊ in ♐; ♁ in ♑; ♄ in ♒; ♃ in ♓; ♁ in ♈; ♀ in ♉; ♁ in ♊. Many planets in their exaltations denote that the native will rise far above his sphere of birth.

Fall.—When a planet is in a sign opposite to its exaltation, thus—☉ in ♋ is said to be in his fall, as ♋ is opposite to ♈.

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

Feminine Signs.—♌, ♍, ♎, ♏, ♐ and ♑. These are termed by some writers "obeying" signs. The distinction is not important.

Fiery Signs.—♈, ♉, and ♊. These are signs of ambition, push and energy. ♈ and ♊ are the best.

Fixed Signs.—♈, ♉, ♊ and ♋. Planets in these signs show tenacity of purpose, and very often tenacity of "temper" too; the reverse of "forgiving."

Fruitful Signs.—♍, ♎ and ♏. If on the cusp of the 5th house they usually show a large family.

Houses.—These are of two kinds. The houses of the planets are—☽, ♍; ☉, ♌; ☿, ♋; ♃, ♎; ♀, ♏; ♁, ♑ and ♒; ♄, ♐, and ♍; ♁, ♌, and ♋; ♃, ♓ and ♒. A planet in its house is always powerful, and unless heavily afflicted by bad aspects, will benefit the native, either in body, mind, or estate. The other "Houses" are the Mundane, or the 1st, 2nd, 3rd, &c., in the map.

Intercepted.—A sign lying between the cusps of two houses in the map. It is caused by the Latitude of the country. No sign is “intercepted” at or near the equator.

Lights—Luminaries, the ☽ and ☉. The way in which these are aspected or placed at birth, will show the native’s health, and largely, his success or otherwise in life.

Lord.—That planet which governs the sign occupying any cusp in the nativity. If ☿ is rising, ♂ will be “lord” of the map. If ♃ is on the cusp of the 2nd, ♀ will be “lord” or “lady” if you like, of that house, because ♃ is the house of ♀. If ♁ be rising, ♃ will be “lord” of the map, or ruler of the 1st house, because ♁ is the house of ♃, and so on of the others.

Northern Signs.—☿, ♃, ♀, ♁, ♄, ♀. Benefic planets in these signs denote that the native’s success lay in a Northerly direction from his place of birth. ☿, ♃ and ♀ may be considered from E. to N., and ♁, ♄ and ♀, from N. to W.

Occidental.—Western. Any planet between the 10th and 4th, *via* the 7th. Many planets, particularly ♃ and ♂, in this part of the map, denote heavy and long attacks of sickness. Planets “occidental” do not impart the same amount of activity or ambition to the native, as when “Oriental.”

Oriental.—Eastern, or rising. Any planet between the 4th and 10th, *via* the 1st. Planets oriental denote success. The native is usually more ambitious, aspiring and masterful, than when they are occidental.

Peregrine.—Void of essential dignity. The ☉ in ♃, ♀, ♁, ♄, &c., or in any sign except ☿, ♄, ♁ and ♃, will be peregrine. It is neither a benefit nor affliction.

Radical or Radix.—That which belongs to the nativity or figure of birth.

Retrograde.—A planet moving backwards in the degrees of the Zodiac. The ♃ and ☉ are never Retrograde. ♃, ♀, ♁ and ♃ are Retrograde every year for some months. ♄ and ♀ about once in two years, and ♃ three times every year. “Retrograde” may be termed an affliction, for no planet is so strong *beneficially*, when retrograde, as when direct, or moving swiftly.

Separation, Separating.—When two or more planets having been in ☌ or aspect to each other, begin to move away therefrom. An aspect “separating” is more powerful than “applying.” For instance, the ♃ ☐ ♃ applying, would be scarcely operative unless within 8° of the aspect, but if separating 10° might be allowed.

Significator.—That planet ruling the house of the native of anything in connection with him. For instance the lord or the 1st would be the significator of the person himself; the lord of the 2nd would signify his wealth; the lord of the 10th would be the significator of his honor and credit, esteem, &c., and so on of the others. For the “lords” of the houses see Part I, Chapter VII.

Signs of Long Ascension.—♁, ♃, ♁, ♁, ♁ and ♃.

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

The inequalities in the rising are caused by the Latitude of the country. There is no inequality at or near the Equator. Signs of Long Ascension in N. Latitude, are signs of Short Ascension in S. Latitude, and *vice versa*.

Southern Signs.—♁, ♁, ♃, ♃, ♃, ♃. Persons born with many planets in these signs generally succeed best in

Southern Latitudes, or in places to the South of their birth-place.

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

APPENDIX TO PART TWO

1913

Month	URANUS.		SATURN.		JUPITER.		MARS.	
	Long.	Dec.	Long.	Dec.	Long.	Dec.	Long.	Dec.
January	3°	20° S	27°	17° N	0°	23° S	23°	24° S
February	4	20	27	17	6	23	17	23
March	5	20	28	18	12	23	8	19
April	7	19	0	18	16	22	2	12
May	7	19	4	19	18	22	25	3
June	7	19	8	20	17	22	18	6 N
July	6	19	12	21	13	23	10	14
August	5	20	15	21	10	23	2	20
September	4	20	17	21	8	23	21	23
October	3	20	18	21	9	23	9	23
November	3	20	17	21	13	23	21	23
December	4	20	15	21	18	22	24	24

1914

Month	URANUS.		SATURN.		JUPITER.		MARS.	
	Long.	Dec.	Long.	Dec.	Long.	Dec.	Long.	Dec.
January	7°	19° S	12°	21° N	25°	21° S	16°	26° N
February	8	19	11	21	3	20	7	27
March	9	18	11	21	9	18	8	26
April	11	18	13	21	15	17	17	24
May	11	18	16	21	20	15	1	22
June	11	18	20	22	22	15	17	17
July	10	18	24	22	22	15	3	11
August	9	19	28	22	19	16	22	4
September	8	19	0	22	15	17	12	5 S
October	7	19	2	22	13	18	1	12
November	7	19	2	22	13	18	23	18
December	8	19	0	22	17	17	15	23

