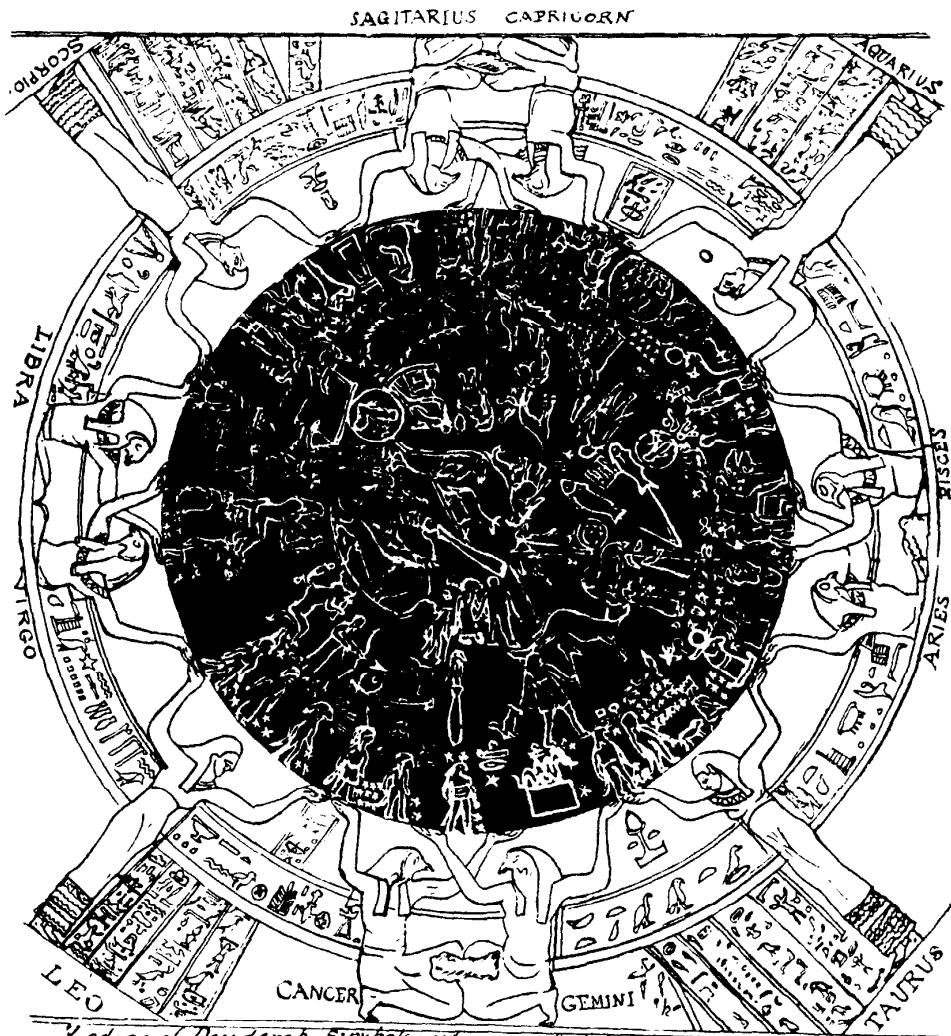


***THE ASTROLOGY
OF THE
OLD TESTAMENT
OR THE
LOST WORD REGAINED
(1892)***

Karl Anderson



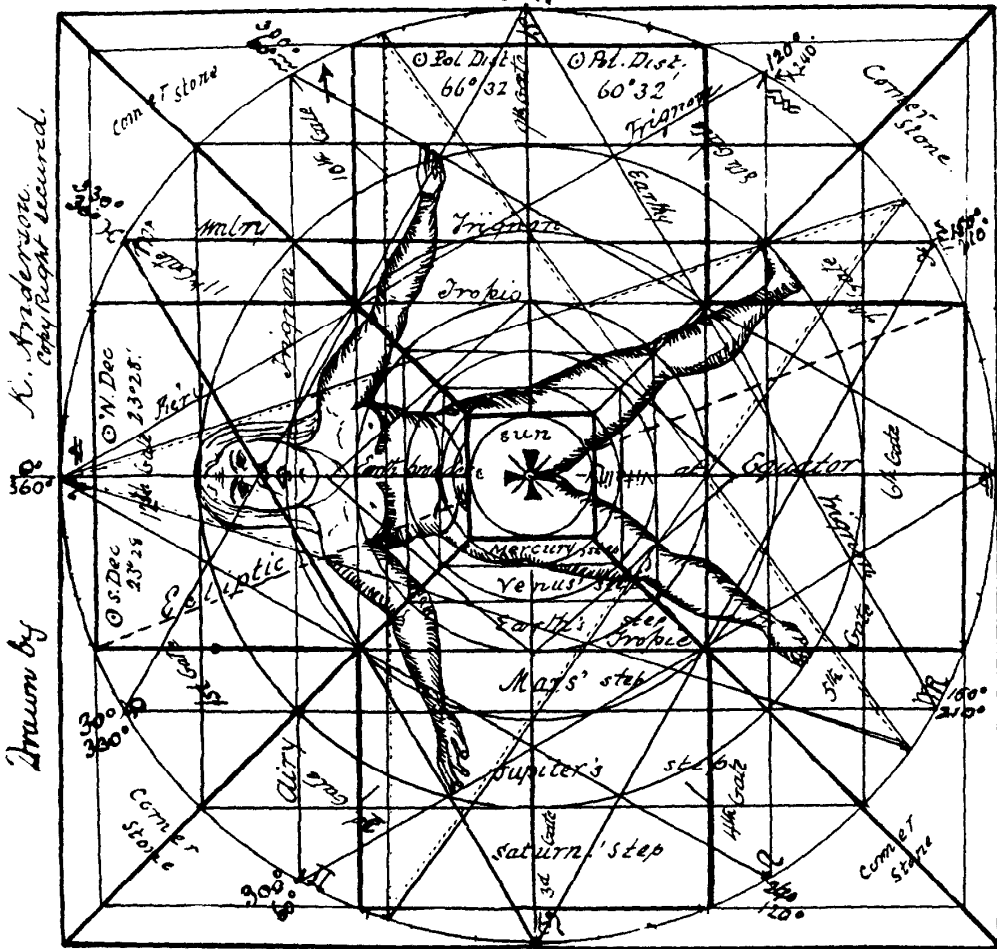
Zodiac of Denderah. Symbols used in use of Pont. Cesars. Revelations Chapter 4.

Sun Moves



90°

Drawn by N. Anderson
any right secured.



Mystery of S. Pyramid Star.
L. M. M. Man on the S. Point showing Builders and Negatives

Mystery of the Pyramid



Earth moves.

PREFACE

IN this volume the author will show the meaning of the "Word" which became flesh and dwelt among men, and explain the enigmas and allegories of the Old and New Testaments, proving conclusively by the Bible that astrology is that Word, and written from the beginning; the meaning of the miracles of the Teacher, his birth and death; the city of the New Jerusalem, and the ordination of Freemasonry; the tabernacle of Moses, and the divine revelation by astrology to the formation of the *Roman* Catholic religion. Everything will be especially and plainly explained, and hundreds of things never mentioned in any astrological work extant. It will show astrology, or that "which is written" from the beginning, to be unalterable and under fixed and immutable law, and that everything and all things emanate from one Almighty Father, the only God; that by means of this study, or divine science, the life of men, or beasts, or duration of things and all their vicissitudes, as well as the fate of nations, the changes of the weather, the rise and fall of stocks, and every affair of life may be surely prognosticated or predicted. It proves all prophecy to be astrology. It will be purged of all nonsensical claims to anything supernatural, or claim to anything but that which is an exact science, sublime and holy, which has existed longer than we have at present any history, and handed down by the great and wise of the past, those builders of the temples of the sun, or universe, until in its old age its ashes are buried in Roman Catholicism but yet burn in Freemasonry, symbolic of

the two opposing forces — the positive and the negative, heat and cold — the Sun and Saturn, or good and evil.

It will explain the mystery of the Great Pyramid of Egypt, and of Cholula, the serpent mounds, Pagodas of China and Tower of Belus, and of Solomon's Temple, of the mystery of the Revelation of St. John, the 12 tribes of Israel and 12 disciples of Christ. It will also give every meaning, natural and esoterical, of the 12 signs of the Zodiac, the mystery of the trinity or trine; that the planetary system under the immutable law of Almighty God, are "his ministers of flaming fire," and that "their *lines* (magnetic rays) have gone out through all the earth and their *words* unto the end of it," and that by their movements and aspects to each other, and especially the ☾ (moon), every incident of the dwellers upon the earth may be known, and that no deviation is possible; and that even though the sun is the grand ruler, under God, of our solar system, and endows his ministers with power, yet is their glory not as his glory; neither is his glory like the glory of the Father, round which not only our sun, but every fixed star, must circle. In this work will be explained how to read and judge accurately any one's nativity; to calculate all manner of questions; to diagnose disease; to tell a person of the composition of his business; to know what best to pursue, and where best to seek either wealth, health, or fortune. The mystery of the good path, and the ways of the evil, the science of the Great Pyramid, and that astrology of the ancients is the base of all and every science, either of the past or the future, and that it was at one time a universal religion, science, and language, the remnants of the sign language still held by the Masonic bodies, to whom it is as "shining in the darkness and the darkness comprehending it not."

The entire work will be devoted to the elucidation of astrology as practised by the ancient people, explain the "mystery of the serpent," so as to enable one if so desired to do as the Teacher did when ascertaining if the woman should be adjudged guilty by the Pharisees when he stooped and wrote upon the ground with his finger (*i.e.*, cast a horoscope or horary question), and saw the answer. It will show exactly who this Teacher was, and why he was hung between thieves, and why his death was by the \times and not in any other method, and why he must be preached \times ified, why you must take up your \times and follow him, and that he is the way and only way. Moreover, it will show that geometry is the most perfect of all sciences and the grandest of all studies, and that until one understands it, he or she can never become a good mathematician. It will be diversified by horoscopes and nativities practically cast by the author, simplified for the understanding of any reasoning mind. By it one becomes charitable and forgiving, elevated in thought and expansive in intellect; and teaches us to judge not, lest we be judged in turn.

One who knows nothing of a science is incompetent to give judgment, and no one who merely learns to cast a figure and place the planets therein, and who knows not the "mystery of the movements of the serpent," and the esoterical meaning as well as the natural meaning of the signs of the Zodiac, can read that which is truly written. No one may *see* God but the pure in heart. To ministers of the gospel, to Freemasons, to theosophical students, to all those who love truth, this volume is respectfully dedicated by one who has sought it in many places and found it only here.

Fraternally,

K. ANDERSON.

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ASTROLOGY OF THE OLD TESTAMENT

CHAPTER I

THE BELIEF IN GOD INTUITIVE

"*The fool* hath said in his heart, There is *no God*."—PSA. xiv. 1.

THE belief in some great governing power is intuitive, naturally locating that power somewhere in the vast realms of eternal and illimitable space, and from the apparent source of light, somewhere in the region of mystery, the starry firmament or heavens.

This belief has existed from countless ages. The uneducated and superstitious aboriginal, imbued with a sense of the master spirit, in his ignorance selected that which was vast, grand, and overpowering in nature, as a symbol of this greatness, and worshipped it as a substitute. The forests, gloomy, grand, awful in solitude, filled his fancies with innumerable superstitions, and to him the wilderness became filled with the moans and mutterings of departed souls, and for propitiation of what he felt to be a nameless destroyer, he offered gifts to some stupendous monarch of the forest, some great monster, or great serpent, withal dissatisfied, but still striving to fathom the unknown. His wants and necessities, as his intellect

became developed, caused him to become more and more civilized, and to cease from slaying, to cultivate the ground wherein he found all that was good for man, so that in the gathering together of his species there came a thousand pleasures and extension of knowledge. He became a builder, ceasing to be nomadic; his faculties became equal to necessity, which is always the mother of invention and thought; he found that he could repeat the process of nature, and he in turn became a sower of seed and learned to reap the harvest; he learned to spin and weave, and later became skilled in art and the use of metals. As his faculties increased, and he became more and more intellectually developed, and comprehended that the summer brought forth countless good things, and that winter was always disastrous, cold, and miserable, he learned that the sun's rays revived and renewed all nature; he associated fire and heat with these benign influences as of one and the same origin. He calculated by shadows the angles made by the sun, and so divided the day. He watched the moon and timed its quadrates, saw that it was at one time dark and overshadowed, and at another shining full-orbed. He found some of the shining lights moved, while others seemed forever fixed. Intellect, always ambitious and aspiring, seized upon master minds, who devoted themselves to studying into these changes. Knowledge increased. Then these master minds, those who in all ages have devoted themselves to contemplation and study year after year, transmitted their fund of knowledge to those fit to succeed them, and these at last became versed in all the mysterious windings of nature. They ascertained, after countless years of belief, that the sun annually died, and was carried away across the great waters to the south of them, and was buried in the darkness of the winter solstice, on what is now Dec. 22,

annually. They saw century after century, that from Dec. 22 to 25 the days neither increased nor diminished, but on Dec. 25, annually, that a slight increase of light commenced, and steadily it returned more and more, rising higher and higher daily, and with it cold lessened, warmth returned and light and joy; all nature became released from what seemed death and grief, and rejoiced on every side as the new year begins, Psalm lxxv. 11, 12, and 13:—

“Thou crownest the *year* with thy goodness: and thy paths drop fatness. They drop upon the pastures of the wilderness: and the little hills rejoice on every side. The pastures are clothed with flocks; the valleys are covered over with corn; they shout for joy, they also sing.” [This alludes to the sign ♈, aries.]

The ancients at first thought that this new light was a new sun, and that the old sun had died, and celebrated this birth with gifts and great rejoicings, and welcomed its appearance as the saviour of the world. But the priests soon found that what was apparently a new birth was an annular revolution; but because of its potency in governing the uneducated, they kept up the ceremonies, which are still extant to this day. During this time they had ascertained that the moon effected the tides and weather also; that these two, the sun and the moon, returning to certain positions in the heavens, produced curious and like effects, when coincident configurations took place which were carefully noted, and the sun became to them the source of life, the giver of all good, the grand central orb, the living flame, the “light of the world,” and, as everything sprang into life beneath his revivifying rays, the father of all.

And either as Aum, Bel, or Sol or Osiris, the father, overshadowed the virgin, or the moon, who ruled over the Mer or seas, now called Mary, they at first presumed that from them

the stars were produced, though not for long, for they found a still higher power. Yet did they carefully note the effects of different configurations, and noticed magnetic changes take place upon the earth as the sun and moon were aspected differently by the planets, and through them passed this magnetism to each other as well as upon the earth and the inhabitants thereof, as well as all things upon it. Then they divided the circle of the heaven into first ten, but afterward twelve divisions, and because all of these were passed over in one revolution of the moon, each division corresponded to a division of the moon, and was called a mooneth, now called month, and into these divisions the different constellations of stars were carefully mapped out and placed and carefully noted. They ascertained the farthest limit of the sun's declination north and south of the equator, and the exact movement of the different planets, thereby ascertaining the positions or aspects they would forever produce, and named the planets in signification of the results produced by their magnetism. As the earth revolved, every degree and minute and second of degree was carefully noted for year after year, till the planets had gone through all their multitudinous changes, and then they were able to say what would happen to a person born at such an hour and minute, with such and such configurations or magnetic rays affecting him, or would produce for the future; and they then knew that as light was eternal and spiritual, and is of the supreme Father, when the insulated medium, called the body of man, is worn out, yet shall he live again, when in process of time the exact angle of the eternal Father shall appear, and the same planets in configuration as at his departure, he shall then progress onward and onward forever. And the state between these lives is what is now designated

as purgatory ; but in ancient times was lying in the " arms of Osiris," and the " bosom of Ab-Ram," or the due east, or original place of the birth of light, waiting for the dawn ; and that part of the heavens is the first degree of aries or the γ , ram, and signifies the right ascension of meridian, the three initial letters making R, A, M., and Ab, from father or generator, or original. It is the due *East*, or Gate of Gold, or Or, from Orient. They classified the constellations and ascertained their true positions, and found that all things from the beginning to the end of time were written in the heavens, and that our sun was the grand centre of our system. See Psalm xix. 1-6: —

"The heavens [viz., the planetary and starry system] declare the glory of God ; and the firmament sheweth his handywork. Day unto day *uttereth speech*, and night unto night *sheweth knowledge*.

There is no speech or language [*i.e.*, any part of creation or among any people] where their *voice* is not heard.

Their line [*i.e.*, magnetic attraction or orbits encircling] have gone out through all the earth, and their *words* to the end of the world [*i.e.*, the universe]. *In them* [*i.e.*, the planets] hath *he* set a tabernacle for the *sun*."

Moreover they knew that God ruled by an immutable and fixed law, and must be perfect, and that the study enlightened and gave wisdom ; that *he* was from all time ; and that no calculation could be made except from a perfect semblance to himself. Among the glories of God none so gave forth the glory of the Father as the sun. Perfect in circle, exact in movement, a governor over all the others, a light shining in the darkness, and the darkness comprehending it not, the perfect measurement of all time, whose angles make the hours, who moved not from his centre, between the cherubims, viz., the four beasts which had the head of a bull, head of a lion,

head of an eagle, and head of a man, beautifully alluded to in Psa. xviii. 9-11 :—

“ He bowed the heavens and came down [*i.e.*, the sun declining from mid heaven at noon, towards the sunset], and *darkness* was under his feet [*i.e.*, the approaching night]. He rode upon a cherub and did fly, yea he did fly upon the wings of the wind [*viz.*, Aquila, the eagle, in constellation Scorpio, the commencement of night]. He made *darkness* his secret place [*i.e.*, night]. His pavilion round about him were dark waters and thick clouds of the skies” [an allusion to sun setting and disappearing below the horizon in the distant sea].

Then from the four points of the tau X commencing at Taurus the bull and the sun in the centre, they originated the symbol of the life-giver, and his *fixed* position as eternally on the centre (*i.e.*, the sun on the cross or crucified saviour, for the sun alone is the saviour of all nature), having previously ascertained the malific and benefic magnetism of these heavenly orbs, or the testimony given by the planets or lords, and of their power. Psa. xix. 7. See page 7.

PSA. cxxi. 6: “ The sun shall not smite thee by day, nor the moon by night.”

WISDOM OF SOLOMON xiii. 4: “ If they were astonished at their power and virtue, let them understand by them how much mightier *he* is that *made* them.”

GEN. i. 16-18: “ And God made two great lights: the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of heaven to give *light* upon the earth, and to divide the light from the darkness: and God saw that it was good.”

Now, this testimony of the *Lord* means what in astrology is termed the perfect calculation of the sun's movement and related to judicial astrology, whereby from the entrance of the sun into the first points of the four cardinal signs, the fate of nations, earthquakes, wars, scarcity, and plenty might be pre-

dicted, the study whereof truly maketh prophets. These times must be accurately determined ; for Eccl. iii. 1, 2, 6, 8 :—

“To *everything there is a season, and a time for every purpose under heaven.* A time to be born, and a time to die : a time to plant, and a time to pluck up that which is planted : a time to get, and a time to lose ; a time to love, and a time to hate ; a time of war, and a time of peace.” Verse 1 : “A time for *everything under the heaven.*”

By *light* is meant not only a discerning of natural and visible objects, but the knowledge of things occult and otherwise obscured ; for it is distinctly stated, Psa. xix., that “night unto night showeth knowledge,” and that when observations of these affairs of the stars are taken, the proper time and moment must be taken, since Psa. xix. 7 :—

“The *law* of the Lord is perfect, *converting the soul.* The *testimony* of the *Lord is sure,* making wise the simple” [meaning the sun’s movements].

It is well for the reader here to take notice that in no case is the *Lord* in the Old Testament to be confounded with the *Lord God*, who is the Infinite Creator. Witness the Hebrew, Egyptian, and Arabian. “The Lord God is *one* God.” All rulers were called *lords*. Even the wives addressed their husbands as lord. That everything was preordained of Deity and unchangeable they had ascertained. See Psa. cxxxix. 16 :—

“Thine eyes did see my substance, yet being unperfect ; and in *thy book all my members* were written, *which in continuance were fashioned, when as yet there was none of them.*”

ISA. xlv. 10 : “Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do *all my pleasure.*”

ISA. xlviii. 3-5. “I have declared the former things from the beginning ; and they went forth from my mouth, and I showed them ; I did them suddenly, and *they* came to pass. I have even from the beginning declared it unto thee.”

One gets amazed and awestruck when wandering amid the relics of the past, and viewing the stupendous works of the ancients and their amazing monuments. Witness the Great Pyramid of Egypt, that of Cholula, the temple of Elephanta, the ruins of Thebes, the serpent mounds of Ohio. Of all wonders of the world that of the Great Pyramid is the most wondrous, situated exactly on the ecliptic, on the only true prime meridian. Its four angles on the due north and south, east and west points, its apex, crossed \times and the sun when at its meridian height at the longest day resting in glory upon it, it is truly a Pyr-a-met, or grand central fire, enlightening the south, east, and west sides, and leaving the northern side in shade or darkness, for the sun in our hemisphere never goes north of the ecliptic. At what period it may have been erected who can tell? If we are to take the mysterious Sphinx as its record, then many thousands of years have elapsed. For the Sphinx has the entire body of the lion, and the head only of the virgin. Now, the sun passes through a sign of the Zodiac in 2,154 years or circles, around the eternal centre in 25,848 years according to the Chaldæans, but afterward more accurately determined to be 2,160 years to a sign, or 25,920 years for the entire revolution of our sun and every fixed star, accurately proved by the wisdom of the serpent. This wisdom will be explained farther on. Suffice it at present to say, that as modern astrologers have discarded it, or rather it is unknown to them, renders their judgment and figures of but little worth. If we reckon the sun to have moved from the last degree of Leo (Ω) to the first point of φ , our present Right Ascension, we find from 0° of Virgo (π) to 0° of Leo, 1 sign, to 0° Cancer (π), 2 signs, to 0° Gemini (Π), 3 signs, from this to 0° Taurus (τ), 4 signs, and from this to 0° φ , 5 signs. This 5 signs

× 2,160 years = 10,800 years + 1,900 of the present sign, ♎, 12,700 years, which, according to Pliny, is the time of the Destruction of Atlantis, or the *Great Flood*, and so the Sphinx is a *monument of that event*. The sun moving from one sign to another caused variations of the ✕. When in Gemini *Buddha* was called the Saviour; when it arrived at Taurus or the Bull, the molten calf was set up; and arriving at Aries (♈) he became the Lamb of God, always the same Sun of God, always on the ✕, thus forever crucified, and always the Saviour; and as he originates from the sign Virgo or the Virgin, who at the time of Moses was called Isis or Iseus, and as the offspring was celestial, and hence was not the bride of nature, or natural man, he takes the mother's name and becomes Jescus or Jesus, the crucified Saviour.