1915

Month	URANUS.		SATURN.		JUPITER.		MARS.	
	Long.	Dec.	Long.	Dec.	Long.	Dec.	Long.	Dec.
January	10° \sim	18° S	27° II	22° N	23° \sim	15° S	8° \mathcal{V}	24° S
February	12	18	26	22	29	12	2 \sim	20 S
March	13	17	25	22	6 \times	10	25	14
April	15	17	26	D	14	7	16 \times	5
May	15	17	29	23	20	5	12 τ	4 N
June	15 \mathcal{R}	17	3 \mathcal{S}	23	25	3	6 γ	13
July	14	17	6	23	28	2	27	19
August	13	17	10	22	28	2	19 II	23
September	12	18	13	22	26 \mathcal{R}	3	9 \mathcal{S}	23
October	11	18	15	22	22	5	27	21
November	11	18	16 \mathcal{R}	22	19	6	14 Ω	18
December	12 D	18	15	22	19	6	25	16

1916

Month	URANUS.		SATURN.		JUPITER.		MARS.	
	Long.	Dec.	Long.	Dec.	Long.	Dec.	Long.	Dec.
January	14° \sim	17° S	13° \mathcal{S}	22° N	23° \times	4° S	1° \mathcal{M}	15° N
February	15	17	10	22	28	2	23 Ω	19
March	17	16	9	22	4 τ	1 N	13	21
April	18	16	10 D	22	12	4	13 D	20
May	19	16	11	22	19	6	20	17
June	19	16	15	22	26	9	2 \mathcal{M}	12
July	19 \mathcal{R}	16	19	22	1 γ	11	17	6
August	18	16	23	21	5	12	6 \mathcal{A}	2 S
September	17	17	26	21	6	12	25	10
October	16	17	29	20	3 \mathcal{R}	11	16 \mathcal{M}	17
November	16	17	0 Ω	20	29 τ	10	8 \dagger	23
December	16 D	17	0	20	26	9	0 \mathcal{V}	24

1917

Month	URANUS.		SATURN.		JUPITER.		MARS.	
	Long.	Dec.	Long.	Dec.	Long.	Dec.	Long.	Dec.
January.....	18°	16° S	28° ☽	21° N	26° ♄	9° N	24° ♃	22° S
February.....	19°	16°	26° ♄	21°	29°	10°	18°	16°
March.....	21°	15°	24°	21°	3° ♃	12°	10° ♃	9°
April.....	22°	15°	23°	22°	10°	14°	5° ♄	1° N
May.....	23°	15°	24° D	21°	17°	16°	28°	10°
June.....	23°	14°	27°	21°	24°	18°	20° ♃	18°
July.....	23° ♄	15°	1° ♃	20°	0° ♃	19°	12° ♃	22°
August.....	22°	15°	5°	19°	6°	21°	3° ♃	24°
September.....	21°	15°	9°	18°	10°	21°	23°	22°
October.....	20°	16°	12°	18°	12°	21°	12° ♃	18°
November.....	20°	16°	14°	17°	10° ♄	21°	29°	13°
December.....	20°	15°	14° ♄	17°	6°	21°	15° ♃	8°

1918

Month	URANUS.		SATURN.		JUPITER.		MARS.	
	Long.	Dec.	Long.	Dec.	Long.	Dec.	Long.	Dec.
January.....	21°	15° S	13° ♃	18° N	3° ♃	20° N	27° ♃	4° N
February.....	23°	15°	11° ♄	18°	2°	20°	3° ♃	1°
March.....	25°	14°	8°	19°	3° D	20°	29° ♃	4°
April.....	26°	13°	7°	19°	8°	21°	18°	7°
May.....	27°	13°	8° D	19°	14°	22°	15° D	7°
June.....	28°	13°	10°	19°	21°	23°	22°	4°
July.....	27° ♄	13°	11°	18°	27°	23°	4° ♃	1° S
August.....	26°	14°	17°	17°	4° ♃	23°	20° ♃	8°
September.....	25°	14°	21°	16°	10°	23°	10° ♃	15°
October.....	24°	14°	24°	15°	14°	23°	0° ♃	21°
November.....	24°	14°	27°	14°	16°	23°	23°	24°
December.....	24°	14°	28°	13°	15°	23°	15° ♃	24°

1919

Month	URANUS.		SATURN.		JUPITER.		MARS.	
	Long.	Dec.	Long.	Dec.	Long.	Dec.	Long.	Dec.
January.....	25° ♃	14° S	27° ♄	14° N	11° ♃	23° N	10° ♃	19° S
February.....	27	13	25 ♀	14	7	23	4 ♃	11
March.....	28	13	23	15	6	23	27	2
April.....	0 ♃	12	21	16	7 ♃	23	21 ♃	8 N
May.....	1	12	21	16	11	23	13 ♃	16
June.....	1	12	22 ♃	15	17	23	5 ♃	21
July.....	1 ♀	12	25	15	23	22	26	24
August.....	0	12	29	13	0 ♄	20	17 ♃	23
September.....	29 ♃	12	3 ♃	12	7	19	7 ♄	19
October.....	28	13	6	11	12	18	25	14
November.....	28	13	9	10	16	16	14 ♃	8
December.....	28	13	11	9	18	16	1 ♃	0

1920

Month	URANUS.		SATURN.		JUPITER.		MARS.	
	Long.	Dec.	Long.	Dec.	Long.	Dec.	Long.	Dec.
January.....	29° ♃	13° S	11° ♃	10° N	17° ♄	17° N	19° ♃	4° S
February.....	0 ♃	12	10 ♀	10	13 ♀	18	4 ♃	9
March.....	2	12	8	11	10	19	9	11
April.....	4	11	6	12	8	19	7 ♀	11
May.....	5	11	5	12	9 ♃	19	26 ♃	8
June.....	6	11	5 ♃	12	13	18	20 ♃	7
July.....	5 ♀	11	7	11	18	16	27	10
August.....	4	11	11	10	24	14	9 ♃	16
September.....	3	11	14	9	1 ♃	12	29	21
October.....	2	12	18	7	7	10	18 ♃	25
November.....	1	12	21	6	13	8	10 ♃	25
December.....	2 ♃	12	24	5	17	6	3 ♃	21

1921

Month	URANUS.		SATURN.		JUPITER.		MARS.	
	Long.	Dec.	Long.	Dec.	Long.	Dec.	Long.	Dec.
January	3° ♃	12° S	25° ♃	5° N	19° ♃	6° N	27° ♃	14° S
February	4	11	24 ♃	5	18 ♃	6	21 ♃	5
March	6	10	22	6	14	8	12 ♃	4 N
April	8	10	20	7	11	9	5 ♃	13
May	9	9	18	8	9	10	26	20
June	9	9	18 D	8	10 D	9	18 ♃	23
July	9 ♃	9	19	7	13	8	8 ♃	24
August	9	9	22	6	18	6	29	22
September	7	10	26	4	25	3	19 ♃	17
October	6	10	29	3	1 ♃	1	7 ♃	10
November	6	11	3 ♃	1	8 ♃	2 S	27	3
December	6 D	10	6 ♃	0	13	4	15 ♃	4 S

1922

Month	URANUS.		SATURN.		JUPITER.		MARS.	
	Long.	Dec.	Long.	Dec.	Long.	Dec.	Long.	Dec.
January	7° ♃	10° S	7° ♃	0° S	17° ♃	6° S	3° ♃	11° S
February	8	10	7 ♃	0 N	19 ♃	6	21 ♃	16
March	10	9	6	1	18 ♃	5	6 ♃	20
April	11	8	3	2	14	4	19 ♃	22
May	13	8	2	3	11	3	25	24
June	13	8	1	3	9	2	20 ♃	25
July	13 ♃	8	2 D	2	10 D	3	12 ♃	25
August	13	8	4	1	13	4	12 D	26
September	12	8	7	0	18	6	24	27
October	10	9	11	1 S	24	8	11 ♃	26
November	10	9	14	3	1 ♃	11	2 ♃	22
December	10 D	9	17	4	7	13	22 ♃	16

1923

Month	URANUS.		SATURN.		JUPITER.		MARS.	
	Long.	Dec.	Long.	Dec.	Long.	Dec.	Long.	Dec.
January.....	10° ♃	9° S	19° ♄	5° S	13° ♃	15° S	15° ♃	7° S
February.....	12	8	20 ♄	5	17 ♃	16	7 ♃	3 N
March.....	13	8	19	4	19	16	29	11
April.....	15	8	17	3	18 ♄	16	21 ♃	18
May.....	16	7	15	3	14	15	10 ♄	23
June.....	17	6	13	2	11	14	2 ♄	24
July.....	17 ♄	6	14 D	2	9	13	21 ♄	23
August.....	17	6	15	3	10 D	14	11 ♄	19
September.....	16	7	18	4	13	15	1 ♄	13
October.....	14	7	21	6	19	17	20	5
November.....	14	8	25	7	25	18	19	3 S
December.....	14 D	8	29	8	2 ♄	20	29	10

1924

Month	URANUS.		SATURN.		JUPITER.		MARS.	
	Long.	Dec.	Long.	Dec.	Long.	Dec.	Long.	Dec.
January.....	14° ♃	7° S	1° ♃	9° S	8° ♄	21° S	19° ♃	16° S
February.....	16	7	2	9	14	22	9 ♄	21
March.....	17	6	2 ♄	9	18	22	27	23
April.....	19	5	0	8	20	22	17 ♄	23
May.....	20	5	28 ♄	7	19 ♄	22	5 ♄	21
June.....	21	5	26	7	16	22	22	18
July.....	21 ♄	5	26 D	7	12	22	2 ♃	16
August.....	21	5	27	7	10	22	3 ♄	18
September.....	20	5	29	8	11 D	22	25 ♄	20
October.....	19	6	2 ♃	9	14	22	24	18
November.....	18	6	6	11	20	23	4 ♃	13
December.....	17 D	6	9	12	26	23	19	6

1925

Month	URANUS.		SATURN.		JUPITER.		MARS.	
	Long.	Dec.	Long.	Dec.	Long.	Dec.	Long.	Dec.
January.....	18° ♃	6° S	12° ♎	13° S	3° ♃	23° S	7° ♃	3° N
February.....	19	5	14	13	10	23	27	11
March.....	21	5	14 ♀	13	16	22	15 ♃	17
April.....	23	4	13	13	20	22	5 ♀	22
May.....	24	3	11	12	23	22	25	24
June.....	25 ♀	3	9	11	22 ♀	22	14 ♀	24
July.....	25	3	8	11	19	22	3 ♀	12
August.....	25	3	8 D	11	15	23	23 ♀	15
September.....	24	4	10	12	13	23	13 ♀	8
October.....	23	4	13	13	14 D	23	2 ♀	1
November.....	22 D	4	16	14	17	23	22	8 S
December.....	21	4	20	15	22	22	12 ♎	15