CHAPTER II.

DISCLOSURES OF THE SEARCH LIGHT.

WE are told in the Bible, that greatest of all astrological works, that Abram or Abraam (*i.e.*, a Brahmin) came from the East, and being conversant with the languages of the different peoples, came to Egypt and taught them astrology, or the worship of the true God. Josephus is our authority that he taught astrology. Now, this Abraam, or, rather, Abram, was accompanied by Sara, his wife. You will also find that his name was altered to Abraham. This was from an insertion of the tau τ cross of the Egyptians, to represent the movement of the sun north and south of the equator, or what is called its northern and southern declination or the ecliptic; thus: τ , and by reversing this it gives H. So Ab, the original, Ram, or due east point, the orient, or origin of all light, or Braam of the Sanscrit, by disguising its true meaning and mystifying the multitude by inserting at the proper place this H converted Abraam into Ab-ra-ham, or Ab, the first, original, Ra, the father or sun god, and Ham the Egyptian founder; or *God the father Ham*. Thus also the name of Sara (or bitter waters, or salt water, or the ocean) was changed to Sarah, by adding the moon's movement or the lunar serpent after the same manner, and so Ra, the father, and Mot, the mother, or the sun and the moon, afterwards called Osiris and Isis or Esses, became, with *their* son *Issac* or Isaac, a star, the deities of Egypt, and these three lights, the \odot (sun), moon, and star, be-

came the teachers of all wisdom and enlightenment. These priests of the sun were the true exponents of the only reasonable religion, and the true teachers of the mysteries of Isis and her infant son Horus, even as Osiris, Isis, and Horus to-day are the father (sire), the ☽, which rules over the tides of the sea, or mèr or mère or pure clear ocean (the bitter salt water), virgin in purity, and can never be defiled because of its immensity, therefore always a virgin, she is the virgin mot—mother or mère or Virgin Mary (anglicized). And Horus or Mercury, the planet which is always nearest the sun, whose movement is very rapid, whose chief sign or house is the sign ♍ (*i.e.*, the Virgo or the Virgin), who is Mercury the planet that rules exchange, merchandise, commerce, all mediums of exchange between country and country, a go-between, a messenger or messiah, a mediator, who is so overfilled with the glory of the sun that it is only at twilight and early dawn that he is perceptible, and truly dwelleth in the bosom of the father or of the ruler of our system, and this Horus is the *measurer*, and is the infant sun or son. These, then, are the three great lights, ☿ (mercury), wisdom; ☉ (sun), strength; ☾ (moon), beauty = the three great pillars of Freemasonry.

Freemasonry, corrupted by Roman Catholicism, has lost its ancient landmarks and been carried into captivity, and were it not for its oaths of allegiance would be sunk in ignorance. There can be no more than three degrees to Masonry; all else are spurious and purposely invented by Catholicism to create dissension and dissatisfaction. The three first and only true degrees of Masonry are universal, and when given under Hebraic rites include all there is in the entire thirty-three degrees of so-called Masonry. Masonry that debars any one on account of his religion is not Masonry. Masonry that enjoins an obligation to support

the Virgin Mary is a fraud and no Masonry. Masonry not instituted by the ancient people is worthless and of no account. The sun, moon, and star are the three lights; but a *sign* has no ruling, and yet the thirty degrees of a sign were added to make up modern Masonry. Ancient Masonry is found all over the habitable world; modern Masonry in but a small portion of it. Ancient Masonry will last while the world endures; modern Masonry will die in derision as the disbelief in the Virgin Mary and Roman Catholicism fades out; and it is rapidly dying in all places where science and knowledge prevail. A religion builded upon a dream is not one to last; and Catholicism has for its authority, "and the angel appeared to Joseph in a *dream*." How much more to the point the ancient religion, when giving testimony: "Thus saith the Lord, he who declares himself to be one and indivisible, who will allow no other gods to be worshipped, he who alone is the Saviour." See Isa. xliii. 10-13:—

"Before me there was no God formed, neither shall there be after me. I, even I, am the Lord: *and beside me there is no saviour*."

I have declared, and have saved, and I have shewed when there was no strange God among you: therefore ye are my witnesses, saith the Lord, that I am God.

Yea, before the day was I am he; and there is none that can deliver out of my hand."

Also Isa. xliv. 6-8:—

"Thus saith the Lord the king of Israel, and his Redeemer the *Lord of hosts*; I am the first, and I am the last: and *besides me there is no God*."

And who, as I, shall call, and shall declare it, and set it in order for me, *since I appointed the ancient people?* and the things *that are coming, and shall come, let them shew unto them*.

Fear ye not, neither be afraid: have not I told thee from that time, and have declared it? Ye are even my witnesses. Is there a God besides me? Yea, there is *no* God; I know not any."

Also Isa. xlv. 18, 21-23 :—

“I am the Lord, and there is none else.” “Who hath declared this from ancient time? who hath told it from that time? have not I the Lord? and *there is no God else beside me*; a just God and a *Saviour*; *there is none beside me*. Look up to *me*, and *be ye saved*, all the ends of the earth; for *I am God, and there is none else*. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto *me* every knee shall bow, every tongue shall swear.”

Also Isa. xlvi. 9, 10 :—

“Remember the former things of old: for I am God, and there is *none else*: I am God, and there is none like me, *declaring the end from the beginning, and from ancient times the things that are not yet done.*”

Also Isa. xlvii. 4 :—

“*As for our Redeemer, the Lord of hosts is his name.*”

So-called Christianity has no right in Masonry, and Masonry is only true without it. Catholic Knights Templars, Knights of St. John, and Knights of Malta, to save themselves from utter destruction by Richard Cœur de Leon, merged themselves into Masonic bodies, and then advancing the number of degrees, withheld themselves from the poorer brotherhood, and became bodies militant and aristocratic, subservient to Catholicism and the worship of the Virgin Mary; and as the heads of the Catholic church are well aware that Masonry is the only really true belief, and that all their story of the Virgin Mother and her Infant Son is only a perversion of the ancient wisdom, so they must always be an enemy to truth, for they well know that *once a Mason* always a Mason. True Masonry makes no distinction in creeds or religion, in color or race, but a belief in one God, the grand Architect of the universe.

Most believers in Christianity allude but seldom to the Old

Testament (so called), and hang their faith upon the gatherings of the New Testament. Like most testaments or wills, codicils show great evidence of weakness or failure in the originator. And in this case the whole writings are vastly inferior in every respect. In the "Genesis" we are informed that everything he (the Lord God) created was good. But in the New Testament we are apprised that nearly everything is evil; in fact, that evil prevails. In the Old Testament we are told that God is not a man, Job ix. 32 : —

"For he is not a man, as I am, that I should answer him, and we should come together in judgment."

Catholicism makes him a man. In the Old Testament it is stated that God is not to be found out, Job xi. 7 : —

"Canst thou by searching find out God? canst thou find out the Almighty unto perfection?"

Observe the ancient idea of an illimitable God, 1 Kings viii. 27 : —

"Behold, the *heaven and heaven of heavens cannot contain thee.*"

Catholicism calls the man Jesus, God the Father, and that he was constantly going about doing what is stated as miracles. A history of events, written even but a short period after their taking place, is seldom correct. A thousand different versions of any matter may take place from relation of the same from person to person, until nothing of the original is left. There is, then, nothing but science and mathematical proof which can demonstrate such matters accurately. Geology demonstrates the age of the earth and the changes that have taken place, the formation of all things in and upon the earth. Astronomy shows the marvels of the Almighty Architect of the universe. Electric discoveries show the mighty concealed forces

of magnetism. Chemistry brings to us by its occult research the unseen forces of nature, as found in "the rubbish of the temple." Geometry teaches the science of the angles (angels), and perfect measurement and design, and the microscope reveals to us wonders not seen by natural eyes. The telescope shows millions of worlds of which our natural vision had no conception. All nature, all systems, worlds, and the entire universe obey one immutable law, viz., magnetism; and the one great power and grand central magnet is God. The knowledge of the power of magnetism was part of the great wisdom of the Magi, or wise men of the East. The Bible contains numerous proofs of animal magnetism, of cures made by the laying on of hands; and Freemasonry will not impart a word until the neophyte be in position to receive it; and that position is the best possible for receiving the magnetic effect. This *wisdom* and its effects were known and taught, and it must have been in its perfectness at the time claimed by the Jews as being their exodus from Egypt. For when Moses threw down his rod and it became a serpent, lo! the soothsayers and magicians did so likewise; and all that they claim Moses did, the magicians and soothsayers, viz., the wise men, or men of science, and the astrologers did; and all *he* did was but through scientific knowledge and his wonderful magnetic powers combined. Very little knowledge is wonderful to the ignorant. A magnetized serpent at once becomes stiff and like a rod; released from its momentary spell, it readily becomes a serpent again. The finding of streams of water hidden in the earth by means of a sensitive or mediumistic person holding a forked twig of witch hazel, or apple-tree, and many other kinds of twigs, is daily done, and was known to all the ancients. The peeling of the rods by

Jacob and placing them in the troughs where the cattle and the sheep drank, acting upon the imagination of the cattle and flocks of Laban, when in the stage of conception, *marked* the young and spotted them all, and was but the scientific knowledge of the effects of spiritual or imaginative faculty at pregnancy, or magnetic effect of the brain power, the seat of electrical and magnetic phenomena, acting upon the fœtus. All things are governed by attraction and repulsion. All attraction and repulsion merge in one great centre, the great father and mother, God, the great creator, God, the grand central sun.

It is said that Moses commanded, "He that understandeth Genesis, let him not reveal it." Gen-Isis should be revealed that we may have a true conception of the beauty of astrology, — Gen-Isis, not "the beginning," but what Isis, the mother nature, generates or produces, — Isis, the ruler of waters, the menstrual of all nature, which, combined with air and heat, generated all things.

GEN. i. 2: "And the Spirit of God moved on the face of the waters" [*i.e.*, air, wind, or air in motion].

GEN. i. 3: "And God said, Let there be light: and there was light" [*viz.*, heat, electricity, force, magnetism].

GEN. i. 9, 10: "And God said. Let the waters under the heaven be gathered together unto one place, and let the dry land appear. . . . And God called the dry land Earth; and the gathering together of the waters called he Seas."

We have here a distinct account of the action of the elements, that by the air, fire, and water the earth was formed and all things generated. Not only is this true of all vegetables of the earth, but of all animals, and also of man and every living thing, and therefore, as the planetary system is

the macrocosmos, so man is the microcosmos, being a universe in himself. For man is generated by heat, by unity of positive and negative, and bred from the waters; and when the waters are divided he passeth out into the air, and afterwards becometh earthy, and passeth back into its bosom, on which he becomes a dweller; and this is the natural man. We have now the *great trinity*, the three which bear witness in heaven, on the arc above the earth and around it—air, fire, and water; the producer of all things, the creator of every natural thing. Of the creator of these there must still be something superior, something highly intelligent; full of law and order, a great force, stronger than all else, a grand Architect which the human being, man, has from time immemorial called by different names, as Bhraam, Vishnu, Jah, Bel, Aum, Dag-On, Sol, Zeus, Osiris, Manito, Wahcondah, Allah, and God, or as many names as there are nations or peoples; from the Hebraic Bible, Jehova, or Jahova, Elohim and Adonai, while their Arabian brethren call him Allah.

Now, what is this mysterious power, so illimitable, unseen, unsearchable, yet felt in all things, permeating all things mundane and celestial? Certainly not chance, not chaotic, that from chaos should come perfection.

No, it is a constantly creating, constantly reproducing power, never deviating from fixed laws; and as periodical revolutions in matters mundane are produced from this celestial power, we must come to the conclusion that some one great planet, or power equally potent at all points, something perfect in circle, of untiring, never-ceasing strength and energy and knowledge, must be that power; some grand central sun must be that power, a constant giver of life, a constant source of vibration, of immense magnetic force, capable of holding the

entire universe in position, and giving light, life, energy, and the powers of reproduction to all. And when we consider there are in the boundless realms of interstellar space 118,000,000 of *suns* of other systems including our own, human imagination or conception fails, awestruck at the glory of glories, the "Lord God of hosts," "who dwelleth between the cherubims." The ancient people had arrived at this result from long study, meditation, and observance of changes daily taking place, and in after years the Romans, conquerors of nearly all of what was then known as the habitable world, adopted this triune worship and personified our sun, or centre of solar system, as a living man, and the twelve signs of the zodiac as his twelve disciples; and the ingress of the sun through the different signs, as this man called the Son of God, as going about doing his Father's work, or, rather, doing the will of the Father. They, however, unlike the ancients who held to the belief of one only true and indivisible God, went farther and took Horus or Mercury as the Son of the Father, repeating the oft-told story of the son of the celestial Virgin, the original Buddha; for the planet Mercury, the original Buddha, is never far from the sun, and dwelleth in the bosom of the father Osiris. The explanation of which we shall arrive at farther on.

In Gen. i. 16, we read:—

"And *God* made two great lights; the greater to *rule the day*, and the lesser to *rule the night*: he made the *stars* also."

GEN. i. 14: "And God said, Let there be lights . . . to divide the day from the night; and let *them* be for *signs*, and for *seasons*, and for days, and years."

All of which is purely astrological, the meaning whereof we shall interpret.

GEN. i. 26: "And *God* said, Let *us* make man in our own image, after our likeness: and let them have dominion over the fish of the sea, and over the fowls of the air, and over the cattle, *and over all the earth*, and over every creeping thing that creepeth upon the earth."

GEN. i. 27: "So *God* created man after his own image, in the image of *God* created he *him*; *male and female* created he *them*."

GEN. i. 31: "And *God* saw *everything that he had made*, and, behold, it was *very good*. And the morning and the evening were the sixth day."

Now let us observe that at the end of the chapter there was this statement: "the sixth day," viz., six periods of time in which the *heavens* and the earth were made.

Now, in astrology we have, according to the ancients, as *governing* or *ruling* and *having dominion* over the earth and all things as ordained upon it, the planets Saturn, Jupiter, Mars, Venus, Mercury, and the moon, made in the image of the sun itself, or rather, himself, and considered astrologically as male and female planets, some beneficial, others unfortunate, or fortunes and infortunes. Nothing was said of a seventh cycle, or the formation of anything on the Sunday, neither do we find any mention of such until in the Roman *new* Testament the sun [son] is made to declare himself "Lord of the Sabbath." Observe, *Lord* not *God*. And this is exactly what the *sun* of our system is called astrologically, Lord of *Sunday*, and ruleth the first day, and so the two things are in keeping. Observe also Gen. iv. and v. state that these are the generation, growth or formation of the planets or heavens, and the earth when they were *created* and *every plant of the field before it was in the earth*, and every herb of the field *before it grew*; and also *that there was not a man in all that earth to till the ground*." So that it was not a natural man who was ordained to have this dominion, but a *personified force*, *likened* to man, male and female, self-producing by magnetism or spiritual essence, and

they were the image of the Creator, *i.e.*, globular, planetary, full of light, heat, moisture, cold, negative and positive, electrical and magnetic, intellectual, creative, attractive, repulsive, generating good and what we poor mortals miscall evil, with a luminous atmosphere *generating light or electricity* continuously, and shining, though in a lesser degree, like the central orb, the sun, the *perfect one*. Astrologically, or, if you will, biblically speaking, they are called the "disposers of events or ministers." For see Psalms: "I have made my ministers a flaming fire."

Among the Eastern nations it was taught that all spiritual life first came from the sun, and in its magnetic descent to the earth, becoming earth-bound, or dwelling in the earth, and after passing through a series of evolutions, and different births and changes from the mineral, vegetable, and animal kingdoms, ascending or descending in the scale, according to the good or evil magnetic rays at its births and its various probationary existences, at last purified and intellectually refined, and master of itself, the *pure Ra*, or *astral* body, at last was drawn back into the bosom of the father, sun, from whence it was first originated. For thus saith Paul, "*Ye are all members of one body through Christ*" (*i.e.*, the sun), and the son (Horus) and the father (Osiris) are one.

To the uneducated, bigoted, and undeveloped individual, cramped in his ideas and knowledge, by settling down in the home of his fathers and forefathers, never leaving that domicile, knowing and caring for nothing but what the chained intellects of his ignorant forefathers have taught, ay, and forced him to believe, and in the past those ancestors deprived of freedom of speech and liberty even of thought by a tyrannical priesthood, by inquisition and torture and *auto-da-fe*,

transmitting to successive generations a fear and trembling ; to those who have been taught that the thunder is the voice of God and lightning the flashing of his eye, and that Sunday or any other day is the day especially set apart by the Maker of the universe for his worship ; for those who believe that only certain individuals are chosen and ordained to speak for themselves, and in an unknown tongue, and that it is his or her duty to rob himself or herself of the comforts of life to support those *chosen* ones in idleness ; to him who has no knowledge of geography, and none of astronomy, to whom geology is a hidden mystery ; to him who dare not deny what his common sense, if used, would spurn in derision as an idle tale trumped up by priestcraft, viz., the existence of anything adverse to the inevitable law of the omnipotent, or so-called miracles ; who never thinks of the countless millions of human beings born and dying each second, and of the *endless* number who have existed and passed away in the millions of years of earth life up to the present time, and of whom Christians so-called are so few in number as not to be compared as a drop of water in an ocean ; to those who are taught and believe all else are pagans, idolaters, heathens, and accursed ; those who have not the least knowledge, not the slightest idea of what they are talking about, whose ideas of the Almighty God of the universe, the Lord God of all the hosts, the great father and mother *God*, are as a personal God, confined to a locality, who only comes when prayed for, and interferes particularly for those who beg and *tease* him or pray to him, and withal deserts the others ; whose ideas are based on priestly stories of his especially coming on earth to save the lost sheep of the house of Israel, viz., the Jews, and instead of doing so, brought curses, ruin, and despair to them, and death and persecution ;

who, not even satisfied then, allowed his Son to be crucified as an offering for those very Jews who, the New Testament states, were the means of this crucifixion, an offering for the lives of creatures whom he made, and made, it would seem, so much stronger than himself that he, the maker, could govern *them* no longer; to those who believe that the grand, eternal, and only one God, made a spirit of evil so much stronger than he who made him, so much so that "he taketh him up into an exceeding high mountain and shewed him all the kingdoms of the earth, and said, All these things will I give thee, if thou wilt fall down and worship me;" to those ignorant and bigoted ones who never thought how strange it was that neither the devil nor he whom he took up to such height knew at that time that the western continent existed, but had to be informed by Christopher Columbus some fourteen hundred and ninety-two years afterwards that there must certainly be another half of the globe, though when Christ departed he left a vicegerent with the keys of heaven and hell, so that he could loose or bind as he saw fit, and he at that time — and it was a great many years after the story of the death and crucifixion was written — used some of these keys on an enlightened man called Galileo and confined him for saying the earth *was round*; so *truth* was crushed out again. Now, as all things mundane and celestial move in circles, and all suns, moons, planets, and earths are round, and it is from this circle *perfect* that all knowledge cometh, it would be worse than useless for such persons to try to understand the *divine science of astrology, the word of God*.

What man of intelligence to-day believes that the Great Architect of the universe ever spoke in *natural specch* to man? or that any person ever saw God as a person? Where is the

man who, using his brains, believes that the Great Cause of creation has a family, or has any humanity? How confine a permeating, pervading, penetrating, creative force, with all intellectual powers capable of ruling and guiding those countless suns and planets and hosts of heaven, to any one paltry locality? How stop heat or cold? How stop magnetism? How stop electricity of heaven? How prevent gravitation? How command influence? How prevent faith? How quell desire and longings? How find out God? No. God is not a person. He is all. He is sol—solitary, alone, one. He is Aum, the Aumnipotent, the Aumniscient, the Aumnipresent. He is on—on, only. He is Sol—aum—on, the *sun*, and his temple is the universe. He has made his ministers a flaming fire first, and set them in the heavens, *i.e.*, the solar system, and *in them* hath he set a tabernacle for the sun, and their lines (orbits and invisible lines of magnetic attraction and repulsion) have gone out *through all the earth*, and their *words* to the ends of it. Now, there is a deep meaning in these *words* of these planets, most certainly if we accept the Bible, *viz.*, the Old Testament, as divine, and we must accept the Old Testament or Jewish Bible as the first writings relating to *our* God; and as we generally find the *first* writings in any matter as the *most authentic and reliable*, and the last as alterations, idealities, corrections, and seldom improvements on the first, and which in the New Testament differs widely in our conception of a Supreme Deity.

THE OLD TESTAMENT.

GEN. i. 31: "And God saw every thing that he had made, and, behold, it was very good."

THE NEW TESTAMENT.

LUKE iv. 5: "And the devil, taking him up into a high mountain, shewed unto him all the kingdoms of the world in a moment of time."

Truly if we accept the last, "How are the mighty fallen!"

In Isa. xlv. 5-7 are these words :—

"I am the Lord, and there is none else, there is no God besides me: I girded thee, though thou hast not known me; that they may know from the *rising* of the *sun* and *from the west* that there is none besides me. I *am* the Lord, and there is none else. I form the *light*, and *create darkness*: I make peace, and *create evil*: *I the Lord* do all these things."