1926

Month	URANUS.		SATURN.		JUPITER.		MARS.	
	Long.	Dec.	Long.	Dec.	Long.	Dec.	Long.	Dec.
January.....	22° ♃	4° S	23° ♎	16° S	29° ♃	21° S	3° ♃	20° S
February.....	23	4	25	16	6 ♃	19	25 ♃	23
March.....	25	3	26	17	13	17	14 ♃	23
April.....	26	3	25 ♀	16	19	16	7 ♃	20
May.....	28	2	24	16	24	14	28	14
June.....	29	2	21	15	27	13	21 ♃	6
July.....	29 ♀	1	20	15	27 ♀	13	12 ♃	1 N
August.....	29	2	20 D	15	24	14	2 ♃	8
September.....	28	2	21	15	20	16	15	12
October.....	27	2	23	16	18 D	17	19 ♀	14
November.....	26	3	27	17	18	16	11	13
December.....	25	3	0 ♃	18	21	15	4	12

1927

Month	URANUS.		SATURN.		JUPITER.		MARS.	
	Long.	Dec.	Long.	Dec.	Long.	Dec.	Long.	Dec.
January.....	26° ♃	3° S	4° ♃	19° S	27° ♃	14° S	8° ♃	14° N
February.....	27 D	2	6 ♃	19 S	4 ♃	11	19	19
March.....	28	2	8	19	10	9	4 ♀	22
April.....	0 ♃	1	7 ♃	19	18	6	21 ♀	25
May.....	1	0	6	19	24	3	9 ♀	25
June.....	3	0 N	4	18	0 ♃	1	28 ♀	22
July.....	3	0	2	18	3 ♃	0 N	16 ♀	18
August.....	3 ♃	0	1	18	4 ♃	0	5 ♀	11
September.....	2	0 S	2 D	18	2	1 S	25	3
October.....	1	1	4	19	28 ♃	2	14 ♀	5 S
November.....	0	1	7	20	25	4	5 ♀	13
December.....	29 ♃	1	10	20	24 D	4	26	19

1928

Month	URANUS.		SATURN.		JUPITER.		MARS.	
	Long.	Dec.	Long.	Dec.	Long.	Dec.	Long.	Dec.
January.....	0° ♃	1° S	14° ♃	21° S	27° ♃	2° S	18° ♃	23° S
February.....	1 D	1	17 ♃	21 S	2 ♃	0	11 ♀	24
March.....	2	0	19	21	8	2 N	2 ♀	21
April.....	4	0 N	19 ♃	21	16	5	25 ♀	15
May.....	5	1	18	21	23	8	18 ♃	6
June.....	7	2	16	21	0 ♃	10	12 ♃	3 N
July.....	7	2	14	21	5	12	4 ♃	11
August.....	7 ♃	2	13	20	9	13	25 ♀	17
September.....	6	1	13 D	21	11 ♃	12	15 ♀	22
October.....	5	1	14	21	9	13	0 ♀	23
November.....	4	1	17	21	5	12	9	24
December.....	3	0	20	22	2	11	6 ♃	26

1929

Month	URANUS.		SATURN.		JUPITER.		MARS.	
	Long.	Dec.	Long.	Dec.	Long.	Dec.	Long.	Dec.
January.....	4° Υ	0° N	24° \dagger	22° S	1° φ	11° N	24° Π	26° N
February.....	4 D	1	27	22	3	12	21	25
March.....	6	1	29	22	7	13	27	26
April.....	8	2	1 \vee	22	14	15	8 ζ	25
May.....	9	3	0 \Re	22	20	17	24	23
June.....	10	4	28 \dagger	22	28	19	11 Ω	19
July.....	11	3	26	22	4 Π	20	28	14
August.....	11 \Re	3	24	22	10	21	17 Ψ	7
September.....	10	3	24 D	22	15	22	7 Λ	2 S
October.....	9	3	25	22	17	22	27	10
November.....	8	2	27	22	15 \Re	22	18 μ	17
December.....	7	2	0 \vee	23	12	21	9 \dagger	22

1930

Month	URANUS.		SATURN.		JUPITER.		MARS.	
	Long.	Dec.	Long.	Dec.	Long.	Dec.	Long.	Dec.
January.....	7° Υ	2° N	4° \vee	23° S	8° Π	21° N	3° \vee	24° S
February.....	8 D	2	8 \vee	23	7 Π	21	26 \vee	22
March.....	10	3	10	22	8 D	21	18 \sim	17
April.....	11	3	12	22	12	22	12 χ	9
May.....	13	4	12 \Re	22	18	23	5 Υ	1 N
June.....	14	5	10	22	24	23	29	10
July.....	15	5	8	23	2 ζ	23	21 φ	17
August.....	15	5	6	23	8	23	11 Π	22
September.....	15 \Re	5	5	23	14	23	2 ζ	24
October.....	13	4	6 D	23	18	22	21	23
November.....	12	4	8	23	20	22	6 Ω	21
December.....	11	4	10	23	20 \Re	22	16	19

1931

Month	URANUS.		SATURN.		JUPITER.		MARS.	
	Long.	Dec.	Long.	Dec.	Long.	Dec.	Long.	Dec.
January.....	11° ♄	4° N	14° ♄	22° S	16° ♄	22° N	16° ♄	21° N
February.....	12 D	4	18 ♄	22	12 ♄	23	4 ♄	24
March.....	13	4	21	22	11 ♄	23	28 ♄	25
April.....	15	5	22	22	12 D	23	1 ♄	23
May.....	17	6	23 ♄	21	15	23	11	20
June.....	18	6	22	22	21	22	25	15
July.....	19	6	21	22	27	21	12 ♄	8
August.....	19 ♄	7	18	22	4 ♄	20	1 ♄	1
September.....	19	6	17	22	10 ♄	18	20	7 S
October.....	18	6	17 D	23	16	17	10 ♄	15
November.....	16	5	18	22	20	15	2	21
December.....	16	5	21	22	22	15	24	24