In this case where is this *devil*? That the Trinitarian religion is but a revival of the perverted religion of the ancients, and accursed, if we believe God *curses* those he created, let us read Jer. xlv. 15-19 inclusive :—

"Then all the men which knew that their wives had *burned incense* unto other gods, and all the women that stood by . . . answered Jeremiah, saying . . . But we will certainly do what-soever thing goeth forth out of our own mouth, to *burn incense unto the queen of heaven*, and to *pour out drink offerings unto her*, as we have done, we, and our fathers, our kings, and our princes. . . . But since we have left off to burn incense. . . . And when we *burned incense to the queen of heaven*, and poured out drink offerings unto her, did we make her cakes to worship her?"

Observe here the queen of heaven, the incense, pouring out of drink offering, and the cakes; viz., the moon or mother Isis, the queen of heaven; the incense used as at present, and the cake or holy wafer as at present, and the pouring out of water or holy water as at present; and the worship of Isis and the Virgin are one and the same, and idolatrous, since it is planetary and not spiritual worship.

Then read Jer. xlv. 20 to the end of chapter. Also to revert to the Old Testament to find out *who* is and was the only Saviour, turn to Isa. xliii. 11-13; xlv. 6, 8; xlv. 18-21, 22, 23; xlv. 9; xlvii. 4; all of which have been previously quoted in proving the Lord God to be *one* God, and that he is

the Lord of hosts, or ruler of all worlds. Moreover, the anointed Saviour of the Jewish nation, ordained by God, is found not in the New Testament, a Roman work, but in Isa. xlv. 1, 2, 4:—

“Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut; I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron.” “For Jacob my servant’s sake, and *Israel* mine elect, I *have even called thee by thy name*: I have surnamed thee, *though thou hast not known me.*”

Now this choosing and anointing of Cyrus, and the allusion to the gates of brass and two-leaved gates, showed the later fulfilment of this prediction, by Cyrus becoming the liberator of the Jews and the conquest by him of Babylon; and several ensuing chapters of Isaiah relate entirely to that destruction and conquest. Yet in the face of all, Cyrus is perverted into Christ as the Saviour, even though so many statements are explicit that God is alone the Saviour, and Cyrus his chosen and anointed one. As modern Christians are but very little versed in the Old Testament, and the chronology of this writing is said to be 712 years before Christ, I advise them to read these chapters.

Also that man could do nothing of himself, see Jer. x. 23:—

“O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps.”

But that everything in the *beginning* was written down by God, see Psa. cxxxix. 16; Isa. xlvi. 10; xlviii. 3, 5, 6-8:—

“Thine eyes did see my substance, yet being unperfect; *and in thy book* all my members were written, . . . when as yet there was none of them.”

“Declaring the end from the beginning, and from *ancient times the*

things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure."

"I have declared the former things from the beginning; and they went forth out of my mouth, and I showed them; I did them suddenly, and they came to pass." "I have even from the beginning declared it to thee; before it came to pass I shewed it thee." "I have shewed thee new things from this time, even hidden things, and thou didst not know them. They are created now, and not from the beginning; even before the day when thou heardest them not."

Let us also see if it is credible that God should have allowed his Son to be offered as a blood offering. Psal. li. 16, 17:—

"For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise."

Also read Isa. i. 11–14.

Again let us turn to the Old Testament regarding fate. See Psal. xxxix. 4; xc. 12; Jer. x. 23; Job iii. 23; vii. 1; xiv. 5, 14.

"Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am."

"So teach us to number our days, that we may apply our hearts unto wisdom."

"O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps."

"Why is light given to a man whose way is hid, and whom God hath hedged in?"

"Is there not an appointed time to man upon earth? are not his days also like the days of an hireling?"

"Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass."

"If a man die, shall he live again? All the days of my *appointed* time will I wait, till my change come."

It is said he (according to the New Testament) came not to bring peace, but a sword.

No wonder that with the teachings given forth in latter days, *darkness spread* over the earth where these teachings were *enforced*, not only by that sword, but by inquisition, torture, and *auto-da-fe*. No wonder that bigotry and crime and superstition pervaded the land of so-called Christendom for centuries where the cramped intellects of religious bigots waged war and desolation against all that was learned in science and art, of genius and love, of innocent pleasure and the *brotherhood of man*. The *learning of ages destroyed*, the wondrous secrets of nature and science destroyed, all the knowledge which elevated man in intellect and power; whole libraries of wonderful books were burned, and writers and books alike served the same, all receiving one common fate as works of this almighty devil who had charge now of the world, or rather of the earth, for a thousand years. Imagine to yourself *if you can*, this beautiful earth to have for its ruler this *devil* for a thousand years. Yet the New Testament states this, see Rev. xx., and also that this world was given to the devil to rule. St. Luke iv. 6:—

“And the devil said unto him, All this power will I give thee, and the glory of them: *for that is delivered unto me*; and to whomsoever I will, I give it.”

Thanks be to the only God that the thousand years must have been completed some time since, or perhaps it only commenced at the time he was of such power as to take *him* up into the exceeding high mountain at the time when the earth ceased to be *round*, and no western hemisphere was supposed to exist by Christendom; I will not say not known to others, since it was known to be round by the ancients. See Isa. xl. 22:—

“ It is he that sitteth upon the circle of the earth.”

2 ESDRAS ii. 58, 59: “ He hath shut the sea in the midst of the waters, and with his word hath he hanged the earth in the ether. He spreadeth out the heavens like a vault : upon the waters hath he founded it.”

Under the rule of the anointed ones, one had only to commit any crime, and if his perverted reason, even on the scaffold, led him to say he really believed in the man called Christ, he was immediately saved and blessed, while those he had wronged were not eternally damned, but the wrong-doer was justified in his acts, and could from heaven gloat over the fiery torments of his heretical brother, his ignorant brother, or his heathen brother, who *only* believed in one universal God *who made everything good*, but who could not reconcile to himself this *devil*.

It is very difficult for any one who literally believes any of such teachings to be enlightened in any scientific study. Superstition will hold them back. Moreover, one who has not travelled has no idea of the world, and to those who never travel, all outsiders are as barbarians, just as our forefathers or ancestors living in obscure country towns wept and bewailed over those living in the cities as past redemption, these dwellers in cities having done more to enlighten ignorance than all the books ever published in the shape of tracts, memoirs, lives of saints and old preserved relics of superstition and priestcraft.

The alchemist, the astrologer or astronomers, the geologist, the descendants of Tubal Cain, viz., the workers in metals, the inventors of machinery, the electrician, and all those who have added to man's knowledge by *searching among* the rubbish of the temple, *i.e.*, the bowels of the earth, have brought at last the nations together again ; and I predict it will be but a short time when the name of him who dwelleth in the thick darkness,

the grand central sun, shall once more be great among the nations, from the *rising of the sun* unto the going down thereof ; for " He is the light of the world. He is a consuming fire." He is the giver of life eternal, the grandest orb of all, around whom all the others circle, the grand magnet by which the others in turn become magnets by induction ; and at last man, a parasite on the face of the vast earth, a dweller on earth, is imbued by *this likeness* of his Creator, and is endowed with an intellectual creative brain, and governs the lower orders of animals by *his* magnetism in turn.

A belief in an overruling power of a beneficent Creator is intuitive with every human being. Among the most ancient beliefs, the sun and planetary worship seems to be that which prevailed over the whole world, as is now indisputably proven by modern discoveries and excavations of buried cities and hieroglyphics of the past. Freemasonry, without doubt, too, has unveiled and kept alive the arts and sciences, religion and belief and faith of the ancients, more than any other thing ; and to the initiated and cultured Mason, the great central and spiritual sun is the illimitable, ineffable, and stupendous architect of the universe ; and astrology, well understood and correctly judged, is the one divine science which reveals to man the designs of the divine source of all good and ill, the *last* but imaginary and natural, since the ills of earth find their polarity in blessings celestial. As the sun, the grand centre of our planetary system, was thousands of years since known to be the source of all life on earth, it is but little wonder that the omnipotent God should have been considered as a grand central sun, and that therefore styling God as the common father and mother of all, and our sun by induction having the like attributes as the Supreme Father, it ceases to be strange that from this

should be woven a religious code by these ancient priests, which from time beyond either history or memory had one common origin.

The influence of the moon over the tides, over the sap of the trees and plants, over human beings, over every plant, over every vegetable, and over the seas and oceans, rivers and lakes, and its constant renewals, attracted their attention, and at each new moon after its "overshadowing" by the sun, they observed the new crescent and the disk of the *old* moon as it were, holding up this new moon or child or infant moon, and always repeating the same; and, as everything seemed to be born or created from moisture, she was called the producing planet, or mother of all, and mother of the infant son of God, Horus, and named the Queen of Heaven. Of the sun and moon the Psalmist says, "The sun shall not smite thee by day, nor the moon by night." The sun is the source of the vital power, and the moon the source of the natural power. This ancient belief is exemplified by the exclamation of Jacob, after Joseph his son had related his dream, viz., "I dreamed that the sun and moon fell down and worshipped me, and the stars also." "And Jacob said, Is it true that thy father and thy mother shall bow down to thee, and thy brethren also?"

That the sun and moon were considered co-creators, witness the first chapter of Genesis, viz., that which the moon or Isis or mother nature brought forth: "Let *us* make man after our image," and "male and female created he them;" and these spiritual essences, called man or Adam, (*i.e.*, red earth) in the Hebrew, were Saturn, Jupiter, Mars, Mercury, Venus, and the earth, thus showing their geology to be similar. In astrology the sun is masculine, the moon feminine, Saturn, Jupiter, and Mars, masculine, Venus, feminine, and Mercury, changeable.

Again it says they were put in the heavens "for signs and for seasons, and for days, and years."

Signs, seasons, days, years. How for signs, these stars? Why, signs of the zodiac, of course, where the constellations were placed.

Seasons, how for seasons? Because the *seasons* change, and are named, as the sun enters the fiery sign, ♈ (Aries), when spring commences, on the 22d of March yearly; when the sun reaches the watery sign ♋ (Cancer), on the 22d of June, summer begins; on the 22d of September in the airy sign ♎ (Libra), fall commences, and on the 22d of December, in the earthly sign of ♏ (Capricorn), winter begins; and herein is the mystery of the Latin † (cross), or the crucified one. At ♏, the death of the year or winter ensues, and the sun, giver of life, is withdrawn from our northern hemisphere, and although shining in darkness, yet the darkness comprehendeth it not.

And now we have much to say of these four *cardinal* points or movable signs, ♈ (Aries), ♋ (Cancer), ♎ (Libra), and ♏ (Capricorn), for it is the great cross of the modern Christian church, I mean of the Roman Catholic church, since the various sects of Protestants know nothing at all of the mysteries of religion, and accept the entire system, only excluding the pope as *spiritual* head. It is the cross formed by these four cardinal points ♈, ♋, ♎, ♏, or north, south, east, and west, circumscribed by a circle, thus, ⊕. signifying at one and the same time not only the entire earth, but the entire universe, and also our solar system, the point of intersection or grand centre being the place of the sun of our solar system, or one continually on the † (cross), and as the sun is the true saviour of nature, or the world, or *Adam Kadmon*, the *son* is said to be crucified; and so you must always preach him, for wherever that sun may be,

his latitude and longitude will always make a +, and on that centre he will be. And so with every moving living thing from man to the lowest order of creation. This + you will always find either on the spire or some other part of a Catholic cathedral or place of worship, and signifies the governing power of the sun (son), as well as heavenly and earthly dominion.

Now observe, first a fiery sign, then watery, then airy, and then earthly.

Everything is generated by heat, moisture, and air. And God said, "Let there be light, and there was light," viz., heat, electricity, from which light is generated, and light is heat and warmth. "And the Spirit of God moved on the face of the waters," viz., air in motion, wind *life*, the quickening power of all things; and he divided the waters which were above from the waters which were beneath, and the dry land appeared; viz., the excessive evaporation of a new-formed planet, causing a dense mist, cleared away from the surface of the earth and ascended heavenward, leaving the ocean visible (or the waters divided), and out of the mist into the clear light appeared the earth, or body of the planet; for the second chapter of Genesis accurately describes this, saying, "and a mist went up and watered the whole face of the earth." This also beautifully describes the sunrise of the tropics (the abode of the sun). The daylight breaks, light approaches, the sea breeze sets in, the mists which water the whole face of the earth roll heavenward in clouds, and rising from the waters beneath, the horizon is seen, and valley and mountain emerge till the whole earth is visible, resplendent and refreshed, and tinged with the glory of his majesty, as in the orient or gate of gold, the due east, the king of glory cometh in. And this is nature displacing her white robes of night, rising at dawn to view her lord, who rejoiceth as a strong



Symbol, Braam, used in
age of first Cesars B.C.
3Elements AUM

man to run a race, — this bridegroom emerging from his chamber. O glorious sun!

Gen. ii. 5 saith : —

“And there was not a man [Adam kadmon] to till the ground.”

Observe, the first chapter distinctly states that God created man, male and female, after his own image, and that he rested on the seventh day or period of time, and that everything he had created in that time he declared good. This image, then, which is like himself, and which, like himself, is endowed with both masculine and feminine qualities, can only be a geometrical circle or globe, having attraction and repulsion, cold and heat, the germs of reproduction of all things within itself, whose self-acting chemical principles of fire, water, and air make all things earthly and continuously.

Man himself is generated by heat. He passeth out of the water, thence into the air, and becomes earthy, and at last turns into the earth. As heat, electricity, warmth, light, is the source of all vitality, this *first of all* things, the ancients likened the Eternal One to a flame of fire; and the Egyptians erected an al-tau or “altar of stones in the midst of the land of Syria, at the four corners of the earth, unto the Lord of hosts,” which altar is the Great Pyramid.

Now, what is meant by the Lord of hosts? Not the Lord of armies of men; not of hosts of savages, of aboriginals. No. The great *central* fire, the sun of suns, the governor and king of all the hosts of solar systems, of all the immense hosts of worlds upon worlds, the innumerable suns called the fixed stars, computed as 118,000,000 as seen through telescopic vision, and still millions upon millions too far away in space to see distinctly with the utmost power of the largest telescope

yet made. Around this focus, the Almighty One, this Soul of the Universe, this All-seeing Eye, all these hosts revolve once in 25,848 years, as formerly reckoned by the Chaldeans, but which is rightly 25,920 years, during which period every planet and star or sun has passed through each sign of the zodiac. And these figures added together make the golden number calculated from the serpent of Isis. And this last figure is correct by proof ; for unless the amount can be divided both by the serpent of Osiris as well as of Isis, the number is imperfect ; and 25,920 *is perfect*. "The law of the *Lord is perfect*."

This result I obtained after much study and trial ; for it is necessary in this divine science ever to remember the Egyptian Isis standing upon the turtle or serpent, and its motto, "Make haste slowly," and move step by step, degree after degree, and reveal no secrets of higher orders to those not advanced or incapable of receiving them, or making a break in the circle.

In accord with this universal movement, our own sun passes through each sign of our zodiac in his yearly revolution, beginning in ♈ (Aries), next, ♉ (Taurus), then ♋ (Cancer), through ♌ (Leo), to ♍ (Virgo), the celestial virgin, thence to ♎ (Libra), onward through ♏ (Scorpio), then ♐ (Sagittarius), then ♑ (Capricorn), then ♒ (Aquarius), through ♓ (Pisces), to the head or beginning, back to the first degree, or rather 0 degrees 0 minutes of ♈ ; going about doing the Father's work, — beautifully concealed, but well-preserved truth, designated in so-called Greek mythology as the twelve labors of Hercules.

CHAPTER III

THE GREAT PYRAMID—AN ALTAR TO RA OR THE LORD
OF HOSTS

A PYRAMID or pyr-a-met. The word speaks for itself. The very *stones* cry out. It needs no explanation. It is a central flame, a middle sun or light — it is an altar to the sun. An altar! What is an altar, or, rather, al-tau? Prof. Smythe says the Great Pyramid was built 2,170 years since. I do not dispute this, but in addition believe it builded many more years.

It is stated that the Jews, rebelling against Aaron, made a molten calf of gold to worship as an emblem, just as at our present time we worship the Lamb. Moses destroyed this, and in its place put up a brazen serpent. Why a calf was not as good as a serpent for idolatry, in my youth I failed to see; but after the scales fell from my eyes, and I solved the mystery of the Crucified One, I saw and do see clearly, and hope to be as eyes to the blind, that they may also see I am enlightened, in the same way that Saul was, "*A great light* shone from heaven, and the scales fell from mine eyes."

The sun passes through a sign of the zodiac in 2,160 years, or through the twelve signs in 25,920 years, and owing to the precession of the equinoxes, he does not proceed from the first sign to the second and so on, but from the first to the twelfth and so on, or seemingly in a retrograde movement; consequently the sun was in Taurus (♉) 2,170 years ago, and correctly showed or predicted that the sun or saviour of all life should next appear in the Lamb of God or the sign ♈

(Aries). The words Al, El, Allah, Elohim, are all words signifying the great and only God, "the central sun," in the Arabian, Hebraic, and Egyptian languages. From the last named Moses obtained all his knowledge, for he is stated to have been "learned in all the wisdom of the Egyptians," not only military and metaphysical, but also astrological and occult. At the time he is described as becoming the leader of the Hebrews, the sun was already merging into ♈ (Aries), and the sacred ram was already set up in the temples of Isis; and as the kings of Egypt were taught in these sciences of the priests and doctors, so we find that the king, who was a true mercurial man, with all the wonderful attributes of Buddha, who was from the sign of Gemini, or the twins, and consequently ruled by Mercury, and was the *sun* in that sign, and which afterwards passed into the Bull or Taurus, when Baal, Bel, or the Bull was set up. As soon as the ☉ (sun) enters or is to emerge into Aries or the lamb, then the holy keeper is called Ram-isis or Rameses, or keeper of the sacred ram. And as the sun had got to the latter part only of Taurus, or rather, Al (God the sun, not *son*), was in Tau, and al-tau was the centre of the tau cross, and the true points of the cross fixed at that time were, first or right ascension or R A the earthly sign Tau (♉), or the calf or bull; next, ♌ (Leo), the lion, a fiery sign, then ♏, or Scorpio, a watery sign, and then ♒ (Aquarius), an airy sign. The great fixed star, Aquila, in Scorpio, or the eagle, is used instead of the term Scorpio. Vary these four points of the zodiac as you may, there is always an earthly, fiery, watery, and an airy sign on each arm of the cross, and the point of intersection, the common focus, is the sun, the central fire, which at the time of Moses was central from the cross formed of the head of a bull (♉), head of a

lion (♌), head of an eagle (Aquila, Scorpio), and head of a man or ♒ (Aquarius), the water-bearer, these were designated as the cherubim in the Old Testament, and the sign of R A, or right ascension, being in Tau (♁), Al-allah or *Al*-mighty was al-tau or tau cross, just as we say now, since Aries the lamb has become the sign of R A (or Right Ascension), Al-Allah or Almighty is the lamb or ram. And so handed down to us is the grand sign of all the fixed signs, al-tau, the central God at the time of the molten calf; and all our modern churches and Masonic lodges place their al-taus or altars centrally, still named from the sign of the Bull, Baal, or Bel of Chaldea, and from them the Egyptians, the Hebrews, and the Cross X or Croix or Christians.

That they should not confound the spiritual belief in God with the idolatrous belief in an earthly image, we can well imagine Moses to have been disconcerted at the backsliding of this race, just liberated from a degrading state of most abject slavery, who could not comprehend a God they could not see, could not comprehend a God whose glory was inconceivable, and so different from all they as well as the ignorant and lower and uneducated of Egypt considered as a deity; for the knowledge of the true and only God was kept from the masses by the priests and only known to themselves, just as it is to-day; and if they, the people, would desire to know anything it was veiled in mystery as it is to-day by the priests. Yet Moses after all his commandments made a sad and contradictory mistake in the example he gave by setting up the brazen serpent instead of the molten calf he destroyed; for after imposing upon their superstitions, by giving as a literal commandment from Him who dwelleth Al-one (On, one only God), namely that there should not be an image or likeness made of anything

in heaven above, or the earth beneath, or the waters under the earth, to bow down to and worship, he simply destroyed the sign of the bull, and gave the entire zodiac, or circle of animals, without specifying either; for the brazen serpent represented and was the ecliptic or the path of the sun. Still he continued the cherubims because they are *fixed* and *unalterable* signs. So do the Chapter Freemasons to-day. The Catholic Church knows well its meaning, — and also that of the lamb, and revive the old idolatry of the *image* on the cross. And this tau cross, or cherubim, is from everlasting to everlasting.

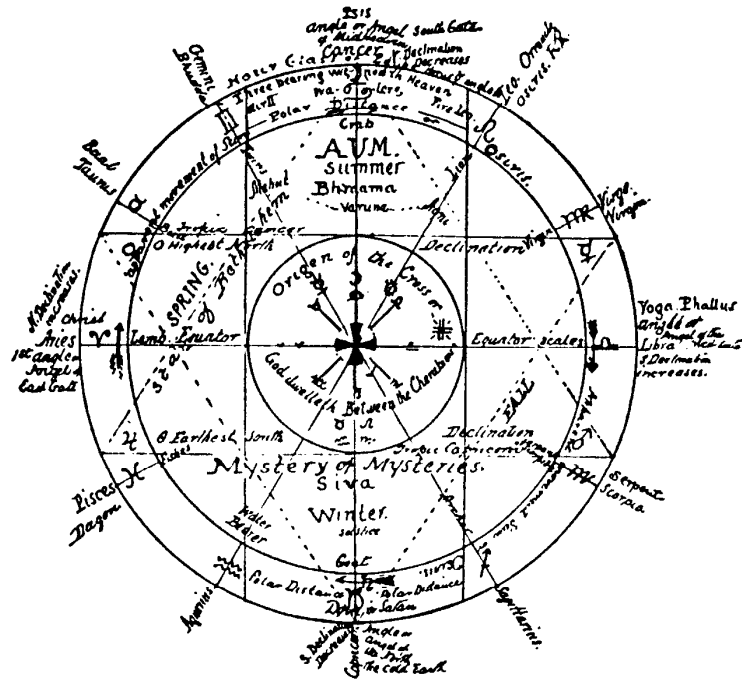
The head of the bull, the head of a lion, the head of an eagle, and the head of a man, the emblem of the four seasons, when the vernal equinox made spring at ♄, summer in ♃, fall in ♋, and winter in ♏, when ♄ was due east, ♃ and ♋ and ♏ south and west and north, and when “God dwelleth between the cherubims;” *i.e.*, the sun was the centre and crucified, or on the centre and fixed to the cross, even as now, and was before, and ever shall be. Other than ♄ ified the sun (son) never can be.