1932

Month	URANUS.		SATURN.		JUPITER.		MARS.	
	Long.	Dec.	Long.	Dec.	Long.	Dec.	Long.	Dec.
January.....	15° ♄	5° N	24° ♄	22° S	22° ♄	15° N	18° ♄	23° S
February.....	16	5	28	21	18	16	12 ♄	18
March.....	17 D	6	1 ♄	20	15	17	4 ♄	11
April.....	19	6	3 ♄	20	13	18	29	2
May.....	21	7	5	20	13 D	18	22 ♄	7 N
June.....	22	8	4 ♄	20	17	17	14 ♄	16
July.....	23	8	3	20	22	15	6 ♄	21
August.....	23 ♄	8	1	21	28	13	28 ♄	24
September.....	23	8	29 ♄	21	4 ♄	11	18 ♄	23
October.....	22	8	28 D	21	11	8	7 ♄	20
November.....	21	7	29	21	17	6	24	16
December.....	20	7	1 ♄	21	21	5	9 ♄	11

1933

Month	URANUS.		SATURN.		JUPITER.		MARS.	
	Long.	Dec.	Long.	Dec.	Long.	Dec.	Long.	Dec.
January.....	19° ♀	7 N	4° ☞	20° S	23° ♃	4° N	19° ♃	8° N
February.....	20 D	7	8	19	22 ♃	4	20 ♃	9
March.....	21	7	11	18	19	6	10	13
April.....	23	8	14	18	15	7	2	15
May.....	24	9	17	17	17	8	3 D	13
June.....	26	9	16 ♃	17	14 D	8	13	8
July.....	27	9	15	18	17	6	28	2
August.....	27 ♃	10	13	18	22	4	14 ☞	5 S
September.....	27	9	11	19	28	2	4 ♃	13
October.....	26	9	10	19	4 ♃	1 S	24	19
November.....	25	9	10 D	19	11	3	16 ♃	24
December.....	24	8	12	19	17	5	9 ♃	24

1934

Month	URANUS.		SATURN.		JUPITER.		MARS.	
	Long.	Dec.	Long.	Dec.	Long.	Dec.	Long.	Dec.
January.....	23° ♀	8° N	15° ☞	18° S	21° ♃	7° S	4° ☞	21° S
February.....	24 D	8	18	17	23 ♃	8	28	14
March.....	25	9	22	16	22 ♃	7	20 ♃	5
April.....	26	9	25	15	19	6	14 ♀	5 N
May.....	28	10	27	14	15	5	7 ♃	13
June.....	0 ♃	11	28	14	13	4	29	20
July.....	1	11	28 ♃	14	14 D	4	20 ♃	23
August.....	1	11	26	15	17	6	11 ☞	24
September.....	1 ♃	11	24	16	22	7	1 ♃	21
October.....	0	11	22	16	28	10	20	16
November.....	29 ♀	10	21 D	16	5 ♃	12	8 ♃	10
December.....	28	10	23	16	11	14	25	4

1935

Month	URANUS.		SATURN.		JUPITER.		MARS.	
	Long.	Dec.	Long.	Dec.	Long.	Dec.	Long.	Dec.
January.....	27° Υ	10° N	25° \approx	15° S	17° \mathfrak{m}	16° S	11° \approx	1° S
February.....	28 D	10	29	14	21	17	22	5
March.....	29	10	2	13	23	17	25 \mathfrak{R}	6
April.....	0 X	11	6	11	22 \mathfrak{R}	17	17	3
May.....	2	11	8	11	19	16	8	0
June.....	4	12	11	10	15	15	9 D	2
July.....	5	12	10 \mathfrak{R}	10	13	15	18	6
August.....	5	12	9	11	14 N	15	3 \mathfrak{m}	13
September.....	5 \mathfrak{R}	12	6	12	17	16	21	19
October.....	4	12	4	12	22	18	11 f	23
November.....	3	12	3	13	29	19	4 VS	25
December.....	2	11	4 D	12	5 f	21	26	22

1936

Month	URANUS.		SATURN.		JUPITER.		MARS.	
	Long.	Dec.	Long.	Dec.	Long.	Dec.	Long.	Dec.
January.....	1° X	11° N	6° X	12° S	12° f	22° S	21° \approx	16° S
February.....	2 D	11	9	10	18	22	15 X	7
March.....	3	12	13	9	22	23	7 Υ	2 N
April.....	4	12	16	8	24	23	0 X	11
May.....	6	13	19	7	24 \mathfrak{R}	23	22	18
June.....	7	13	22	6	21	23	13 II	23
July.....	9	14	22	6	17	22	4 S	24
August.....	9	14	22 \mathfrak{R}	6	15	22	24	22
September.....	9 \mathfrak{R}	14	19	7	15 D	22	14 Ω	18
October.....	9	14	17	8	18	23	3 W	12
November.....	7	13	16	8	24	23	22	5
December.....	6	13	16 D	8	0 VS	23	10 L	2 S

1937

Month	URANUS.		SATURN.		JUPITER.		MARS.	
	Long.	Dec.	Long.	Dec.	Long.	Dec.	Long.	Dec.
January	6° ♃	13° N	17° ♃	8° S	7° ♃	23° S	28° ♃	9° S
February	6 D	13	20 ♃	6 S	14 ♃	23 S	15 ♃	14 S
March	7	13	24	5	20	22	27	17
April	8	13	27	4	25	21	5 ♃	19
May	10	14	1 ♃	2	27	21	3 ♃	20
June	11	15	3 ♃	1	27 ♃	21	23 ♃	19
July	13	15	5	1	24	22	20 D	19
August	13	15	5 ♃	1	21	22	28	21
September	14 ♃	15	3	2	18	23	13 ♃	25
October	13	15	1	3	18 D	23	1 ♃	26
November	12	15	29 ♃	4	21	22	22 ♃	24
December	10	14	28	4	26	21	15 ♃	18