And the pyr-a-met, or pyramid, is a perpetual *al-tau* and monument to this fact, builded exactly on the ecliptic, its apex heavenward, on which the sun in its strength at high noon rests, and crowns it with a living central fire — truly an altar of stones to the Lord of hosts in the midst of the land of Syria at the four corners of the earth; for its base represents in its *angles* (angels) the north, south, east, and west points, and is a perfect square of a circle.

THE SIGNS AND DIVISIONS OF THE ZODIAC.

In the first chapter of Genesis we read that he set them “for signs, and for seasons, and for days, and years,” and to rule by day and by night.

It is generally known to civilized humanity that astrologically or astronomically speaking the universe is divided into twelve divisions, called the zodiac, or circle of animals. The figure below shows the characters or signs, and also the months



over which they rule. The sun enters the beginning of each sign from the 19th to 22d of each month.

HOW THE SEASONS ARE COMMENCED.

When the sun (☉) enters the first point of ♈ (Aries), the due east point, it does so annually on or about March 22. It commences "the acceptable year of the Lord" by warmth, and therefore the fiery sign ♈ (Aries) is typical of that commence-

ment — ♀, fire, ♁, earth, ♀, air, and ♁, water, showing that from water the dry land appears. On the 22d of March, or thereabouts, the sun is said by mariners to + the line or equinox, or equator, and leaving the sign of ♋ (Pisces) or fishes, he enters that of the lamb or Aries, and this signifies that the pastures are to become green. This is the commencement of *spring*, or the new year in reality, and should be the first month of the new year, commencing as it does the entry of the sun of God into the east gate, or the first point of right ascension. The sign Aries, or spring, was also anciently likened to a cock, typical of springing up, and is also typical of dawn, or daybreak. So spring commences with a fiery sign, — for in the beginning God said, “Let there be *light*” (viz., heat, warmth, fire), — and ends with ♀, an airy sign; for after this comes Cancer, or ♋, a watery sign. Thus the next season commences as ♀ (Gemini) is joined to ♁, or the *spirit* of God (air) *moves* on the face of the waters, and the summer commences on the 22d of June, at the longest day of the year. As the last degrees of Cancer (♋), watery, merge into ♌ (Leo), the strong throne of the sun, it is typical of fructification, and during the heated term this renders ♍ (Virgo), the sign which Leo merges into, or Leo *goes in unto* Virgo and renders it fruitful for harvest in due time. Now ♋ (Cancer), the *clear* and pure water sign, is the favorite house of the moon, or Maia, or Mot, and is the *mère* or sea, the moon, ruler of waters and tides and sea. ♌ (Leo), the strong house of the sun, signifying a heavenly throne, a golden seat, the house of government or of the king, the author of vitality, spirit, and magnetism and electricity; and from ♍ (Virgo), the favorite house of ♃ (Mercury), is produced the winged messenger of God, which planet is so near the sun as hardly to be seen, except at early dawn or evening early twi-

light, as the sun overpowers him by its rays, and is oftener combust or under the sun's rays than any other planet, and "dwelleth in the bosom of the father," truly as stated being a consuming fire; for in astrology the conjunction of the sun with any planet is said to be in *combustion* or consumed. Observe that all things agree perfectly. The moon's strong place, ♋ (Cancer), that of the sun ♌ (Leo), and followed by the human sign ♍ (Virgo), or celestial virgin, whose seed, fructified and quickened, or the water or menstural of nature vitalized by the sun's rays, causes the fruit or harvest to mature in ♍ (formerly Virgo Scorpio, or serpent women), and typical of the bowels of the earth, or stomach; for astrologically ♍ signifies this in man, as well as a place where *food* is kept and corn and catables. And as the sign ♍ goes into the airy sign ♎ on Sept. 22, the *fall* or autumn commences; and as ♍ is an earthly sign, and represents a young person, a child as well as fruit, and the next sign is ♏, a watery sign, but *below* the equatorial division, so the order of generation is fulfilled, for the *waters* above ♋ are divided from the waters beneath ♏, and the dry land, ♐ (Capricorn), which comes on Dec. 22 (now naked and unclothed), appears; for ♐ (Capricorn) is an earthly sign. So God said, "Let there be light [♈ (Aries)], and there was light." "And the Spirit of God [♊ (Gemini), air] moved upon the face of the waters" [♋ (Cancer)]; and he divided the waters which were above ♋ (Cancer) from the waters which were below ♏ (Scorpio), by the equator or Libra, the airy sign, and the dry land [♐ (Capricorn)] appeared. So the cross $\begin{matrix} \text{♋} \\ \text{♎} \\ \text{♏} \\ \text{♐} \end{matrix}$ is a type of nature as well as creation; the sun rises in the east, is at its meridian at the south, it falls or sets at the west, and is under the earth or midnight at the north; for *darkness* cometh out of the north.

The first words of the Bible state: "The earth was without form and void; and darkness was upon the face of the deep. . . . And the evening and the morning were the first day;" and so on, always beginning with the darkness first.

This is a beautiful illustration of the darkness of night giving way for light, and the morning breeze dispelling the damp dews, and clearing away the mists and lifting the clouds from land and ocean *divided* by the horizon. It also is the signification of birth, youth, manhood, and old age. It also signifies purity, desire, satiety, abhorrence.

♎ (Libra), the sign of fall or autumn, is worthy of particular notice. This is the season of unleavened bread; and in Chaldean, Egyptian, and Hebraic astrology, among its numerous meanings it signifies a table. It is the fall *passover* or autumnal equinox, or the point in which the sun crosses (×) the line on Sept. 22, when the sun rises at 6 and sets at 6. At this time the new wheat (or fruit of ♍, Virgo, the celestial virgin, or in Greek mythology, "Ceres, the bread-giver," undried and not fairly fit for use, will naturally be soggy and heavy, and will not leaven or rise, but falls at once on baking. But because it is an offering of *first fruits* of the womb (♎) of nature (and which was ordained by Moses always to be an offering unto the Lord), so the feast of unleavened bread, as a thank offering to God, was sacredly kept, and is the feast of Succoth. Even the North American Indians commemorate it, and in their first fruits of harvest the still unripe but sweet corn and beans is *succotash*. Now this ♎ (Libra) is in man the womb, the *fall* sign. Here the season of fall commences. Here in astrology the sun falls. This is an airy sign, and this sign merges into ♏ (Scorpio), the watery sign, which, heated by the mists created by the still warm *but declining* rays of the

sun, produces a secondary heat from its proximity to \mathfrak{f} , a fiery sign, and creates a secondary summer, occasioned by the *ground*, which had become, by early frosts, bare, but, by these frosts also covered with the falling leaves, and their steam produced artificial warmth or heat, or renewed heat spontaneously in the early November; for \mathfrak{m} is entered by the \odot (sun) Oct. 22, and this summer, or artificial heat, is but a betrayal, and likely to return to frost at any time. The leaves turn red and fall. And the color of the sign \mathfrak{m} is red, and signifies the serpent who betrayed, and also Judas Iscariot, which relation we shall elucidate later on. These secondary summer-like days continue in the early November, but on Dec. 22 the sun enters the winter solstice, the favorite house or stronghold of \mathfrak{h} (planet Saturn, *i.e.*, the Christian Satan), and winter, the death of the year, ensues and *coldness* intervenes, the cold \mathfrak{v} , earthy sign of Capricorn, leading; and this sign in Hebraic is called the renewer of life. It is followed by the airy sign, \mathfrak{z} , the water-bearer or Aquarius, in the Latin and Roman, but in the Greek language Jean Baptiste, or a water gate, and handed down to us as John the Baptist. Into this sign the sun enters in January, and the annual January thaw takes place, and the mantle of winter, or death robe, is torn to ribbons, or the snow melts in streams, while the blasts ruffle the streams, which this sign represents (\mathfrak{z}). In turn this sign is followed by \mathfrak{x} , the fish sign, or Pisces, a watery sign, the sun making its ingress on Feb. 22. This sign is typical of the clear ice which covers the lakes and rivers; and the fishes, large, good, and fat because so long unmolested, become now the chief article of diet in those countries where none of the modern facilities of intercommunication and supply are to be obtained; and it was during

this time with the ☉ (sun) in ♋ (Pisces) that the ancient worshipper of the grand central sun had his feast of fish as a bountiful gift from the Almighty ; and the Christian believer calls that festival *Lent*. Each sign has 30 degrees corresponding to 30 days. There are 12 signs or 12 months, and 12 solar months make a year. So thus they were for signs, for days, for months, for seasons, and for *years*. The apparent revolution of the sun passed through the twelve signs in a year ; and thus they were for years. He commenced at the New Year, or spring, in ♈ (Aries), the commencement of the acceptable year of the Lord or sun ; he culminated in June in ♋, or Greek *Jean*, or John, the gate of fire (♋ and ♋ being the double-headed Janus). He commenced his fall in autumn, or ♎, and the coldness of death ensued when he got to ♏ (Capricorn) in December. Thus they were for seasons. The moon passeth through these signs in a month, or Old English, a mooneth, and thus they became signs for the month. And the earth turning on its axis passed through the signs in a day. Thus they became signs for a day. And as the day formerly commenced at sundown, or evening, and ended at sundown the next day, so "the evening and the morning were one day."

This chapter and its analogy to the *original* fall of man, hereafter.

CHAPTER IV

OF THE BIRTH, SO CALLED, OF CHRIST OR KRISHNA
OR ISSA BEN-MIRIAM

IT is stated in the New Testament that the Lord overshadowed the Virgin, and she conceived and bare a child which was to be called Emmanuel, or God with us, also the "Lamb" of God. It also states that he had two brethren. It also states that Mary, the Virgin, was married to Joseph, an old man, whose staff or rod miraculously budded as a sign that he was chosen by the Lord to be the Virgin's husband. Also recollect that this virgin, who is called a perpetual virgin in Christianity, had two other children, but who *were not* of the Lord who overshadowed her. Also recollect that the announcement was by the appearance of an angel in a *dream* to this Joseph. The authority for this I find in St. Matt. i. 20-23:—

"But while he thought on these things, behold, the angel [angle] of the Lord appeared unto him in a *dream*, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins.

Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet, saying,

Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name *Emmanuel*, which being interpreted is, *God with us*."

Mark forgot to mention it. Luke altered the story, and says the angel *Gabriel* announced the fact to her after (if we accept

the terms of the Old Testament for cohabitation) this angel had destroyed her virginity. See St. Luke i. 26-28, 31:—

“ And in the sixth month the angel Gabriel was sent from God unto a city of Galilee called Nazareth.

To a *virgin* espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

And the angel came in unto her, and said, Hail, thou that art highly favoured, the *Lord* is with thee [here the reader must recollect the ☉ is in ♌. or the *Lord* is in the sign of its *fall* and in an angle or angel, and also that ♌ signifies in man's body the womb, or parts of conception]: blessed art thou among women.”

“ *And, behold, thou shalt conceive in thy womb*, and bring forth a son, and shalt call his name Jesus.”

Both Mark and John, the beloved disciple, seem to have forgotten the story altogether. But in John i. 45, Philip declares Jesus to be the son of Joseph:—

JOHN i. 45: “ Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.”

But astrology will prove that he was the true *sun* (☉) of God, or our own solar ruler, and that *Gabriel* is the angel of the moon in astrology, and is the author of somnambulism and clairvoyancy and what is now called mediumistic power, and the receptive planet or negative pole, and author of visions.

Now ♈ (Aries), ♋ (Cancer), ♌, and ♍ (Capricorn) are the four angels or angles of the ecliptic, or house of the *sun*, and the zodiac is comprised in the ecliptic. ♌ is the strong house of the sun, and called the throne. ♍ (Virgo, or the Virgin) is joined to it, and next after ♍ and *joining it, or going in unto it, is* ♌. In astrology the signs have hundreds of meanings; but the principal meaning of ♌ is that of the umbilicus, navel, and womb. The word angel is a perversion of angle, as at present.

This Figure of the
Egyptian Isis and Horus
The Universal Mother or Generator or Serpent Horns



Reverend to Represent

or Nature fecundated
by Sun and Moon
of R. & M. M. O.

At present The Virgin Mary
and Infant Son,
Is Also the Woman of Revelation
— Chap. XII —

This found at Dendera previous
to the Reign of the 1st Cesar
and used symbolically at that
time:

Copied by K. Anderson from
Rev. W^m Jenks Commentary
of 1838.

These four signs were the chief angles ; but as each sign could be divided into "ten thousand times ten thousand and thousands of angles," there were twelve legions of angels. Now, to make the story perfect, this angel or angle of the ♎ (Libra) "goes in unto" ♍, or connects with her when her thirty degrees are exhausted, and here is the point of conception, as *here the sun falls*, and here is the connection of the navel, and the ☉ passes over, o'ershadows, or *×es* the line or fall equinox, and *enters the house of Venus*, or ♋, the womb sign or mother nature fructified. Counting from this point with the correct movement of the sun (here look at the plate representing the signs), we count : ♍ (Virgo), 1 sign ; ♌ (Leo), 2 signs ; ♋ (Cancer), 3 signs ; ♊ (Gemini), 4 signs ; ♉ (Taurus), 5 signs ; ♈ (Aries), 6 signs ; ♐ (Pisces), 7 signs ; ♒ (Aquarius), 8 signs ; ♑ (Capricorn), 9 (*nine*) signs, and 9 is the number and signifies *renewal of life*. It is ♑ (Capricorn), the earth, and the nine months of conception have passed. The next sign is ♐ (Sagittarius). ♑ (Capricorn) signifies a *goat*, ♐ (Sagittarius), a large animal like a horse or an ass. The divisions of the zodiac are called houses and mansions, mangers, or places to feed in, or the houses of the ☉ (sun) and other planets. As the sun reaches the thirtieth degree of ♑ (Capricorn), the earthly sign, he is between the places where the goat and ass feed ; and being in the earth the *sun* is now with us as Emmanuel. Now what shall he be called ? Again, take the *moons* or months with the serpentine number 9, and continue the circle from Capricorn and say : ♐ (Sagittarius), 1 ; ♏ (Scorpio), 2 ; ♎ (Libra), 3 ; ♍ (Virgo), 4 ; ♌ (Leo), 5 ; ♋ (Cancer), 6 ; ♊ (Gemini), 7 ; ♉ (Taurus), 8 ; and lo ! behold the nine make ♈, the lamb or sun of God ; and as Isis or Esses, the moon, is the mother and he *cannot take his earthly father's name*, he goes by the name of his

mother, Jesus or Issis, or Issi Ben Miriam. Now reverse the manner of signs for the earthly movement, and from the mother, ♃, count (leaving the annunciation out, as we are now talking of *natural* children, or as the Jews say, *left-handed*): ♎ (Libra), 1; ♏ (Scorpio), 2; ♐ (Sagittarius), 3; ♑ (Capricorn), 4; ♒ (Aquarius), 5; ♓ (Pisces), 6; ♈ (Aries), 7; ♉ (Taurus), 8; and again behold! 9, the *serpent woman*, or moon's number, brings up the hour of delivery in ♊ (Gemini), the two brethren, this time, however, because *Bootes* a constellation in ♌ (Leo), which constellation is represented as a man holding a flowering staff in his right hand, and in his *left* a *sickle*, and called in the Greek *Ἰωσήφ*, or Joseph. He also has his foot on the sheaf of wheat in the Virgin's hand, and she her foot on Scorpio, the serpent. Any good geography of the heavens or celestial globe will show you this. Again, referring to our signs, we find the conception, birth, and name on three cardinal points of the cross, and the tau cross, ♈ \perp ♎ and therefore he is the *croix* (X)

or Christ, completing his perfectness when he gets to the summer solstice in June, or when he becomes of full age (30), equal to 30 degrees, at which time he must be nailed to the cross in ♊, and this watery sign completes the figures thus:

♊
 ♈ \perp ♎. And so he is the cross, or croixed, or cruz, or cruci-

fied one, the sun, which has always been and forever will be crucified, on the centre of the cross, or the rose on the cross, with the crown of thorns, viz., the angles made by the sun's rays, or *long hair* from his youth up—a *Nazarene*. The history of the birth of Buddha and every other virgin-born God is the same, and the story is coeval with man's first ideas of the Lord of hosts.

The different miracles, his death and crucifixion, we shall present later, merely stating here that every one of his so-called miracles, death, and crucifixion are woven from these twelve signs of the zodiac, or his twelve disciples, as well as the so-called twelve sons of *Jah-cob*, or Jacob, or Ya-coub.

We shall now go back to stories that antedate this of Christ, merely to prove how priestcraft in all ages hid the truth from the ignorant. But as we inadvertently omitted one thing, viz., that ♄ (Capricorn) also means a grotto, cave, places under the earth, as well as manger, and the goat and the ass were there, the reader can well perceive, inasmuch as when the *new sun* is born or begins the year in ♈ (Aries) at six o'clock in the morning, reaches his meridian height at noon, falls at six P.M. and at midnight is in ♄, or under the earth, one can well see the adaptability of the claim that on *Easter* night the *animals* all bow down, for *Easter* is the day the sun enters the *due east* point of the ecliptic, as *Master* of the Universal Lodge. Also ♄ (Capricorn) signifies, in astrology, in man's body the knees, joints, and things that bend, kneel, etc. So the animals kneeled down, as described in the infancy of Christ.

In astrology the ☉ is representative of the father and the ☾ (moon) of the mother, and they are called the luminaries, in contradistinction to the planets which are called lords. The sun overshadows the ☾ (moon) monthly, and afterwards the young crescent is seen in the old moon's arms, so called, and as she, the moon, is a producer, the sun (☉) a vitalizing power, and as all things are generated by heat from water or moisture, corruption or slime, so the moon, ruler of the seas, rivers, lakes, and rain, and over all liquids which precipitated are clear and unsullied and were of virgin purity, so she is always called a pure and perpetual virgin. In the Latin, seas, or gatherings

of water, are called *mare, mer, more*; in the Sanscrit *maia*. In the Low Dutch or Nederlands, a mixture of earth and water is called *motter*, — from which the English mother. Even the thick slime and corruptness or the juice of the *apple* is the mother, the eating of which, or the man partaking with the woman, produced childbirth. Now the Sanscrit *Maia* and the Egyptian *Isis* or *Mot* are the same; and the celestial virgin, or queen of heaven, and *Ceres* the *bread-giver* of the Greeks are all one. For the harvest moon is lovelier than at any other time, and called queen of heaven. The sun in Egyptian is *Sire*, *Osiris*, in Sanscrit, *Aum*, in Chaldean and Ethiopic, *On*, in other languages *Sol*. And whether we call him *Sol-aum* or *On*, or altogether *Sol-om-on*, it matters little, *since his temple has never yet been made by hands* and is eternal in the heavens. And though Herod's temple has been found and the remains of many others, no one has yet had the audacity to claim *Sol-om-on's* Temple as a discovery, neither the ten tribes of Israel (said to have been carried into captivity). *Phrat* and *Yud* still remain, or *Issarael* and *Jah-huda* (sun and moon) worshippers, or original father and mother God, but none of the original ten signs of the zodiac, for *astrology and prophecy* ceased with the Jews, after they were conquered by the abomination of desolation, and all their *books and learning* and ten signs were carried into captivity and used by their captors. The priests became the only ones allowed to read the Bible, that finest of all astrological books, the *word* of God; and *they* declared themselves the only ones ordained to expound any mystery. *Their conquests did not extend far enough*. The light shone *brightly as it ever has in the due east*, and there we must search for it, locked in the Great Pyramid, *rejected* by those *clothed in darkness and black*. The *very* stones

cry out, "A-Braam came from the East." Now as Isis, the D (moon) or virgin mother, is the generator of all things which are vitalized by the sun, see Deut. xxxiii. 14: "And for the precious fruits brought forth by the *sun*, and for the precious things *put forth* by the moon;" as in these things we see that *light* and heat are necessary for all things, we now see clearly the power of the sun or Jah-ova, or Jod, Heva, or the sacred number 10, or if you will, that of the Greek *IAO*. For the givers of life produced all things and are sacred, and heat renews all natures, and so write it I.N.R.I., not Jesus of Nazareth, King of the Jews, or *Iesus Nazarenus, Rex Iudæorum*, but fire and heat all nature revive or renew, thus: *Igne Natura Renovatur Integra*. Neither call him I.H.S., as Jesus, Saviour of men, or *Iesus Hominum Salvator*, but Invincible Sun and Egyptian tau cross (or path of fire) or heat between, or *sol invectus*, just a repetition of *IAO*, nothing more, and nothing less.

We are also told in the infancy of Christ that the virgin was at one time found climbing up the fifteen steps of the Temple. As Sol-aum-on's Temple as an earthly building has not as yet been found, or the site thereof, but only a temple built by Herod, from the description given in the Old Testament, I for one confidently believe that there never was at any time such an edifice, but that it was an allegorical representation of the universe, as portrayed on the ancient zodiacs, or the temple of the sun. This Sol-aum-on, or sun in three great Eastern languages, or empires, whose people were conquered by the Romans, and at the time were worshipping the Triune God. The Romans at that time were the worst of pagans or idolaters; but knowing well the power of state religion, strove to make from their original sun worship a religion which should

embody that Trinity ; and so from the story of Buddha and Osiris, Isis, and Horus, and the zodiacal signs, clothed the stories in new garments, and personified the sun into a *living* man, and the moon into a virgin mother, and the cross + as the life-saving symbol, and then forced the slaves of Rome by sword and wild beast, by inquisition and torture and *auto-da-fe*, to acknowledge as truth that which their souls abhorred ; forcing them to teach this to their children, established that abomination, the confessional, making spies and traitors in every household, till, sinking deeper and deeper in despair and forced ignorance, generation after generation dared no longer even to think their soul was their own and given by God, but were led to believe that God the Father damned them from the beginning and delivered them over to the devil, to be saved (no matter how abominable their crimes) by this man called the Son of God, but who at last was almost entirely designated as the son of the Virgin, this Virgin, who is not only represented as chosen spouse of the Almighty, apart from all other women, but who merged into the wife or spouse of her own son, and he the father of himself. In fact, the whole story is incomprehensible ; and as no one could explain it, the priests when questioned at once forbid such sacrilege as questions ; and " It is a mystery " sufficed to stay all inquisitive minds.

It always has seemed a mystery to me why (if this story be true, and I thank God to me it is not) God should have chosen a Jewess, and thus have given Jewish origin to his Son, and have delegated that Son especially to *save* the lost sheep of the house of Israel, and so quickly forgotten his mission, but as quickly as these *true* worshippers were conquered by the descendants of brigands and robbers, who were in power. viz.,

the Roman nation at that time, turned these poor creatures over to their persecutions and curses, which have prevailed even to this day wherever that Roman or Greek religion of the + prevails. How strange it is that the Revelation of St. John says that there shall be but 144,000 saved, and that shall be 12,000 to each of the tribes of Israel! Is it wonderful that the Bible is forbidden to be read by their devotees? Why should any one outside of Israel care, since only those are the persons selected to be saved?

REV. vii. 4-8. "And I heard the *number* of them which were sealed: and there were sealed an hundred and forty and four thousand *of all the tribes of the children of Israel.*

Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.

Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephtholim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand.

Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand.

Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand."

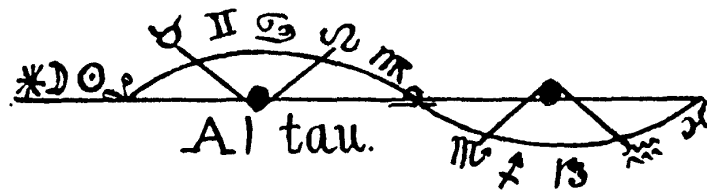
Observe distinctly, it says, "I heard the *number.*" Also observe that verse 3 distinctly states who these children of Israel are, viz., "Hurt not the earth, neither the sea, nor the trees, *till we have sealed the servants of our God in their foreheads.*" Shortly we shall explain this *number.*

Observe verses 5, 6, 7, 8 give you three tribes each, or four trines; three tribes equal (each verse) a trine, total twelve tribes, *his* servants, 12,000 to each tribe, 144,000 the total. Add $1 + 4 + 4 = 9 =$ the *number* of the serpent. A trine, or

$\frac{1}{4}$ of 12 signs = 144,000, which divided by 4 = 36,000, which two integers, $3 + 6 = 9$, the *number* of the serpent always. "Sealed the servants of our God in their foreheads," *i.e.*, with the sign of R A or the sun, or the cross, the new birth in γ (which is the sign of the forehead in man), or the Lamb of R A or God, the grand central sun.

Who wrote these things? Was it not John, a Jew, one of the *elect*, so declared? Yes. It is stated that at the time of the birth of Jesus the three Wise Men, or Kings from the *East*, guided by the star which they saw in the *east*, came to the place where the babe was lying, and that they brought offerings of gold, frankincense, and myrrh. This is wrought from the annual ascension of the star Sirius (or Cyrus) signifying saviour, which in Egypt took place and does annually on Dec. 25, and betokens the annual inundation of the Nile, *the saviour* of Egypt. At this time the three principal stars in the constellation of Orion, called the three kings, are in a line with Sirius, which is then rising and resplendent in the due east, the beginning of life. They brought three yellow things, gold, frankincense, and myrrh, astrologically ruled over by the sun. They met the angel (or angle) at the place, simply because ♄ (Capricorn) is one of the four great angels or angles. On next Christmas eve, dear reader, if clear weather, look at the due east, and cast your gaze on Orion, and see plainly *this fact* — *step by step*, degree by degree, you will find the true light; and when you gaze on the star, charmed as you may be, for it is the *weakest* light, you wish for more, and the moon rises, and still you long for more light. But when the glorious sun rises in the east, the master of the day and all things in the heavenly lodge, you are *raised* to the truth that there is nothing like his glory. And yet these three are but one; they

are *light*, and they and all the lesser ones must first enter in the east gate, and so must all *those who believe*. And even as the virgin or ♀ climbed the fifteen steps to the temple, so must *ye who enter* into the joy of the Lamb (due east point), for the three direct steps are the ✱, ♀, ☉, and five there be that wind, and lastly seven. And so the lodge shall be of 3, 5, 7, or 9, and this is perfect, for the wisdom of the serpent is here.



Three direct steps are light, or stars, moon, and sun, which enter in at the gate of brass or *east*, the place of light and the birth of the creation of the world or dawn, and in astrology, of man, and also of thought, and all things of *brain* creation. All bodies rise and go through the signs in succession till they pass the meridian, and decline from ♄ to ♎, or five winding and ascending steps, turning towards their death at *midnight*, and *reborn* or ascend again in ♋ (Capricorn), the *renewer* of life, and have thus been taught by the serpent how to live and die. O ye initiates, look in upon the light shining from al-tau, *out* through the eastern gate. Thou guardian of the upright south, where he is glorified, behold the three transfigured ones in *shining* garments, who have stepped into the east and ascended by five winding steps, and behold a brother who payeth the *wages when* the day is finished and the western gate is *closed*; *why he falls*, the *Grand Master*, and is searched for in ruins, in the rubbish of the temple, and under the earth, and why it is

high twelve at night when resurrection commences and life returns, and the *Lion of Juda* (viz., Leo, the lion) the ☉ raises from his untimely death, for he has completed the serpent's path and proved himself.

And the 3 and 5 and 7 = 15, which two figures added are 6 = the serpent *number*, or $3 + 5 + 7 + 9 = 24$, and these = 6 and perfect lodge; for from one point of the ✕ to another the ☉ moves in 6 hours, and the whole is 24 hours = 6, and he the ✕ified one, being heavenly, has the tau cross ⊥ rising at 6, mid-heaven 6 more, sundown 6 more. He is the Lion, and behold the number of the beast is 666 or six hundred three-score and six. Rev. xiii. 18.

CHAPTER V

MOVEMENTS OF CHRIST OR KRISHNA. — THE MOVEMENTS OF THE SUN. — BREASTPLATE OF THE HIGH PRIEST OF THE JEWS. — THE CITY OF THE NEW JERUSALEM OF REVELATION. — ASTROLOGICAL HOROSCOPES.

WHEN the Bible states, "I called my son out of Egypt," it means sun, for from Egypt alone did the Jews obtain the true light, and handed it down to us, and from the Pyr-a-met came our modern Freemasonry or Esse-nian belief in resurrection and renewal of life. From Egypt we have all that is extant of astrology, which makes one who studies it almost to conclude the whole thing to be the handiwork of the Almighty, so perfect is the law and in perfect unison in all parts and points. Truly in the building of this temple there was no sound of *iron* or any metal tool, but everything fitted like the work of "Jehova" the Aum-nipotent, Aum-niscent, and Aum-nipresent. Esdras says, "Ye can only see the son of God in the daytime;" and in the Bible it says, "His face was more marred than any other man." Now all persons of the present generation who have enjoyed the blessings of a good free school teaching where they are taught arithmetic, geography, and the rudiments of astronomy, and that the world is *round*, are aware that the spots on the face of the sun are very numerous, and more so than on the face of any of the planets; and that his face is more marred than that of any other. Again it says, "I and the Father are one." Well, that is truth itself. It

means one sun, one star ; but not a person. But the sun, *seen* in the daytime, rises from the lowest point of the ecliptic on Dec. 25, and starts on its yearly revolution, and *exalts* (see the table of planetary dignities on page 305) or is exalted in ♈, or the ram or lamb sign, ascends into heaven, or is elevated to the highest point in ♁, the gate of paradise, or mid-heaven, and obtains its greatest strength on the throne, or ♌, the sign Leo ; is weighed in the balance, or ♎, scales, at sundown, and falling as it grows dark, says, "My God, my God, why hast thou forsaken me ;" and descending beneath the horizon, and also representing the fall month, and the point of the cross on Mount Calvary, or Libra, where he is hung between two thieves, viz., the two solstices, ♋ and ♏, Cancer and Capricorn, one of which, ♋, ascends into mid-heaven and the other goes to ♏ or hell or house of Saturn or *Satan* — *i.e.*, the midnight, the mid-winter, the death of nature, the cold and barren earth, where every living thing from the beginning of the world to the present time has gone, and shall forever go, unless purged by fire, *i.e.*, cremated. But before he, the sun, goes there, *darkness* must spread over the face of the earth. See Luke xxiii. 44, 45 :—

"And it was about the *sixth* hour, and there was a darkness over all the face of the earth. . . .

And the sun was darkened and the veil of the temple was rent in the midst,"

which alludes to the sun setting at six o'clock, or equal day and night, and rent in twain, *i.e.*, exactly on the equator. Luke also describes the setting up of the cross in chapter 23, verse 33 :—

"And when they were come to the place, which is called Calvary, there they X crucified him, and the malefactors, one on the right hand, and the other on the left,"

viz., ☌, mid-noon, to the right, himself, the ☉, on ♌, or sundown, and the other at ♁ or midnight, each six hours apart. So that at sundown, he was at six o'clock six hours from noon and six hours from midnight, always his number, 666, six hundred threescore and six, the number of the lion, or he whose strength lay in Leo. "Eloi, Eloi, lama sabachthani" *is not* "My God, my God, why hast thou forsaken me?" *but* "My strength, why art thou or why is it departing from me?"

The cross of Calvary is the character for the planet Venus, (♀), and as Venus rules in ♋, her principal house, you can readily perceive in the table of planetary dignities and debilities that the son (or sun) falls in this sign. Behold the 3 ♄ in 1 ♀. Luke also states, chapter 23, verse 34, that "they parted his raiment." This again alludes to the zodiac, an unbroken circle, a garment without seam; and the lots *alluded* to the sign in which the sun should again rise; in this sense typical of the fall month and his approaching dissolution in mid-winter.

As Luke seems to forget many things, I will turn to Mark. And I find he also coincides with Luke in omitting a very important passage. And Matthew also says nothing of this *very* important passage. Now as we are told that by the mouth of two or three witnesses a fact shall be established, we are left in doubt; and were it not for *John*, we should have lost much of the beauty of this astrological delineation. Here is the quotation:—

ST. JOHN xix. 34: "But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water,"

thus alluding to the two next signs after ♎ (Libra), viz., ♏ (Scorpio), which is watery, and called the betrayer of blood; the sun, now well toward midnight, reaches to Sagittarius, the

mounted soldier, or archer, or man with the spear, which touches Scorpio, and pierces that constellation or sign which the sun is in ; and because winter does not really close in till the latter part of November, in which the sun reaches Sagittarius or Centaur, and also night closed not in until the sun reached the same sign, it is stated, Mark xv. 44 :—

“ And Pilate . . . calling unto him the centurion, asked him whether he had been any while dead.”

Matthew, Luke, and John have no record of this. It is correct astrologically, because before the sun (son) could reach the sepulchre or ♄ (Capricorn) the centurion must not only pierce him but must be a witness of the dying sun, who was to be laid in the grave at the hour of midnight of Friday, *the planetary hour* of evil spirit or Saturn, and to be *under* the earth or Saturn (Satan), stronghold or house in ♄.

When we get farther along, under the chapter on signs, you will be surprised to read how many interpretations these twelve books of Moses, or of the wisdom of Isis, have.

Previous to the sundown or cessation of twilight, before the last of light had disappeared, John xix. 26 :—

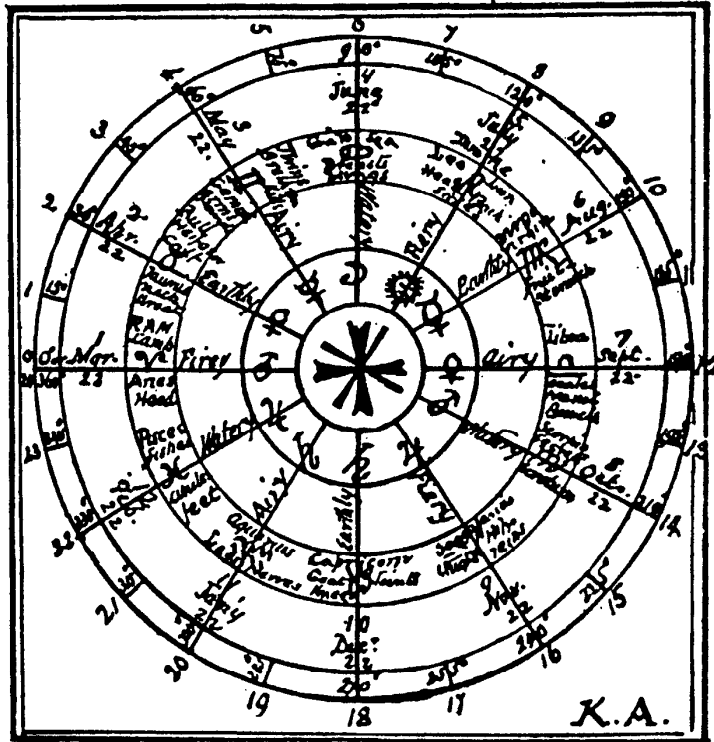
“ When Jesus therefore saw his mother, and the disciple standing by, whom he loved [viz., the sign ♋ (Cancer), the *mid-heaven*, Jean Evangel, the gate of fire, and the strong sign of the ☾ (moon) or *Ises* or Isis, or *Esses*], he saith unto his mother, Woman, behold thy son !

Then saith he to the disciple, Behold thy mother ! And from that hour that disciple took *her unto his own home.*”

Or ♋ became the house of Merè, Mary, the virgin mother or Isis, the moon.

The outside figures or numerals in horoscope on page 61 signify number of degrees to different hours of the day ; first

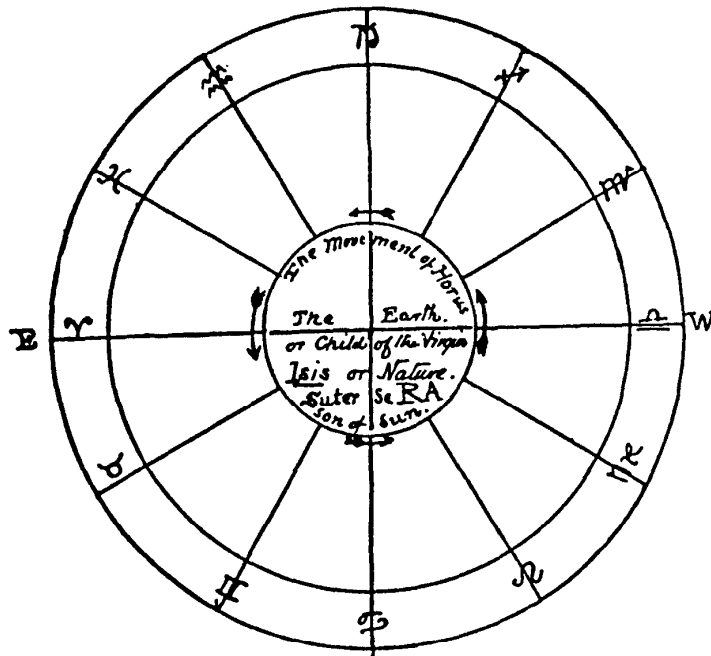
circle the degrees from φ or R A, or distance from right ascension, viz., from the first point of Aries, the R A M or lamb, each degree equal to a day, also 30° equal to a month or one sign.



MODERN HOROSCOPE OR HORUS-COPE.

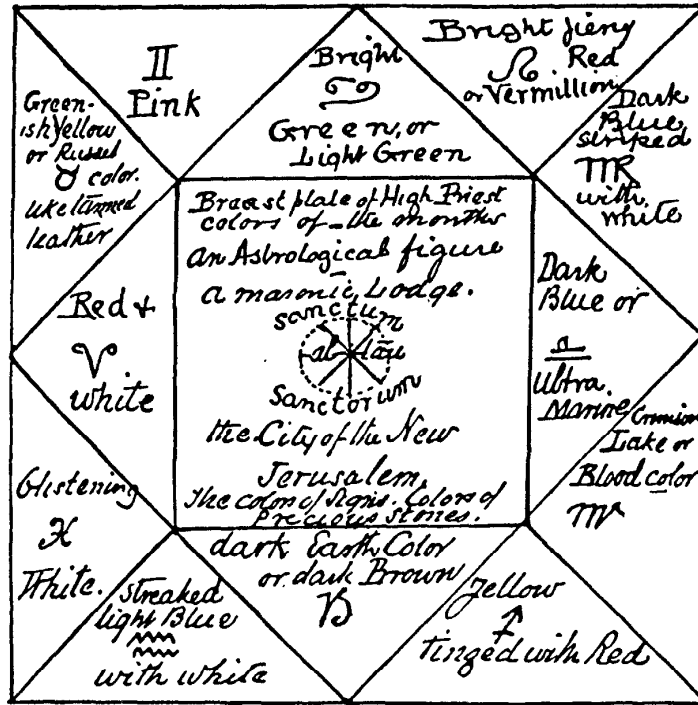
The next circle shows the apparent place or sign which the sun enters on the twenty-first to twenty-second day of each month, commencing the "acceptable year" of the Lord or our sun, on the first day of spring, the twenty-second day of March, the vernal equinox, or the sun on the equator, or the \times ing of

the line in the sign wherein he is *exalted*, viz., the ♈, Lamb of God, in the due *east point*, or *Easter*. Over these days the ancient number of the months follows in succession, as March 1, April 2, May 3, and so on. The next circle shows the signs, and also the parts of the body they rule over in man. The



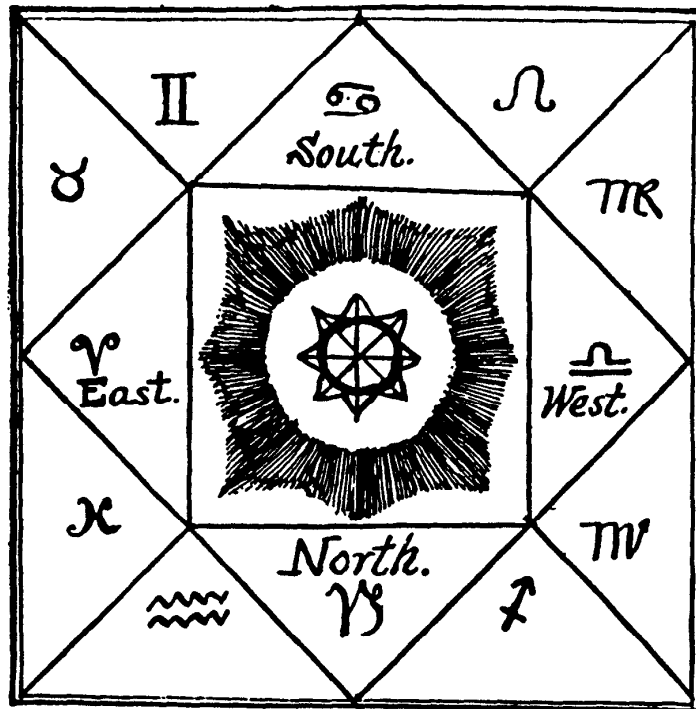
next circle shows the signs in nature, as airy, fiery, watery, and earthly; and the next in order shows the planet ruling the signs, commonly called lords of those signs; and inside of all the *sanctum sanctorum*, or holy of holies, the grand *primum mobile*, he who dwelleth between the cherubims, affixed to the X, whose points are ♉, ♌, ♏, and ♐, or the head of the bull, the head of the lion, the head of the eagle, and the head of a man.

As there are various horoscopes, or horoscopes, I propose to insert, not only the modern circular, but also that of the planisphere, or tabernacle of Moses, the square, or city of the New Jerusalem; and the Chaldean. That of the double cube,



called Urim and Thummim, and the ephod or apron used by the high priest of Israel who consulted the oracle, was the twelve stones on the breastplate, a planisphere of the zodiac; and the ephod or apron corresponded to the square of the circle and the orbits of the planetary system, as I shall show a little farther on.

"A thousand years are as a day in thy sight, O Lord." As the sun's apparent movement is from ♈ through each sign of the zodiac in one year, so the revolution of the earth causeth it to pass through each sign every day; and as the movements



are forever, a thousand years, *ay*, a million years, are as a day in thy sight, O Lord.

The twelve mansions or houses of the sun ("In my Father's house are many mansions") are depicted in illustration on page 63 after the manner of cutting precious stones. The "solitaire" represents the sun on the X or between the

cherubims, ☸, ☉, ☿, and ♀, or bull, lion, eagle, and man. This is the double cube, or Solomon's Temple. The tabernacle of Moses, and the Masonic lodge-room, the ☉ in the centre, on the tau cross or X, shows the proper place for the al-tau or altar.

The figure on page 64 is the *cubic* stone of Masonry and the city of the New or Celestial Jerusalem, instituted by Moses to correct the movement of the sun into the sign Aries, which, owing to the precession of the equinoxes, it had made from ☸ (Taurus) previous to the exodus of the Hebrews or Israelites from Egypt. But as the superstitions of the lower classes of Egypt were strongly adhered to by the Jews at that time, to correct the astronomical year, and to do away with the sign of the bull, or tau, or Baal, or Bel, in which the right ascension had been so long calculated, Moses utterly destroyed the molten calf, and substituted the *everlasting* symbol of the brazen serpent, or the ecliptic, that his followers might no more substitute the circle of animals, but acknowledge only the spiritual God. The high priests then used the square figure for the "schemes of heaven," or horoscopes; and this "white" stone, or cube, worn by Masonic bodies is of the same origin, and represents the universe, with the Almighty Architect in the centre, as the soul thereof. According to the different signs, so as to agree with the circle, they are placed three on the east, three on the south, three on the west, and three on the north. And as the sun never goes north of the ecliptic in north latitude, so the north is always at the bottom of the figure, and represents the midnight and winter and the end of all things, and the place of darkness, and *under* the earth. See Job: "Darkness cometh out of the north."