1938

Month	URANUS.		SATURN.		JUPITER.		MARS.	
	Long.	Dec.	Long.	Dec.	Long.	Dec.	Long.	Dec.
January	10° ♃	14° N	29° ♃	3° S	3° ♃	20° S	8° ♃	10° S
February	10 D	14	2 ♃	2	10	18	1 ♃	0
March	10	14	5 ♃	1 N	17	16	22	9 N
April	11	15	8	1 N	23	15	14 ♃	16
May	13	15	12	2	29	13	5 ♃	22
June	15	16	15	3	2 ♃	12	26	24
July	17	16	17	4	2 ♃	12	16 ♃	24
August	18	16	18 ♃	4	0	13	6 ♃	20
September	18 ♃	16	17	3	26 ♃	14	26	14
October	17	16	15	2	23	15	15 ♃	7
November	16	16	12	2	23 D	15	5 ♃	0 S
December	15	16	11	1	26	14	23	8

1939

Month	URANUS.		SATURN.		JUPITER.		MARS.	
	Long.	Dec.	Long.	Dec.	Long.	Dec.	Long.	Dec.
January.....	14° ♀	15° N	11° ♄	1° N	1° ♃	12° S	13° ♀	14° S
February.....	14 D	15	13	2	7	10	2 ♄	20 S
March.....	14	16	16	3	14	7	20	23
April.....	16	16	20	5	22	5	7 ♃	24
May.....	17	16	24	6	28	2	23 ♃	23
June.....	19	17	27	8	4 ♄	1 N	2 ♃	23
July.....	21	17	0 ♀	8	8	2	3 ♄	25
August.....	22	18	0	9	9 ♄	2	25 ♃	28
September.....	22 ♄	18	0 ♄	8	7	1	24 D	27
October.....	21	18	29 ♄	8	4	0 S	3 ♃	23
November.....	20	17	26	7	0	1	19	18
December.....	19	17	25	6	29 ♃	2	8 ♀	10

1940

Month	URANUS.		SATURN.		JUPITER.		MARS.	
	Long.	Dec.	Long.	Dec.	Long.	Dec.	Long.	Dec.
January.....	18° ♀	17° N	24° ♄	6° N	2° ♄	1° S	29° ♃	1° S
February.....	18 D	17	25	7 N	7	2 N	20 ♄	8 N
March.....	18	17	29	8	12	4	9 ♀	15
April.....	20	17	1 ♀	9	20	7	0 ♀	21
May.....	21	18	5	12	27	9	20	24
June.....	23	18	9	12	4 ♀	12	10 ♄	24
July.....	25	18	12	13	10	14	29 ♃	22
August.....	26	19	14	13	14	15	19 ♀	17
September.....	26 ♄	19	14 ♄	13	16	15	8 ♄	10
October.....	26	19	13	13	15 ♄	15	28	2
November.....	25	18	11	12	11	14	18 ♄	6 S
December.....	23	18	9	11	7	13	7 ♀	13

1941

Month	URANUS.		SATURN.		JUPITER.		MARS.	
	Long.	Dec.	Long.	Dec.	Long.	Dec.	Long.	Dec.
January.....	22° ♃	18° N	8° ♃	11° N	6° ♃	12° N	28° ♃	19° S
February.....	22 D	18	8 D	11	8	13	19 †	23
March.....	23	18	10	12	12	14	8 ♃	24
April.....	24	18	13	13	18	16	29 ♃	21
May.....	25	19	17	14	24	18	20 ♃	17
June.....	27	19	21	15	2 II	20	10 ♃	10
July.....	29	19	24	16	8	21	0 ♃	4
August.....	0 II	20	27	17	15	22	15 ♃	1 N
September.....	0 ♃	20	28	17	19	22	23 ♃	3
October.....	0	20	28 ♃	17	21	23	18 ♃	2
November.....	29 ♃	20	26	16	21 ♃	22	11	1
December.....	28	19	23	16	18	22	14 D	4

1942

Month	URANUS.		SATURN.		JUPITER.		MARS.	
	Long.	Dec.	Long.	Dec.	Long.	Dec.	Long.	Dec.
January.....	27° ♃	19° N	22° ♃	15° N	14° II	22° N	24° ♃	10° N
February.....	26 D	19	21 D	16	12 ♃	22	10 ♃	16
March.....	27	19	23	16	12 D	22	25	20
April.....	28	19	25	17	16	22	15 II	24
May.....	29	20	29	18	21	23	3 ♃	25
June.....	1 II	20	3 II	19	29	23	22 ♃	23
July.....	3	20	7	19	5 ♃	23	11 ♃	19
August.....	4	21	10	20	12 ♃	23	29	13
September.....	4	21	12	20	18	22	20 ♃	5
October.....	4 ♃	21	12 ♃	20	23	22	9 ♃	3 S
November.....	3	21	11	20	25	21	0 ♃	11
December.....	2	20	8	19	25 ♃	21	20	17

1943

Month	URANUS.		SATURN.		JUPITER.		MARS.	
	Long.	Dec.	Long.	Dec.	Long.	Dec.	Long.	Dec.
January.....	1° Π	20° N	6° Π	19° N	22° ♄	22° N	12° ♃	22° S
February.....	1	20	5 ♀	19	18 ♀	23	4 ♃	24
March.....	1 D	20	6 D	19	15	23	26 ♃	22
April.....	2	20	8	20	16 D	23	19 ♃	17
May.....	3	20	11	20	19	23	11 ♃	9
June.....	5	21	15	21	24	22	4 ♃	0
July.....	7	21	19	21	0 ♄	21	26 ♃	8 N
August.....	8	21	23	22	7	19	17 ♃	15
September.....	9	21	25	22	14	17	5 ♃	20
October.....	9 ♀	21	26	22	20	16	18	22
November.....	8	21	26 ♀	22	24	14	22 ♀	23
December.....	7	21	24	22	27	13	13	24

1943

MARCH 1894.

[RAPHAEL'S

D	Neptune.		Herschel.		Saturn.		Jupiter.		Mars.	
M	Lat.	Declin	Lat.	Declin	Lat.	Declin	Lat.	Declin	Lat.	Declin
1	1 S 31	20 N 35	0 N 24	16 S 2	2 N 42	7 S 1	0 S 42	18 N 16	0 S 28	23 S 29
3	1 31	20 35	0 24	16 2	2 42	6 58	0 42	18 20	0 31	23 23
5	1 30	20 36	0 25	16 1	2 43	6 56	0 41	18 25	0 33	23 17
7	1 30	20 36	0 25	16 1	2 43	6 53	0 41	18 29	0 35	23 10
9	1 30	20 36	0 25	16 0	2 43	6 50	0 40	18 34	0 37	23 2
11	1 30	20 36	0 25	16 0	2 43	6 48	0 40	18 39	0 39	22 53
13	1 30	20 37	0 25	15 59	2 44	6 45	0 40	18 43	0 42	22 43
15	1 30	20 37	0 25	15 59	2 44	6 42	0 40	18 48	0 44	22 33
17	1 30	20 37	0 25	15 58	2 45	6 39	0 39	18 53	0 46	22 21
19	1 30	20 37	0 25	15 57	2 45	6 36	0 39	18 58	0 48	22 9
21	1 29	20 38	0 25	15 56	2 45	6 32	0 38	19 3	0 50	21 56
23	1 29	20 38	0 25	15 55	2 45	6 29	0 38	19 9	0 52	21 43
25	1 29	20 38	0 25	15 54	2 46	6 26	0 37	19 14	0 54	21 28
27	1 29	20 39	0 25	15 53	2 46	6 22	0 37	19 19	0 56	21 13
29	1 29	20 39	0 25	15 52	2 46	6 19	0 37	19 24	0 58	20 57
31	1 29	20 40	0 25	15 51	2 46	6 16	0 37	19 29	1 0	20 41

D	D	Sidereal	☉		♄		♃		MIDNIGHT		
M	W	Time	Long.	Declin	Long	Lat.	Declin	Long.	Lat.	Declin	
1	T	22 37 6	10 55 5	7 S 29	2 30	5 S 9	28 S 35	8 26	5 S 12	28 S 23	
2	F	22 41 3	11 55 15	7 6 14	22 5	12 27	51	20 20	5 8 26	59	
3	S	22 44 59	12 55 22	6 43 26	19 5	1 25	49	2 20	4 50 24	22	
4	☉	22 48 56	13 55 29	6 20 8	24 4	37 22	37	14 30	4 19 20	38	
5	M	22 52 52	14 55 33	5 57 20	39 3	59 18	24	26 52	3 36 15	57	
6	T	22 56 49	15 55 36	5 33 3	7 3	10 13	19	9 26	2 41 10	32	
7	V	23 0 46	16 55 37	5 10 15	48 2	11 7	37	22 13	1 38 4	35	
8	T	23 4 42	17 55 36	4 47 28	42 1	3 1 29	5 14	0 28 1 N	39		
9	F	23 8 39	18 55 33	4 23 11	49 0	N 8 4 N	48	18 28	0 N 45 7	56	
10	S	23 12 35	19 55 28	4 0 25	9 1	21 11	0	1 54	1 56 13	57	
11	☉	23 16 32	20 55 20	3 36 8	41 2	30 16	46	15 32	3 2 19	24	
12	M	23 20 28	21 55 11	3 12 22	25 2	32 21	48	29 21	3 58 23	54	
13	T	23 24 25	22 55 0	2 49 6	19 4	22 25	40	13 19	4 41 27	4	
14	W	23 28 21	23 54 46	2 25 20	22 4	57 28	2	27 27	5 8 28	33	
15	T	23 32 18	24 54 30	2 1 4	34 5	14 28	36	11 42	5 16 28	11	
16	F	23 36 15	25 54 12	1 38 18	52 5	12 27	17	26 2	5 4 25	56	
17	S	23 40 11	26 53 51	1 14 3	13 4	51 24	10	10 23	4 33 22	2	
18	☉	23 44 8	27 53 28	0 50 17	32 4	12 19	35	24 41	3 46 16	51	
19	M	23 48 4	28 53 3	0 27 1	47 3	17 13	55	8 51	2 45 10	49	
20	T	23 42 1	29 52 36	0 3 15	52 2	11 7	35	22 49	1 35 4	18	
21	W	23 5 57	0 52 6	0 N 21	29 43	0 58 1	0	6 32	0 21 2	S 17	
22	T	23 5 54	1 51 35	0 44 13	17 0	S 17 5	S 30	19 57	0 S 53 8	88	
23	F	0 50	2 51 1	1 8 26	32 1	29 11	37	3 2	2 3 14	27	
24	S	0 7 47	3 50 26	1 32 9	27 2	35 17	6	15 48	3 4 19	31	
25	☉	0 11 44	4 49 49	1 55 22	4 3	31 21	42	28 16	3 56 23	37	
26	M	0 15 40	5 49 10	2 19 4	24 4	17 25	15	10 30	4 35 26	34	
27	T	0 19 37	6 48 29	2 42 16	32 4	50 27	35	22 32	5 2 28	16	
28	W	0 23 33	7 47 46	3 6 28	30 5	10 28	37	4 27	5 15 28	38	
29	T	0 27 30	8 47 2	3 29 10	38 24	5 17 28	19	16 20	5 15 27	40	
30	F	0 31 26	9 46 16	3 52 22	17 5	10 26	42	28 15	5 2 25	27	
31	S	0 35 23	10 45 28	4 16 4	15 4	50 23	54	10 17	4 35 22	5	

♄ = Capricorn

EPHEMERIS.]

MARCH, 1894.