In Gen. xlix. Jacob blesses his sons, or rather the priests

of Isis do so bless, and describe the twelve signs of the zodiac (for the Bible should not be taken literally, but allegorically and esoterically).

GEN. xlix. 3, 4: "Reuben, thou art my firstborn, my might, and the beginning of my strength. . . ."

Unstable as water, thou shalt not excel; because thou wentest up to thy father's bed; then defiledst thou it."

This alludes to the sign ♒ (Aquarius), or the "head of the man," the month of January, the beginning of the strength of the sun; also to the January thaw, "unstable as water" running in rivulets, *defiling* the *pure* snow, or sheets of the sun's wintry bed, or repose of the father. Verse 5: "Simeon and Levi are brethren." This signifies Gemini, the twins. Verse 9: "Judah is a lion's whelp," signifies the sign Leo. Verse 13: "Zebulun . . . shall be for an haven of ships," or Libra, the ship sign, or arc, or ark. Verse 14: "Issachar is a strong ass, couching down between two burdens," is ♉ (Taurus), the bull, ox, or heifer, the beast used in many Eastern countries for working purposes. Verse 16: "Dan shall judge his people, as one of the tribes of Israel;" *i.e.*, shall be one of the *fixed* signs. Verse 17: "Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backwards." This is ♏, the scorpion, or serpent, and alludes to that constellation which is placed next to the centaur or armed horseman, or Sagittarius, which *falleth* backward into the winter solstice of ♊ (Capricorn). Verse 19: "Gad [a play on the word Dag or fish sign], a troop shall overcome him: but he shall overcome at the last," — ♋ (Pisces), the fish sign, from Feb. 22 to March 22, when the sun overcomes the winter and crosses the line and enters ♈. Verse 20: ". . . Asher, his bread shall be fat, and he shall yield royal dainties." This is

the sign, ♍ (Virgo), the bread-giver. Verse 21 : "Naphtali is a hind let loose : he giveth goodly words," is ♐ (Capricorn), the goat, or December sign, which is a renewer of life, or a promise of good to come. Verse 27 : "Benjamin shall ravin as a wolf : in the morning he shall devour the prey, and at night he shall *divide* the spoil." The sign ♈ in March, which merging into April, the warm days devour or melt the snows or prey of the sun, and he divides the spoil, being the vernal equinox, or division between spring and winter. Joseph, who remains in Egypt, and has nothing to do with the Israelites, gives to his two sons the injunction to go with them, and Ephraim and Manasseh have a *portion* divided between them, viz., the double sign ♋ (Cancer). So in order on placing the signs we find : ♈, Benjamin, or *youngest*, or last born son, or ☉ in ♈ ; ♄, Issachar ; ♀, Levi and Simeon ; ♋, Ephraim and Manasseh ; ♌, Judah ; ♍, Asher ; ♎, Zebulun ; ♏, Dan ; ♐, Joseph ; ♑, Naphtali ; ♒, Reuben ; ♓, Gad.

In the "Œdipus Judaicus," Sir W. Drummond agrees with me that Aquarius is signified by Reuben, and calls the sign ♒ (Pisces), the brethren Simeon and Levi. In which I do not concur ; the sign being rightly ♀. He agrees with the author that ♌ (Leo) was represented by Judah. He makes ♐ (Capricorn) to be represented by Zebulun. The practice of astrology, however, never deviates from ♎ (Libra), the naval sign, and equinoctial division, or the ☉ seeking rest or setting in the waters ; and this I have verified many hundreds of times by nativities and horary questions. Again he makes Issachar to represent Cancer. What analogy the crab can have to bearing burdens, I cannot conceive. Astrological practice gives the sign of the bull or ox as the sign ruled by Issachar. He makes Dan correctly to represent ♏, a fixed sign, and its emblem the

eagle as the banner or standard of Dan. Gad he places as representing ♈ (Aries). "Gad, a troop shall overcome him." A troop must be a double-bodied sign, and for reasons I have given for Gad representing ♋ (Pisces), a school of fish, or a troop, or a congregation of many, and winter being *overcome* by March, which produces slosh, likened to fish-spawn or menstrual for spring or birth of year; and as ♁, which was the oldest of the planets (so considered) and the deity of ancient Israel, and ♁ ruled over winter, Pisces must be the sign, which is amply proved by astrological reading, as it signifies multiplicity. Moreover, it is the sign of the feet and toes, which are many; and our common or vulgar saying of "gadding about," or idly walking, comes from this old astrological sign of Gad. He also says in a note that "at the period when the text was written, Aries occupied the place now held by Pisces."

Asher, he writes, was ♎, or the scales. "Out of Asher his bread shall be fat." Evidently a scale or balance has but little to do with bread. But ♍, or the virgin, with her sheaf of wheat, *kas*, and in astrology ♍ signifies a place where corn and food are stored, also a restaurant, orchard, garden, etc. Therefore ♍ properly belongs to Asher. Many other reasons can be deduced by astrological practice, which, when we come to the practical part of astrology, will be sufficiently explained; our object being to present the esoteric definitions previous to the practical meanings of the signs, and to show that the Bible is the best text-book of astrology in existence, and the *Word* which dwelt amongst men.

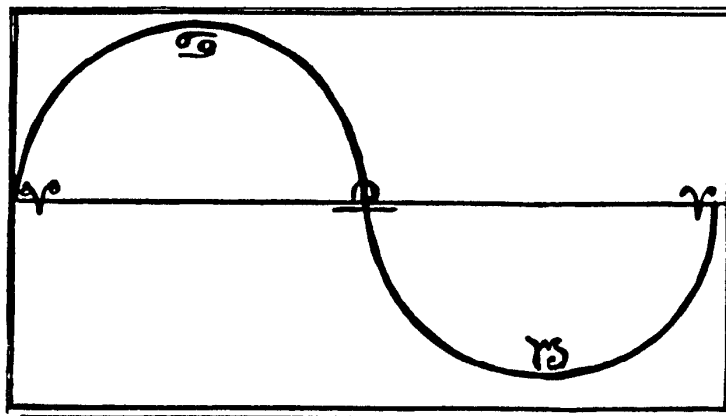
Again in Deut. xxxiii. 24, 25:—

"Let Asher be blessed with children; let him be acceptable to his brethren, and let him dip his foot in oil.

"Thy shoes shall be iron and brass;"

plainly alluding to the constellation ♍, the celestial virgin blessed with children, or the earth bringing forth its fruits, and to ♎, or the virgin, whose feet touch the scales or balance or ⚖, which scales were made either of iron or brass. "Dip his foot in oil," alludes to the oily, glistening surface of the sea or water at sundown, when the 30 degrees of ♍, *i.e.*, the feet, meet ♎ (Libra), or Zebulun, the haven for ships, or the due west point and the equinox. Naphtali he renders as ♍ (Virgo). Naphtali is rendered as "a hind let loose; he giveth goodly words." And Sir W. Drummond says, "a tree was the standard of Naphtali." Herein my teachings and studies differ widely. Naphtali is an earthly sign, as the *tree* signifies, but not the earthly sign ♍ (Virgo), but the earthly sign ♐ (Capricorn), the *capring* goat or "hind let loose." ♐ (Capricorn) signifies trees, a wilderness, woods, dark places, sepulchres, etc.; a place where cattle and goats feed; stables, manure heaps, and the winter solstice; also, the place where the *New Year's* day commences or the *sun* rises from the *darkness* of winter, giving *promise* of renewed life, and signifies in the Hebrew language the renewer of life. In this sign the "ever-green tree" is all that is left to show life in nature. Herein are the "goodly words," and here is the tree, represented by no other sign. Again the natural gas described in Maccabees, and the "stinking water" (petroleum) found in the holes in the ground where the gas was extinguished, were named by Elisha "naphtha for cleansing." Now, as petroleum is only found in districts where rock-salt or the spirit of earthly things is found, it plainly shows it was the sign ♐ (Capricorn), for ♐ (Capricorn) also means *under* the earth, rocks and boulders, and mineral and dark and discolored things; and spirit is pitri, or pietre, or saltpetre; and so it is under the earth only we can find naphtha, or Naphtali.

Joseph, "his bow abode in strength," and "Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over a wall." From thence is the *shepherd* the stone of Israel. This in "Œdipus Judaicus" is rendered as ♉ (Taurus). The bow of Joseph is simply the ecliptic, which, cutting the equinoctial or equator at right angles, at present ♈ and ♎, and the two solstitial points, ♄ and ♀, divides it thus :—



Otherwise it is the sign ♐ (Sagittarius) as stated on page 67. Joseph became governor over Egypt, whose kings are Pha R A. the sun, and became the king's path, or the ecliptic.

Aries is the shepherd or lamb sign. From ♄, the mid-summer, "the archers [rays of the sun] have sorely vexed him, and shot at him, and hated him: but his bow [arc of the ecliptic] abode in strength [the hot summer], and the arms of his hands [♈ and ♎, or right and left] were made strong by the God of Jacob," viz., the arc under the earth which supports the arc overhead, one terminus being in Aries, the shepherd sign, the other in ♎, and in the centre is ♋ (Capricorn), the *stone*,

or Israel, or stronghold of \mathfrak{h} , ruler of that sign, and originally considered by the *Israelites* as the God, or Ancient of Days. Or again, it holds up the earth. In "Ædipus Judaicus," says Sir W. Drummond: "I differ from Kircher and Dupuis concerning the ensign of Benjamin, which I suppose to have been the twins." Herein I differ from all three. The description in Gen. xlix. 27: "Benjamin shall ravin as a wolf; in the morning [or east] he shall devour the prey, and at night he shall *divide* the spoil," is no other than the sign \mathfrak{v} , the first point of right ascension, the youngest son Benjamin, equivalent to the last sign into which the first point of right ascension of the sun had arrived, who was the youngest son of Rachel; and Rachel is Hebrew for *sheep*.

Ephraim and Manasseh are only left, and a portion shall be divided between them, viz., \mathfrak{m} , nursed by the others, or fed by them with a portion; and \mathfrak{b} is the sign of the breast, nursing and milk sign.

Herein, to show the antiquity of petroleum, and knowledge of the ancients, and *rediscoveries* of lost matters, I will quote from 2 Macc. i. 19-22, 31, 32, 36:—

"For when our fathers were led into Persia, the priests that were then devout took the fire of the altar privily, and hid it in a hollow place of a pit without water. . . .

Now after many years, . . . Neemias being sent from the king of Persia, did send of the posterity of those priests that had hid it, to the fire: but when they told us they found *no fire, but thick water*;

Then commanded he them to draw it up, and to bring it; and when the sacrifices were laid on, Neemias commanded the priests to *sprinkle the wood and the things laid thereupon with the water*.

When this was done, *and the time came that the sun shone*, which afore was in the cloud, *there was a great fire kindled*, so that every man marvelled."

"Now when the sacrifice was consumed, Neemias commanded the water that was left to be poured on the great stones.

When this was done, there was kindled a flame: but it was consumed by the light that shined from the altar."

"And Neemias called this thing Naphthar, which is as much as to say, A cleansing: but men called it Nephi."

Observe this beautiful description of natural gas and petroleum; the spontaneous combustion, and the flame of gas ignited by the fire, and the fire actually consumed by the gas. Also the ancient name, and the use of the article, even as to-day for cleansing. Let no one again tell of *miracles*, of calling *down fire* from heaven, but rather of intense heat *focused* by the sun's rays shining on stones. How easy it is to frighten and awe the ignorant! Superstition is a weapon of immense strength, and the terrible *dragon* of priestcraft.

Turning to page 63 you will find a planisphere, or square figure, often used by astrologers to calculate the "scheme of heaven" in which to place the planetary bodies, the luminaries, and fixed stars according to their true positions at the time of asking a question, or "consulting the Lord," or in erecting a nativity. Now let us turn to Rev. xxi. 10 to 20 inclusive:—

"And he carried me away *in spirit* to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God.

Having the *glory* of God: and her light was like unto a stone most precious, even like a jasper stone, *clear as crystal*;

And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, *which are the names of the twelve tribes of the children of Israel*:

On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

And he that talked with me had a *golden reed to measure the city, and the gates thereof, and the wall thereof.*

And the city lieth foursquare, and the *length is as large as the breadth*: and he measured the city with the reed, twelve thousand furlongs. The *length* and the *breadth* and the *height* of it are *equal*.

And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, *that is*, of the angel.

And the building of the *wall* of it was of *jasper*: and the *city* was pure *gold*, like unto *clear glass*.

And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was *jasper*; the second, *sapphire*; the third, a *chalcedony*; the fourth, an *emerald*;

The fifth, *sardonyx*; the sixth, *sardius*; the seventh, *chrysolite*; the eighth, *beryl*; the ninth, a *topaz*; the tenth, a *chrysoprasus*; the eleventh, a *jacinth*; the twelfth, an *amethyst*."

Now, if the reader will turn to the Old Testament, Ex. xxviii., and read from the 15th verse to the 21st inclusive, he will find these things written for the instruction of Moses:—

"And thou shalt make the breastplate of judgment with cunning work; after the work of the ephod [*i.e.*, *apron*] thou shalt make it: of gold, of blue, and of purple, and of scarlet, and of fine twined linen, shalt thou make it.

Foursquare it shall be being doubled; a span shall be the length thereof and a span shall be the breadth thereof.

And thou shalt set in it settings of stones: . . . the first row shall be a *sardius*, a *topaz*, and a *carbuncle*: this shall be the first row.

And the second row shall be an *emerald*, a *sapphire*, and a *diamond*.

And the third row a *ligure*, an *agate*, and an *amethyst*.

And the fourth row a *beryl*, and an *onyx*, and a *jasper*; they shall be set in gold in their inclosings.

And the stones shall be with the names of the children of Israel: twelve, according to their names, like the engravings of a signet; every one with his name shall they be according to the twelve tribes."

Ex. xxviii. 29, 30: "And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place for a memorial before the Lord continually.

And thou shalt *put in the breastplate of judgment* the Urim and the Thummim: and they shall be upon Aaron's heart, when he goeth in before the Lord."

In the New Testament, Rev. iv. 2-7:—

"And immediately I was in the Spirit: and, behold, a throne was set in heaven, and *One* sat on the throne.

And *he* that sat was to look upon like a jasper and a sardine stone. . . .

And round about the throne were four and twenty seats [24]: and upon the seats I saw four and twenty elders sitting, *clothed in white raiment*. . . .

And out of the throne proceeded *lightnings*: . . . and there were seven [7] *lamps of fire* burning before the throne, which are the seven Spirits of God.

And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts. . . .

And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle."

N. B.—The reader is to compare the zodiac of Dendera here.

Now turn back to Ps. lxxx. 1:—

"Give ear O *Shepherd* of Israel, thou that leadest Joseph [sign ♄, shepherd, beginning of ecliptic, the first point of which leads all the rest] like a flock; thou that *dwestest between the cherubims, shine forth*."

Ex. xxv. 31, 32: "And thou shalt make a candlestick of pure gold. . . .

And six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side."

Ex. xxv. 37: "And thou shalt make the *seven* lamps thereof: and they shall light the lamps thereof, that they may give light over against it."

Explanation: The New Jerusalem, or abode of the sun of suns, the Lord God of hosts, represented as a square, in which is the throne or *mercy* seat between the cherubims, viz., the signs ♄, ♁, ♃, and ♃, or fixed signs or al-tau. The twelve gates, ♃, ♄, ♀, ♁, ♃, ♁, ♃, ♁, ♃, ♁, ♃, ♁, whose

names as the twelve tribes have already been explained. But the New Testament claims the new version to be the *foundation*, and that the *gates* of the twelve tribes were builded on them. This is, as one can see at a glance, but a rebuilding of the *breastplate of judgment* of the priest or the horoscope or figure to judge from, while the Urim and Thummim to be placed therein are the sun, moon, and planets, by which to divine or judge. The seven lamps before the throne, and the candlestick, are the same, ☉ (sun), ☾ (moon), ♄ (Saturn), Jupiter, Mars, Venus, and Mercury, or, as always arranged by the ancients, ♄ (Saturn), ♃ (Jupiter), ♂ (Mars), ☉ (sun), ♀ (Venus), ☿ (Mercury), and ☾ (moon). Thus the sun is always in the centre, and the rules never deviated. They knew the sun to be the centre, and never taught otherwise; and spite of modern claims to the contrary, and the perversion of modern astrology, every teaching of the ancients proves the contrary, from their tables of planetary hours to their tables of ills, occupations, and localities, which cannot be calculated except by this unalterable and *perfect law of the Lord*. The twenty-four elders are the twenty-four hours of a day. The four beasts are the four seasons; also dawn, noon, sunset, midnight; also birth, manhood, middle age, and death, or old age. The colors of the stones represent the break of day and rising of the sun coloring the sky, the brilliancy of noon, the heat of the afternoon, and the gathering of twilight, and the gloom of midnight; also that many colors comprise the inhabitants of our earth, and yet the four principal ones are specified. It is the coat of many colors of Joseph, and again represents the seamless garment or robe of the Son (sun), and is the secret book of knowledge or *wisdom* of Isis, or the *Word* made manifest. The □ is the base of the pyramid, also

the square of the circle, also the place in which to write the demand or question desired answered of the Lord ; also the *sanctum sanctorum* or *secret* place for the priest to withdraw to so that unobserved he might make his calculation and hurl forth his "Thus saith the Lord." It is the place of the mercy seat, al-tau, between the cherubims, or great centre from which the Lord of the hosts of heaven continually viewed all that he had created and made. It is the soul of the universe. In this breastplate of judgment, with its twelve mansions or houses of the sun, the priests placed the planets for the exact hour and minute and day, and corrected them from the place at high noon or R. A. of the Great Pyramid in Egypt, or of Belus in Chaldea ; and applying the *horary* angle of the sun, of the place he was in at the time, with the longitude of the place he then occupied, turned into time by the hourly movement of the serpent of Osiris, or sun, he found *his* +, or right ascension of meridian, or R. A. M., and thus took up his own + and followed the Lord, or R. A ; thus proving that *nothing* can be calculated, or movement made on any part of the earth, or measurement of any heavenly body, or calculation of navigation, surveying, or trigonometry, astronomy, or any angle (or angle) without taking up this our + and following that of the *Saviour* or the + of the prime meridian, and which at the time of the greatest knowledge of the ancients was the latitude and longitude of the Great Pyramid of Egypt, and previous to that the tower of Babylon with its seven concentric rings, representing the planets.

O Astrology, thou divine science ! how hast thou been traduced by the ignorant ! how mystified by subterfuge and priest-craft ! how shamed by pretenders ! Astrology is a science, the highest of the order of mathematics. To divine well, purify thy

heart and brain. Be master of *thyself*, studious, reclusive, thoughtful, prayerful, exact. *Above all* adore thy Creator, for it is the beginning of wisdom. Gather knowledge, but throw away foolishness. Try all things. Hold fast to that which is good and that only which is proven. Adhere to the ancient landmarks; neither you nor I can better them. The wisdom of countless ages has proved them. The ancients had no logarithms. Joseph divined in his cup. The Teacher wrote upon the ground with his finger. The Ethiopian divines by his ring—a *magic* circle, or a ring with zodiacal signs, is sufficient. At night the heavens were open to their view, and their accurate knowledge of the motion of the heavenly bodies and the constellations sufficed for hourly or horary questions; while their calculations for the new moons and the sun's ingresses into ♈, ♉, ♋, and ♌ enabled them to prophesy the fate of nations, and from the birth of an individual and the position of the planets at the moment of time, to show the events to take place in that individual's life. Each sign of the zodiac is a *volume* of meaning, and the meaning is defined by the planet that may be in, or casting an aspect to it. And this meaning, Isis, the mother, who leadeth the child, or is cosignificator always of the person asking, *never fails* to show correctly. Astrology never fails, but the astrologer may err, be prejudiced or pervert judgment for the sake of obtaining money. When the moon is void, or a question not radical, judgment cannot be given correctly, and then the prophet is not of the Lord. He lies. Therefore the astrologer must be conscientious, and tell only that which Isis revealeth.

All lunar observations are made from the measured distance between the sun and moon, or moon and a planet, or fixed stars of first and second magnitudes; and yet when that distance is

found by knowing the exact minute of time, the hour, day of month, and year, that distance must be corrected and applied to the distance from the prime meridian — always the \times following the central \times of all. In the pathless, vast ocean the master mariner worships the great Lord of hosts. Religion guides him not. No need of bigotry, of quarrelling and persecution. To him all people are alike — a band of universal brotherhood. With his compass (magnetic) to give his course, the sun and fixed stars for finding his latitude, $|$, and the moon his longitude, $-$, he $+$ es his latitude and longitude, thus, $+$, and on this point of intersection he runs a line to the latitude and longitude of the point of intersection of the prime meridian, and says without a doubt or waver, “ Here is *exactly* where the *ship* is, or *I* am.” And there is no error, for the rule or law of the Lord is perfect. Now, from any part of that point or centre of his \times he shall be led by an angel or angle in safety to any spot he may desire to go on the face of the globe, only by repeating his work day after day and night after night by the \odot , \mathfrak{D} , and \star , and that *mystery*, the magnet, the true emanation of divinity. And so day after day uttereth speech, and night after night showeth knowledge; and there is neither sea nor bay, land nor country, height nor depth where their voice is not heard. And above all, their glorious light teaches him how poor and ignorant are the wisest of men, and they continually say to him, “ Be still, and know that I am God ;” for his mind, expanded by constant intercourse with the vast and great, seeth far beyond a greater than these, up to the Grand Architect of the universe — the Lord God Almighty.

CHAPTER VI

CROIX, OR CHRIST, OR +, THE LAMB OF GOD.—THE SIGN ♈, OR LAMB, THE FIRST OF THE SONS OR SIGNS, OR THE FIRST-BORN.

IN the twelfth chapter of Exodus we find that Moses changed the beginning of the year, and instituted the feast of the Passover and the feast of the lamb and the salvation of the Israelites by the *blood* of the lamb. Also at the feast there must be unleavened bread. Also that all the *firstborn* of all things should be redeemed by a lamb. Now at this time the sun had gotten into ♈ (Aries), and it was necessary to correct the year. Moses, educated in all the wisdom of the Egyptians, knowing this, and that the sign of ♉ (Taurus), the calf, or bull, was no longer the first point of right ascension, or birth of R. A., the ☉, and knowing as all the priests of old did, that God was a spiritual God, neither man, beast, fish, nor idol, then instituted this annual period of the sun's crossing the equinox, as an offering only, and never intended either that a lamb or that +ing should ever be substituted for faith and belief in the immortal and unseen God. For we read that this was distinctly an offering holy unto the Lord God in remembrance that the firstborn were saved from general destruction, — a type that the Israelites were the *first* worshippers of Jehovah, a spiritual God, therefore called the firstborn and chosen. They were the *sheep* — descended from Rachel (a sheep in Hebraic), and the

chosen, because the lamb, or φ , was the sign under which they commenced their birth as a nation. That the astronomical or astrological knowledge of the Egyptians taught this to Moses is evident, as the Ram-isis, or Ram-eses, was then held sacred to Egypt; and the place of its keeping named in verse 37 of this twelfth chapter of Exodus: "And the children of Israel journeyed from Rameses to Succoth." Now Ram-eses is a lamb, and Succoth, the feast of unleavened bread. Again *Rameses* was the name of the Pharaoh who ruled at that time in Egypt; and the feast of the lamb is one equinox, and the feast of unleavened bread the other equinox, or φ , lamb, \sphericalangle , table. You should observe that the priests only were allowed to eat of the flesh of the ram; the people, of the lamb. And Rameses means keeper of the sacred ram of Isis. Now again read Lev. iv. 22-28 inclusive: —

22. "When a ruler hath sinned, and done somewhat through ignorance against any of the commandments of the Lord his God concerning things which should not be done, and is guilty;

23. Or if his sin, wherein he hath sinned, come to his knowledge: he shall bring his offering, a kid of the *goats*, a *male* without blemish."

27. "And if any of the *common* people sin through ignorance, while he doeth somewhat against any of the commandments of the Lord concerning things which ought not to be done, and be guilty;

28. Or of his sin, which he hath sinned, come to his knowledge: then he shall bring his offering, a kid of the *goats*, a *female* without blemish, for his sin which he hath sinned."

Observe that all *males* for the rulers and females for the people in common, and goats. \mathfrak{B} , the goat, is the sign of the house of \mathfrak{h} , the author of ills of all kinds under the Lord. The *males* are chosen, or, as in astrology, masculine is the term for good, and feminine, evil; so the *best* is always taken by the rulers and the refuse given to the common people; a piece of

priestcraft perpetuated to this day. If you, kind reader, will ponder over the preceding somewhat, you can now understand the new version of this ancient ceremony of Moses. Our Easter day, and feast of the paschal lamb, or birth of our solar sun, or rather his first appearance as the ruler or king in strength and glory, and assuming his name the *lamb* of God, is in the first minute of the sign Aries, when he \dagger es the equator March 22 annually; and the feast of unleavened bread is when he goeth to the \dagger of the equator again in the sign Libra, the 22d of September, or feast of the Passover. As the death of the sun, or last of Osiris, takes place in the first minute of a degree of \mathfrak{V} , a *goat*, the goat is now the offering; for gloom and darkness can only be dissipated by this death upon the \dagger three days. He lies at the lowest arc of the ecliptic, whence he rises again on Dec. 25, leaving the gate (\mathfrak{V}) of hell, Saturn's house, and the sins or ills of men (December month, remember) are washed away, "whiter than *snow*." It is the same story. Even as Jonah was three days in the whale's belly, or farthest south, those three days in the ocean; or as Samson, deprived of his hair, in \mathfrak{V} , between \mathfrak{V} and \mathfrak{A} , the pillars of the temple, slew more at his death than in his life, *i.e.*, more died by the fierce colds of winter than in summer. All are but different versions of those three short days. But the first two descriptions of the ordination of Moses, and the feast of the paschal lamb and of the Lord's Supper, are identical, but altered from a spiritual offering by Moses to a personified deity by the old priests of the sun of Rome. Moses destroyed and utterly forbade idols, and ground the molten calf into dust. Rome adopted another sign, the lamb and a man on a \dagger with the rays of the sun about his head, and said, "Accept this, or die accursed." Over the mercy seat of the tabernacle the glory

shone ; over the apex of the pyramid in its glory it shineth from on high. It glittered on Babylon's tower of Belus, on high hills and from deep valleys. No man could look upon its glory ; it blinded the eyes from the beginning, — a consuming fire and the light of the world, like as one having the glory of the Father.

Ex. xxiv. 10: “. . . the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness.”

How different from the bleeding picture and agonized features of a Son who cried in agony unheeded: “My God, my God, why hast thou forsaken me?” and whose votaries and believers have died in agony unheeded by him also.

The two pillars of the temple or *arc* from east to west are represented on the cross by the nail in the right hand of Jesus and the nail in the left hand. That on the right is φ ; that on the left \sphericalangle . See I Kings vii. 21 : —

“ And he set up the pillars in the porch of the temple: and he set up the right pillar and called the name thereof Jachin: and he set up the left pillar, and called the name thereof Boaz.”

Jachin, masculine, φ , positive; Boaz, feminine, \sphericalangle , negative.

The third nail of the cross, which makes the Egyptian tau cross, \top , is \mathfrak{J} , the nail in the feet one over the other. And whether the sun be in our winter solstice, or in the winter solstice for the southern hemisphere, the pillars of the temple are the same, and the tau cross, \top , remains the same, thus:

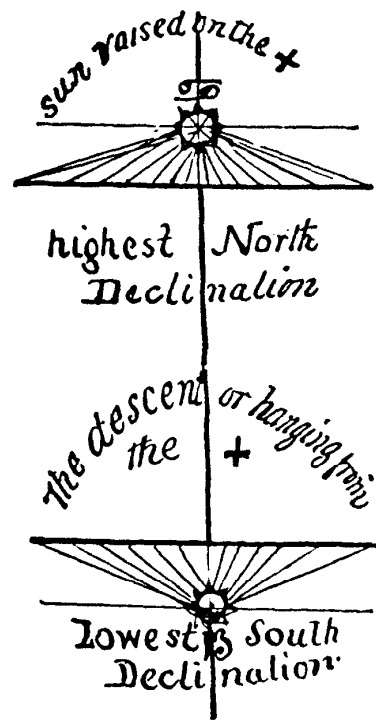
winter north, $\varphi \top \sphericalangle$, winter south, $\varphi \overset{\mathfrak{J}}{\top} \sphericalangle$; consequently this

\mathfrak{J}
Jachin, or male, and Boaz, female, or positive and negative, denote the current of magnetism running around from east to

west; the heat or vital region of the world, the intersection, the place of the ark, or arc, or grand central God, also the abode of the sun, and is in man represented by the navel (or α sign), *from which hangs all our vitality*, and which is also an arc. For in all things there are similtudes, and man is the microcosm as the universe is the macrocosm. You can plainly see that there could be no nail put through the head,

else he could not have bowed it, *i.e.*, so as to be typical of being across the line or gone south of the ecliptic, for when north of the ecliptic (see top of engraving), and south (see bottom of engraving), represented by the relaxing of the body hanging from the cross. From the four points of this cross draw a line touching each point, and you will have a perfect square, which by drawing perpendiculars there-to will give a perfect *cube*. Every circle or globe contains a perfect cube. If you represent two hemispheres on a flat surface, you will get two squares, or the shape of the

tabernacle, also a Masonic lodge, and the shape of the breast-plate of the high priest, as our modern Bibles give the description of these matters 1490 years before Christ. It seems somewhat remarkable that it took 1490 years after the story



of the birth of Him who deputed all His power to His Roman potentates, to await the rediscovery of the oldest country on the earth, whose civilization had been buried so many years that naught but hieroglyphics unsolved, and a pyramid towering to heaven and covering 125 acres of land at Cholula, and the serpent mounds of Ohio and Aztec temples of the sun, and trees whose age is past computation, can tell us of the countless centuries past. Then when this rediscovery was made and the world again became round, away marched that flaming sword, and that same "abomination of desolation" which was set up at the taking of Jerusalem destroyed all the hidden mysteries and wisdom of the Western ancients, as its followers had previously done to the Eastern sages and their teachings. But thank God the rubbish of the temple gets cleared away, and from under the earth truth arises in shining garments, upheld by the *strong grip of the Lion of Judah*, and light breaks. Books, hieroglyphics, angles, sun movements, circles, crosses, tarots, stars five-pointed and six-pointed, pictures of serpents, of the tree, and man and woman, ancient weapons, sun dances, sign language, all show at some time a common brotherhood around the world, and the key is astrology, or the movements of the sun, moon, and planets. It is everywhere found,—in sculpture, painting, carving, hewed in the rocks, carved in wood, pressed in metals, everywhere above the earth and under the earth; and like the Great Pyramid of Egypt, the "very stones cry out."

Well may the Rosicrucian say "*sub rosa*," as he views his cross with the *rose* in the centre. "Under the rose lies the secret," the rose signifying the ☉, the centre of the universe, the grand central deity "who liveth and abideth forever."

CHAPTER VII

PROOF THAT THE ANCIENTS KNEW THE SUN TO BE THE GRAND CENTRAL ORB, AND THAT EVERY CALCULATION WAS MADE ON HELIOCENTRIC PRINCIPLES. — THE NEW JERUSALEM, MEASURED BY THE SUN'S MOVEMENTS. — ONLY 144,000 JEWS ELECTED TO BE SAVED. — ALL SUN MOVEMENTS.

IN Revelation we are told of that New Jerusalem of which I have previously written. The four beasts therein spoken of are precisely those spoken of in the Old Testament as the cherubim, or just what was in the Hindu called Adonary, or Hebrew Adonai, and which was the $\times 2170$ years ago (and 1490 before Christ) known to Moses, who altered the New Year about that time.

Revelation in the New Testament speaks of the twenty-four elders seated around the throne, viz., the twenty-four hours of a day, in which every part of the world from east to west turns successively towards the sun, or him that is in the centre or on the throne. The four angels are the cardinal signs ♈, ♎, ♊, ♋, also four angles each $90^\circ \times 4$, or 360° , the perfect circle. The sun moves through half a sign, or 15° each hour, and $24 \text{ hours} \times 15^\circ = 360^\circ$. It moves 1° in 4 minutes of time; in $360^\circ \times 4' = 1,440'$. Now, as every minute or mile in ancient times was divided into tenths, hundredths, and thousandths, we merely take the city, which is foursquare, or $1,440 \times 10 = 14,400 \times 10 = 144,000$, and divided by the

12 months or 12 signs, or 12 tribes of Israel, gives 12,000 to each of the tribes of Israel. "The law of the Lord [viz., the mathematical and exact movement of the sun] is perfect, converting the soul."

Take the candlestick of the Jews and its six branches, the seven spirits of God, the ministers of flaming fire, viz., the ☉ (sun), the ☾ (moon), planets ♄ (Saturn), ♃ (Jupiter), ♂ (Mars), ♀ (Venus), ☿ (Mercury). Were these *heathen* gods, think ye, or only personified forces like the present Christ? If so, why use them now? Why use this sacred seven, or seven, or the wisdom number? Don't add any, don't deduct any; if you do all is ruined. The sun rules the first hour of the Sunday. The moon rules the first hour of the day of Mon or Moonsday. Mars rules the first hour of Mardi or Tuesday. Mercury rules the first hour of Meccridi, or Woden, Wodensdag, or Wednesday. ♃ (Jupiter) rules Thorsdag, or Thursday. ♀ (Venus) or Frigga rules Fridag, or Friday; and ♄, the evil planet, opens Saturnsdag, or Saturday, or "*dies non*," the Sabbath, a day considered by the ancients as evil to begin any work in, and consequently forbidden by Moses to commence any on that day from the rising of the sun unto the going down thereof. Neither must there be any fire made on that day, for fire is not congenial to ♄ (Saturn, or Set).

Let us see if the ancients considered the sun as a centre, or the earth as has been claimed by modern collegians. We shall first see how they came to name the days of the week.

First bear in mind this is the key: ♄, ♃, ♂, ☉, ♀, ☿, ☾, arranged precisely as modern astronomers have our solar system, viz., the three superior planets, Saturn (♄), Jupiter (♃), and Mars (♂), outside, the sun (☉) in the centre, and the three

inferior planets, Venus (♀), Mercury (☿), and the moon (☾), on the other side of the sun; and the magnetism of all centring or affecting our earth, and in a person's nativity his or her body and the place or X of birth.

Make a table, at the top of which you shall put the hours of a day thus and from 1 to 12, thence to 24:—

1	2	3	4	5	6	7	8	9	10	11	12
13	14	15	16	17	18	19	20	21	22	23	24

and let us commence with the ☉, ruler of the first hour of the first day or Sunday.

Sunday	☉	♀	☿	☾	♃	♄	♅	☉	♀	☿	☾	♃
	♄	♅	☉	♀	☿	☾	♃	♄	♅	☉	♀	☿

Mon (Moons) day ☾.

You will observe that to each hour of the day (reckoning from sunrise to sunset, and sunset to sunrise, daily) each planet has his or her planetary hour, and will never fail in coming correctly to designate the day by this inevitable rule; for "the law of the Lord is perfect." In this case it commences Monday, with the moon, and we continue with our law as before:—

	☾	♃	♄	♅	☉	♀	☿	☾	♃	♄	♅	☉
Monday, day of moon.	1	2	3	4	5	6	7	8	9	10	11	12
	♀	☿	☾	♃	♄	♅	☉	♀	☿	☾	♃	♄
	13	14	15	16	17	18	19	20	21	22	23	24
	1	2	3	4	5	6	7	8	9	10	11	12
Tuesday, or Mardi, day of Mars.	♄	☉	♀	☿	☾	♃	♄	♅	☉	♀	☿	☾
	13	14	15	16	17	18	19	20	21	22	23	24
	♃	♄	♅	☉	♀	☿	☾	♃	♄	♅	☉	♀

Wednesday, or Woden,	1	2	3	4	5	6	7	8	9	10	11	12
or Wodensdag, or	♃	♄	♅	♆	♇	♈	♉	♊	♋	♌	♍	♎
Odin, or Mecredai,	13	14	15	16	17	18	19	20	21	22	23	24
or day of Mercury.	♏	♐	♑	♒	♓	♈	♉	♊	♋	♌	♍	♎
Thors-day, or Thurs-	1	2	3	4	5	6	7	8	9	10	11	12
day, or Jupiter, the	♃	♄	♅	♆	♇	♈	♉	♊	♋	♌	♍	♎
Thunderer.	13	14	15	16	17	18	19	20	21	22	23	24
	♏	♐	♑	♒	♓	♈	♉	♊	♋	♌	♍	♎
Vriday, or Friday, day	1	2	3	4	5	6	7	8	9	10	11	12
of Frigga, Scandina-	♃	♄	♅	♆	♇	♈	♉	♊	♋	♌	♍	♎
vian Venus, or Ve-	13	14	15	16	17	18	19	20	21	22	23	24
nusday ; Al Huzza,	♏	♐	♑	♒	♓	♈	♉	♊	♋	♌	♍	♎
Arabian ♀.												
Saturdag, or Saturday,	1	2	3	4	5	6	7	8	9	10	11	12
day of Saturn, or	♃	♄	♅	♆	♇	♈	♉	♊	♋	♌	♍	♎
Set, or Sab-bat day.	13	14	15	16	17	18	19	20	21	22	23	24
	♏	♐	♑	♒	♓	♈	♉	♊	♋	♌	♍	♎

Thus bringing around the ☉ to rule the first hour of the *sun's* day (which is not the *Sab-bath* day, but the first day of the week). As this table is computed to have been obtained from the Hindus some thousands of years before the birth of Christ was arranged, it is rather unfair to claim him as Lord of the *Sabbath*; it should be rather, Lord of the *first* day of the week. Run your eye down the first hour of every day made by this table, commencing on Sunday, and ☉, ♄, ♃, ♅, ♆, ♇, ♈, ♉, ♊, ♋, ♌, ♍, ♎, are shown to rule and name those days. Now look at the hours of Friday, the day that Christ is said to die on the X. Recollect that he says previous to it that "Mine hour is not yet come," and also, when all was over and he expired, it says,

"It was the ninth hour." Look then at this ancient table, at Friday, the ninth hour, and *thus it is written*. It is the hour of ☿ (Mercury), the messenger, or the planet *nearest* the sun, or the life of the earth. Gen. i. 14: "Let them be for days."

By this arrangement the ruling planet of each day imitates the ☉ in becoming a centre between the other planets, having one-half on the right hand and one-half on the left hand. Again as the lamb of God, or ♈, which is ruled by ♂, ♂ is always on the right hand of the father, and this father the ☉. This ♈, or sheep sign, also represents David as the shepherd warrior, of whom the Christ, or Croix, or +, is a *descendant*, because he was born at the *lowest* point of that +, or descending point, ☿, Dec. 25.

As I have given a table of planetary hours, I will here insert also a table for finding the length of those hours, which must be computed from the length of days at the place desired, according to the time of year, and which may be ascertained from any good local almanac.

Length of Day.	Length of Planetary Hour by Day.	Length of Planetary Hour by Night.	Length of Day.	Length of Planetary Hour by Day.	Length of Planetary Hour by Night.
H. M.	H. M. S.	H. M. S.	H. M.	H. M. S.	H. M. S.
6 00	0 30 00	1 30 00	12 00	1 00 00	1 00 00
6 30	0 32 30	1 27 30	12 30	1 02 30	0 57 30
7 00	0 35 00	1 25 00	13 00	1 05 00	0 55 00
7 30	0 37 30	1 22 30	13 30	1 07 30	0 52 30
8 00	0 40 00	1 20 00	14 00	1 10 00	0 50 00
8 30	0 42 30	1 17 30	14 30	1 12 30	0 47 30
9 00	0 45 00	1 15 00	15 00	1 15 00	0 45 00
9 30	0 47 30	1 12 30	15 30	1 17 30	0 42 30
10 00	0 50 00	1 10 00	16 00	1 20 00	0 40 00
10 30	0 52 30	1 07 30	16 30	1 22 30	0 37 30
11 00	0 55 00	1 05 00	17 00	1 25 00	0 35 00
11 30	0 57 30	1 02 30			

The calculation is thus made : When a day and night are equal, viz., when the sun crosses the vernal and autumnal equinoxes March 22 and Sept. 22, they would be twelve hours each. "And the evening and the morning were the first day," in Genesis, alludes to the New Year's days as known to the ancients. Now, if the entire number of hours in a day, *i.e.*, 24, be divided by 12, you get 2 ; and as the sun's ruling is half light and half darkness, of course this gives a planetary hour, 1 hour in length either day or night ; and as 12 hours of day or night are equal to 1 hour of time, or 60 minutes, a day of one hour would be one twelfth of that time, or 5 minutes. Therefore, multiplying the number of hours of a day by 5 gives the planetary hour for the day, and the length of this planetary hour for the day deducted from 2 hours, or 120 minutes, gives the planetary hour for the night. Now, from March 22 to April 22 days increase 85 minutes, an average of $2\frac{1}{6}$ minutes per day ; so that if you should add $2\frac{1}{6}$ minutes to each day after March 22 up to April 22 you can easily find the length of a day, the day April 22 being 13 hours 42 minutes in length. Sun rising at 5.43 March 22, sets at 6 ; April 22, rises at 4.52 A.M., sets at 6.34 ; May 22, rises at 4.16 A.M., sets at 7.06, and the length of day is 14 hours 50 minutes, increasing from April 22 to May 22 $1\frac{1}{3}$ minutes, or nearly an average of 2 minutes per day, from May 22 to June 22, at which time the sun rises at 4.08 A.M., and sets at 7.25 P.M.; length of day 15 hours, 17 minutes (these calculations are for Boston)—an increase of 27 minutes, or less than 1 minute per day, or $\frac{1}{6}$. Now, from June 18 to 24 inclusive the length of day is exactly the same—7 days on which the sun is at the highest point of the cross in ϖ ; and as the sun is now in the house of the moon and Jos in the old South Sea

dialect is sun, and Hua, the moon at full, this is a very good time for *Joshua* to order the sun and moon to stand still, which we are told that he did. From June 22 the days will begin to shorten. July 22 they are 14 hours 45 minutes long, having decreased 1 minute per day, ☉ rising on that day at 4.28 and setting at 7.13. Aug. 22 the days are 13 hours 35 minutes in length, having decreased 70 minutes, an average of $2\frac{1}{2}$ minutes, ☉ rising at 4.59 A.M., and setting at 6.34 P.M. Sept. 22 they are nearing the fall equinox, and equal days and nights ensue; days 12 hours in length at all places. Days decrease 95 minutes, or an average of $3\frac{1}{2}$ minutes for the month. Oct. 22, day 10 hours 45 minutes long, an average of $2\frac{1}{2}$ minutes less per day; sun rises at 6.06 A.M., sets at 4.51 P.M. Nov. 22, length of day 9 hours 32 minutes; difference, 73 minutes less, an average of daily decline of $2\frac{1}{2}$ minutes. Sun rises Nov. 22 6.45 A.M., sets 4.17 P.M. Dec. 22, length of day 9 hours 4 minutes. *The three shortest days of the year* ensue, and on the 25th he rises, or is reborn. The sun on the 22d rises at 7.12 A.M., and sets at 4.16 P.M., a difference of about 1 minute per day. Jan. 22, length of day 9 hours 38 minutes; sun rises 7.07 A.M., sets at 4.45 P.M.; difference 41 minutes' increase, or average of $1\frac{1}{2}$ minutes per day from Dec. 22. Feb. 22, length of day 10 hours 53 minutes; increase, 68 minutes, or average of $2\frac{1}{2}$ minutes per day; sun rising Feb. 22 at 6.33 A.M., and setting at 5.24 P.M. And now the last turn of the circle and he commences the *perfect day* and acceptable year of the Lord, and feast of pascal lamb, and makes the pastures green on March 22, with another increase of 1 hour 7 minutes, or average gain of a little less than $2\frac{1}{2}$ minutes daily. Now, of this knowledge we can make a table very useful for calculating the planetary hour of any day, so we may easily tell the planet ruling that hour:—

Sun Enters New Signs or Births of Saints or Apostles.	Length of Planetary Day.		Average Daily Increase.		Length of Planetary Night.		Average Nightly Decrease of Night.		Sun Rises.	Sun Sets.
	H.	M.	M.	S.	H.	M.	M.	S.	A.M.	P.M.
Jan. 22	9	38	1	20	14	22	1	06	7 07	4 45
Feb. 22	10	53	2	15	13	07	2	30	6 33	5 34
Mar. 22	12	00	2	00	12	00	2	15	5 43	6 00
Apr. 22	13	42	3	06	10	28	3	04	4 52	6 34
May 22	14	50	2	20	9	10	1	36	4 16	7 06
June 22	15	17	0	54	8	43	1	15	4 08	7 25
			DECREASE				INCREASE			
July 22	14	45	1	00	9	15	0	42	4 28	7 13
Aug. 22	13	35	2	20	10	25	2	30	4 59	6 34
Sept. 22	12	00	3	12	12	00	3	10	6 00	6 00
Oct. 22	10	45	2	30	13	15	2	30	6 06	4 51
Nov. 22	9	32	2	30	14	28	2	24	6 45	4 17
Dec. 22	9	04	1	00	14	56	1	00	7 12	4 16

Suppose the planetary hour for 11 A.M. of June 4, 1892, should be wanted. Look for time of ☉ rise preceding month and 22d day, or ☉ entering ♀, and say sun enters or rises on May 22, at 4.16 A.M.