D		Venus.		Mercury.		Moon's		Mutual Aspects.							
M	Lat.	Declin	Lat.	Declin	Node										
1	8N 8	6 S 19	2N 25	1N 25	12 7 2			1st, ☉ ☐ ♀, *♂♂150° ♀.							
3	7 54	7 11	2 49	2 7	11 55			2nd, ☉P♂ & ♀. ♀P♂.							
5	7 34	7 34	3 7	2 32	11 49			3rd, ☉Q, ♄ 5th, ☉△♄. ♀36♂.							
7	7 17	7 55	3 24	2 37	11 42			7th, ♄Q♂. ♂*♄.							
9	6 59	8 14	3 34	2 23	11 36			8th, ☉Bq♂. ♄Q♂.							
11	6 40	8 31	3 36	1 51	11 30			9th, ♂Bq♂. ♄Q♂. ☉*♀.							
13	6 18	8 46	3 33	1 6	11 23			11th, ♄*♄, 36° ♀.							
15	5 56	8 59	3 20	0 10	11 17			13th, ♄150♂. 14th, ☉, 150°♂, ♂							
17	5 35	9 3	3 1	0 S 52	11 11			15th, ♀*♂. 16th, ♄~♂. [♄							
19	5 14	9 16	2 40	1 54	11 4			17th, ☉*♄, P♄. ♄*♀.							
21	4 52	9 21	2 9	2 53	10 58			18th, ☉36°♀.							
23	4 32	9 23	1 38	3 46	10 52			19th, ☉Q♂. ♂♂♂.							
25	4 11	9 23	1 8	4 30	10 45			21st, ♄Bq♂.							
27	3 51	9 20	0 38	5 4	10 39			22nd, ♀△♂.							
29	3 30	9 15	0 8	5 28	10 33			23rd, ♂Q♄. 24th, ♄Q♄.							
31	3 10	9 7	0 S 25	5 42	10 26			26th, ♂△♄. 29th, ☉Bq♄. ♄/♂.							
								31st, ☉*♂. ♂P♂.							
D	♄	♃	♂	♂	♂	♂	♂	Lunar Aspects.							
M	Long.	Long.	Long.	Long.	Long.	Long.	Long.	☉	♄	♃	♂	♂	♂	♂	
1	10 48	15 17	24 34	24 40	11 2	21 12	28 13								
2	10 48	15 17	24 31	24 48	11 44	20 44	28 42	*	*						
3	10 49	15 16	24 28	24 57	12 28	20 30	29 1	∠	△	☐	△	♂	*	*	
4	10 49	15 15	24 25	25 5	13 9	20 18	29 9	∠	△	☐	△	♂	*	*	
5	10 49	15 15	24 22	25 14	13 51	20 7	29 9	∠	△	☐	△	♂	*	*	
6	10 50	15 14	24 19	25 22	14 34	20 0	29 0	∠	△	☐	△	♂	*	*	
7	10 51	15 13	24 16	25 31	15 16	19 56	28 43	∠	△	☐	△	♂	*	*	
8	10 51	15 12	24 13	25 40	15 57	19 53	28 16	∠	△	☐	△	♂	*	*	
9	10 52	15 11	24 10	25 49	16 40	19 54	27 43	∠	△	☐	△	♂	*	*	
10	10 52	15 10	24 6	25 59	17 21	19 55	27 4	∠	△	☐	△	♂	*	*	
11	10 53	15 9	24 3	26 8	18 5	20 0	26 17	∠	△	☐	△	♂	*	*	
12	10 53	15 8	24 0	26 17	18 46	20 7	25 26	∠	△	☐	△	♂	*	*	
13	10 54	15 7	23 56	26 27	19 29	20 17	24 36	∠	△	☐	△	♂	*	*	
14	10 55	15 6	23 52	26 37	20 10	20 28	23 38	∠	△	☐	△	♂	*	*	
15	10 56	15 5	23 49	26 47	20 54	20 42	22 40	∠	△	☐	△	♂	*	*	
16	10 57	15 3	23 45	26 56	21 35	20 57	21 44	∠	△	☐	△	♂	*	*	
17	10 58	15 2	23 41	27 6	22 18	21 14	20 49	∠	△	☐	△	♂	*	*	
18	10 59	15 1	23 37	27 17	23 0	21 33	19 56	∠	△	☐	△	♂	*	*	
19	10 59	14 59	23 33	27 27	23 42	21 55	19 8	∠	△	☐	△	♂	*	*	
20	11 0	14 58	23 29	27 37	24 24	22 18	18 25	∠	△	☐	△	♂	*	*	
21	11 1	14 56	23 25	27 48	25 4	22 44	17 44	∠	△	☐	△	♂	*	*	
22	11 2	14 54	23 21	27 58	25 49	23 10	17 9	∠	△	☐	△	♂	*	*	
23	11 3	14 53	23 17	28 9	26 32	23 37	16 40	∠	△	☐	△	♂	*	*	
24	11 4	14 51	23 13	28 20	27 14	24 9	16 16	∠	△	☐	△	♂	*	*	
25	11 5	14 50	23 9	28 31	27 56	24 40	15 59	∠	△	☐	△	♂	*	*	
26	11 7	14 48	23 4	28 42	28 39	25 13	15 49	∠	△	☐	△	♂	*	*	
27	11 8	14 46	23 0	28 53	29 19	25 46	15 43	∠	△	☐	△	♂	*	*	
28	11 9	14 44	22 56	29 4	0 2	26 21	15 43	∠	△	☐	△	♂	*	*	
29	11 11	14 42	22 52	29 15	0 45	26 58	15 51	∠	△	☐	△	♂	*	*	
30	11 12	14 40	22 47	29 26	1 27	27 36	16 3	∠	△	☐	△	♂	*	*	
31	11 13	14 39	22 42	29 37	2 10	28 15	16 19	∠	△	☐	△	♂	*	*	

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