June 4 is 13 days' difference. Average daily difference, May 22 to June 22, $\frac{1}{8}$ of a minute, or 54".

$.9 \times 13 = 11.7$, or say 12' to add. .12
Day's increase, 12'. 4.28 ☉rise.

Time of 11.00 A.M.
Deduct 4.28
6.32 or 6h. 32' from ☉rise.

Length of day May 22, 14.50
plus 12
15.02 = 902'

12)902(75' + to a planetary hour.

$$\begin{array}{r} 84 \\ \hline 62 \\ 60 \\ \hline \end{array}$$

60' X 6h. 32', or 392', difference in time from sunrise.

And $392 \div 75$, length of planetary hour, is the fifth hour and thirteen minutes of the planetary hour for June 4. And as June 4, 1892, is a Saturday, we look for our table of planetary hours, and the fifth hour of Saturday we find ruled by ϱ . Always bear this in mind, that you ascertain the *week* day of the date required, and get the planetary hour of that week day from your table.

As I have given you a table previously to ascertain the length of planetary hours according to the length of day, you could, to avoid much calculation, say that June 4, length of day 15h. 2'. Then turning to the table say length of day for 15h. gives length of planetary hour for day as 1h. 15' = 75', and time from sunrise 6h. 32' = $392' \div 75 = 5$ h. 12' as before. So that 12' of the fifth hour of Saturday had elapsed, and there should be still left 63' of the hour of ϱ . The use of the planetary hour is of great importance in astrology, and especially in horary questions, especially in questions of theft, murder, or any crime, as by it the artist or astrologer can more readily describe the culprit than by any other way, as I have myself proved in many instances.

CHAPTER VIII

WISDOM, AND WHAT IT IS. — ASTROLOGY DIVINE AND INSPIRED
OF GOD, AND THE WORD OF GOD. — ASTROLOGY MUST
ALWAYS SURVIVE.

THE word wisdom is very often used in the Old Testament ; and this wisdom is the knowledge of *astrology*. The *Apocrypha of the Old Testament is the key* to many mysteries, and modern editions have discarded it, also by altering or misinterpreting the ancient text. To see that translation of the Hebrew has injured the study, turn to the Prologue of the Wisdom of Jesus the son of Sirach (Ecclesiasticus) 1 : “For the same things uttered in Hebrew, and translated into another tongue, have not the same force in them ; and not only these things, but the law itself, and the prophets, and the rest of the books, have no small difference, when they are spoken in their own language.”

Chap. i. 4, 5 : “Wisdom hath been created before all things. . . .

The *word* of God Most High is the fountain of wisdom ; and her ways are everlasting commandments.”

Sol-o-mon or Sol-om-on we are taught was the wisest of all men ; so we will take his own words to prove how he obtained this wisdom. See Wisdom of Solomon vi. 22 :—

“As for wisdom, what she is, and how she came up, I will tell you, and will not hide mysteries from you : but will seek her out from the *beginning of her nativity*,” etc.

Then praying to God for a proper understanding of the study, he explains what he learned from it, see chap. vii. 17 :—

“ For he hath given me certain knowledge of the things that are, namely, to know how the world was made, and the operation of the elements :

18. The beginning, ending, and midst of the times: the *alterations of the turning of the sun*, and the change of seasons :

19. The *circuits of years, and the positions of stars* :

20. The natures of living creatures, and the furies of wild beasts: the violence of winds, and the reasonings of men: the diversities of plants, and the virtues of roots.

21. And all such things as are either secret or manifest, them I know.

22. For *wisdom*, which is the worker of all things, *taught me* : for in her is an understanding spirit, holy, one only, manifold, subtile, lively, clear, undefiled, plain, not subject to hurt, loving the thing that is good, quick, which cannot be letted, ready to do good.”

26. “ She is the brightness of the everlasting light, the unspotted mirror of the power of God, and the image of his goodness.

27. And being but one, she can do all things : and remaining in herself, she maketh all things new : *and in all ages entering into holy souls, she maketh them friends of God, and prophets.*”

WISDOM OF SOLOMON viii. 8: “ If a man desire much experience, she knoweth things of old, and conjectureth aright what is to come : she knoweth the subtilties of speeches, and can expound dark sentences : she foreseeth signs and wonders, and the events of seasons and times.”

In one who studies it the desire grows stronger and stronger to master the science, see Eccles. xxiv. 3 :—

“ I came out of the mouth of the Most High . . .”

5. “ I alone compassed the circuit of heaven . . .

6. In the waves of the sea, and in all the earth, and in every people and nation, I got a possession.

7. With all these I sought rest : and in whose inheritance shall I abide ?”

Verse 8 alludes to the perfection astrology or prophecy attained to, and knowledge of God by the Jews, far ahead of others at last.

Verse 8: "So the Creator of all things gave me a commandment, and he that made me caused my *tabernacle* to rest, and said, *Let thy dwelling be in Jacob, and thine inheritance in Israel.*

9. *He created me from the beginning before the world, and I shall never fail.*"

Thus far astrology still exists and is now rapidly gaining its former prestige. And to the student it will be at once proved that it can never fail to exist while ☉, ☽, and ✳ endure, or while navigation or astronomy or surveying is in use.

Chapter xxiv. 28: "The first man knew her not perfectly; no more shall the last find her out.

29. For her thoughts are more than the sea, and her counsels profounder than the great deep."

As for me, I am determined.

Verse 32: "I will yet make her doctrine to shine as the morning, and will send forth her light afar off.

33. I will yet pour out her doctrine as a prophecy, and leave it to all ages for ever.

34. *Behold I have not laboured for myself only, but for all them that seek wisdom*" (or astrology).

A person must *travel* to obtain knowledge; and those who lecture or speak of things they only obtain from the sayings of others, who perhaps have only copied from others who wrote before them and saw not anything of themselves, seldom fail to get shamed at the end. I thank the Lord of lords I have been permitted to travel in many lands as a *wayfarer*, and always *seeking more light*, have been permitted to sit in the councils of the wise, and from the mouth of the old received *wisdom*.

ECCLUS. xxxiv. 8-12: "*The law shall be found perfect, without lies: and wisdom is perfection to a faithful mouth.*

A man that has travelled knoweth many things: and *he that hath much experience will declare wisdom.*

He that hath no experience knoweth little; but he that has travelled is full of prudence.

When I travelled I saw many things; and *I understand more* than I can express.

I was oftentimes in danger of death; yet I was delivered because of these things."

In astrology the sign of ♌ (Leo) signifies the throne (or strong house of the sun). Jacob says Judah is a lion's whelp; and that a prince or ruler shall never fail from that house. Now Eccles. xxiv. 5-9, already quoted on page 95. The circuit of the heavens are the twelve signs of the zodiac, which make the circuit, and the place where the wisdom was told to abide in the house of Jacob was ♌, the throne of the ☉, the life-giver or creator, created in the beginning, and shall never fail. The inmost secrets of the art the priests would not disclose, and were warned against so doing. Eccles. xxvii. 16: "Whoso discloseth secrets, shall lose his credit." The sign ♌ (Leo) signifies in astrology the throne, a high hill, a mountain, a seat of government, the abode of a ruler or seat of power, the house of the sun. Ps. cxxi. 1: "I will lift up mine eyes unto the hills, from whence cometh my help." The eighth chapter of Proverbs is a discourse on this wisdom. The twelve signs of the zodiac are stated in Esdras xiv. 11: "The world is divided into twelve parts." Also Solomon's Wisdom, let the reader read the tenth chapter, first ten verses, alluding to wisdom as guiding Adam, Noah, and Jacob. See the remarks in Solomon's Wisdom, chapter thirteenth, first four verses, not only of the zodiac, the elements, but the acknowledged magnetic power of the planets and fixed stars and luminaries, ☉ and ♃, and how foolish they were to forget God and worship them instead.

Verse 1 : "Surely vain are all men by nature, who are ignorant of God, and could not out of the good things that are seen know him that is: neither by considering the *works* did they acknowledge the *work-waster* ;

2. But deemed either *fire*, or *wind*, or the *swift air*, or the *circle of the stars*, or the *violent water*, or the *lights of heaven*, to be the gods which govern the world.

3. With whose beauty, if they being delighted took them to be gods; let them know how much better the *Lord of them* is: for the first *author of beauty* hath created *them*.

4. *But if they were astonished at their power and virtue*, let them understand by them, how much *mightier he is that made them*."

Turn to Deut. iv. 19. Here it again warns against forgetting the Lord God Almighty.

"And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them, which the *Lord thy God hath divided unto all nations under the whole heaven*."

The Almighty is thus declared to be the ruler of the universe, one and indivisible, above all and in all, and yet giving power to these different stars or worlds; a power delegated and subservient to him who is past finding out, the source of all light and life.

Ps. civ. 2, 4: "Who coverest thyself with light as with a garment. . . ."

"Who maketh his angels [angles] spirits: his *ministers* a flaming fire" (viz., luminous bodies, also giving light, heat, and therefore producing life).

Again in Ps. cxlviii. 13 :—

" . . . His name *alone* is excellent; his glory is above the earth and heaven."

His law is immutable and fixed, and nothing he has created of worlds can be destroyed. Hence the fallacy of preaching the destruction of this earth, see Ps. cxlviii., first six verses

“Praise ye the Lord. Praise ye the Lord from the heavens : praise him in the heights.

Praise ye him, all his angels : praise ye him, all his hosts.

Praise ye him, *sun and moon* : praise him, all ye *stars of light*.

Praise him, ye heavens of heavens, and ye waters that be above the heavens.

Let them praise the name of the Lord : for he commanded, and they were created.

He hath also *established them for ever and ever : he hath made a decree which shall not pass.*”

CHAPTER IX

OF PROPHETS OR SEERS, MEDIUMS, AND MAGNETIC HEALERS.

THE zodiacal sign Sagittarius or Centaur (the centurion) in astrology signifies the tallest among men; also tall things in general and long things; it signifies one fond of or dealing with horses, asses, pets, in javelins, spears, guns, pointed long things, as pencils, pens, and all sharp and pointed instruments, high places, upper chambers, or high above ground, and the highest peaks.

In chapter ix. of the first Book of Samuel we find an account of Saul, see verse 2 :—

“ . . . a choice young man, and a goodly: and there was not among the children of Israel a goodlier person than he: from his shoulders and upward he was *higher than any of the people.*”

3. And the asses of Kish Saul's father were lost. And Kish said to Saul his son, Take now one of the servants with thee, and arise, go seek the asses.”

5. “ And when they were come to the land of Zuph, Saul said to his servant that was with him, Come, and let us return; lest my father leave caring for the asses, and take thought for us.

6. And he said unto him, Behold now, there is in this city a man of God, and he is an *honourable* man; *all that he saith cometh surely to pass*: now let us go thither; *peradventure he can shew us our way* that we should go.

7. Then said Saul to his servant, But behold if we go, what shall we bring the man? for the bread is spent in our vessels, and *there is not a present to bring* to the man of God: what have we?

8. And the servant answered Saul again, and said, Behold, I have here at hand the fourth part of a shekel of silver: that will I give to the man of God, to tell us our way.

9. Beforetime in Israel, when a man *went to inquire of God*, thus he spake, *Come and let us go to the seer : for he that is now called a Prophet was beforetime called a seer.*"

Verses 10–17 inclusive describe Samuel as having waited for a person of this description to put as a king over Israel.

Verse 18. " Then Saul drew near to Samuel in the gate [viz., the east], and said, Tell me, I pray thee, where the seer's house is.

19. And Samuel answered Saul, and said, I am the seer ; go up before me unto the *high place*."

Now the whole account is strictly in accordance with astrology. In Saul we have a very tall *Jupiter* person (Sagittarius is the strong house of Jupiter, and Jupiter was of old a king). He is searching for his father's asses ; and Sagittarius is the significator of asses and horses. He meets Samuel in the gate ; and the *gate* of a prophet or priest of Israel was the east. He was a Benjamite ; and ♏ is the sign of Benjamin, as I have before explained, and in this sign *sol*, Saul, or son is exalted. And again he is in the gate, or first degrees of Aries, and the first six degrees are the terms of Jupiter. So that a Jupiter man enters Aries where the first point of right ascension is, and herein has dignities, for he is not only in the terms of Jupiter but in his triplicity, also the sign in which the sun (son) becomes exalted.

Again it is seen that not only were the prophets called seers, but that the people consulted them on all occasions of trivial affairs of life, and that they, the prophets, seers, *i.e.*, astrologers, took money for answering their questions ; and in this case a very small sum sufficed — a quarter part of a shekel, or about six cents of our money. The reader must also observe that Samuel took good care that his prediction *should come true*,

by anointing Saul and consecrating him as king *before* he showed him to the people, thereby making his appearance all the more mysterious after predicting such a person should come. Now the whole thing seems very wonderful to the uninitiated, but as plain as day to the astrologer.

The 22d chapter of First of Samuel is devoted to the account of the slaying of the priests of whom Ahimelech was the chief, because of their inquiring of the Lord for David, *i.e.*, advising David by their science. Abiathar, one of the sons of Ahimelech, escapes and goes to David, having previously stolen an ephod (or apron, or the zodiacal horoscope for divining purposes). See 1 Sam. xxiii. 6 :—

“ And it came to pass, when Abiathar the son of Ahimelech fled to David to Keilah, that he came down with an ephod in his hand.”

9. “ And David knew that Saul secretly practised mischief against him; and he said to Abiathar the priest, Bring hither the ephod.”

Then Abiathar by means of the ephod gives David an answer to his inquiry, portending evil to David if he stayed in the place; and David, thus warned “ from the Lord,” flees.

Again, David knows not how to guide himself, and asks a horary question. See 1 Sam. xxx. 7 :—

“ And David said to Abiathar the priest, Ahimelech's son, I pray thee, bring me hither the ephod. And Abiathar brought hither the ephod to David.

8. And David inquired at the Lord, saying, Shall I pursue after this troop? shall I overtake them? And he answered him, Pursue; for thou shalt surely overtake them, and without fail recover all.”

After Saul in his anger had killed all the priests and mediums, or those that divined, he had no more any one to apply to, and he failed to get any answer from the Lord personally. See 1 Sam. xxviii. 3 :—

"Now Samuel was dead. . . . And Saul had put away those that had familiar spirits [mediums], and the wizards, out of the land."

5. "And when Saul saw the host of the Philistines, he was afraid and his heart greatly trembled.

6. And when Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by *Urim* [*i.e.* Astrology], nor by prophets.

7. Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her and *inquire of her*."

Then it farther describes his calling on the woman (medium) at Endor, and he conversed through her with Samuel.

That mediums and those who had familiar spirits were in common consultation in the time of Moses, see Lev. xx. 6 :—

"And the soul that turneth after such as have familiar spirits, and after wizards," etc.

LEV. xx. 27: "A man also or a woman that hath a familiar spirit, or that is a wizard," etc.

DEUT. xviii. 10: "There shall not be found among you," etc.

11. "A consulter with familiar spirits," etc.

And in Deut. xviii. 21 :—

"And if thou say in thine heart, How shall we know the word which the Lord hath not spoken?"

22. When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the *Lord hath not spoken*, but the *prophet hath spoken it* presumptuously."

That the priests did pervert astrology see Jer. v. 31 :—

"The prophets prophesy falsely, and the priests bear rule by their means."

As the art of correctly judging astrology is based entirely on the belief in the Almighty, so idolatry perverted knowledge, and the people turned to nonsensical means of divining. See Ezek. xxi. 21 :—

“For the king of Babylon stood at the parting of the way, at the head of the two ways, to use divination: he made *his arrows bright, he consulted with images, he looked in the liver.*”

That astrology, or foretelling of the future, is right, or so considered by the sons of Israel, see Tobit xii. 7:—

“It is good to keep close the secret of a king, but it is honourable to reveal the works of God.”

ECCLUS. xxxix. 1: “But *he that giveth his mind to the law of the Most High, and is occupied in the meditation thereof, will seek out the wisdom of all the ancients, and be occupied in prophecies.*”

2. He will keep the sayings of the renowned men: and where subtile parables are, he will be there also.

3. He will seek out the secrets of grave sentences, and be conversant in dark parables.”

8. “He shall shew forth that which he hath learned, and shall glory in the law of the covenant of the Lord.”

1 COR. xiv. 1: “Follow after charity, and desire spiritual gifts, but rather that ye may prophesy.”

5. “I would that ye all spake with tongues [meaning languages], but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues.”

30. “If any thing be revealed to another that sitteth by, let the first hold his peace.

31. *For ye may all prophesy one by one, that all may learn, and all may be comforted.*

32. *And the spirits of the prophets are subject to the prophets.”*

Many dissertations about the Jewish origin have been written and many surmises made. Had the Apocryphal books of the Old Testament never been taken from the Bible, the key to what are now many mysteries would have been easily discerned. I will quote from the fifth chapter of the Book of Judith:—

JUDITH v. 3: “And he [Holofernes] said unto them, Tell me now, ye sons of Chanaan, who this people is that dwelleth in the Hill Country,” etc.

5. "Then said Achior, the captain of all the sons of Ammon, Let my Lord now hear a word from the mouth of thy servant, and I will declare unto thee the truth concerning this people. . . .

6. This people are descended of the Chaldeans."

8. "They left the way of their ancestors and worshipped the God of heaven, the God whom they knew: . . . they fled into Mesopotamia, and sojourned there many days.

9. Then their God commanded them to depart from the place where they sojourned, and to go into the land of Chanaan: where they dwelt, and were increased with gold and silver, and with very much cattle.

10. But when a *famine* covered all the land of Chanaan, they went down into Egypt, and sojourned there, while they were nourished, and became a great multitude. . . .

11. The king of Egypt rose up against them, and dealt subtilly with them, and brought them low with labouring in brick, and made them slaves."

Then comes a description of their persecutions, and deliverance from Egypt and return to Palestine, or the Hill Country.

Abraam, as Josephus writes, came from the east, and carried the science of astrology to Egypt; and was a Chaldean. Also Job and the Jews call Abraam or Abraham their father, and that their God is the God of Abraham, Isaac, and Jacob.

So that astrology comes directly down from Jewish or Chaldean ancestry; and their God is the Lord of hosts, a grand central and universal deity who dwelleth between the cherubims, — a *fixed cross*, eternal in the heavens.

We find the Jews for a long time governed by *judges*, viz., priests who used the Urim and Thummin and ephod, and used *judicial* astrology; and mention is made, Judges iv. 4, of Deborah, a female prophetess, who judged Israel at that time.

JUDGES iv. 5: "And she dwelt under the palm tree of Deborah between Ramah and Beth-el in mount Ephraim: and the children of Israel came up to her for judgment."

In the thirty-ninth chapter of Exodus we have a description of the apron (ephod), the girdle (cable tow), and breastplate of judgment, with the names of the twelve tribes of Israel. The apron was square, of fine linen, blue, purple, and scarlet, and gold thread was embroidered into it, as is the case to-day with all Masonic aprons of the ancient rite. The breastplate of judgment was a double square, a perfect lodge or two hemispheres on a plane surface or planisphere, and divided into the twelve houses of the sun, or twelve tribes or sons of Jacob.

We find the Bible mentioning various forms of divination; that it was the priests alone who used *judgment*. Wherever some perfect clairvoyants or trance mediums were found, viz., dreamers of dreams, they were also called prophets and prophetesses; and presumably when these had been particularly chosen for temple use and dedicated to the service of God, they were deemed holy, while any one outside the pale of the church possessing the same gifts from the same spirit was looked upon and condemned as a wizard or witch. Just as Moses was held up to the Jews as one above all other men whom they should reverence as talking with God, and that God was for them alone; forgetting that God made the entire universe, and that Moses was only learned in all the wisdom of the Egyptians; and that if he did miracles, the soothsayers and magicians did likewise with their enchantments. Therefore he only conquered these wise men by being more scientific and having more knowledge than they had. But Pharaoh, who was also scientific, was hard to convince; and not until Moses had calculated the season of *change of monsoons* at the "crossing of the line," or sun's ingress into ♎ (Libra) (Josephus expressly states this crossing of the Red Sea to have taken place at the autumnal equinox, also the feast of unleavened bread, as before

described in preceding chapters), and by trickery robbed the Egyptians of all their jewels, by instructing the people to borrow them of their masters and mistresses for their feast day; and the swamping of the Egyptians at the bore which took place at the change of the westerly monsoon to the easterly (cyclonic), which *happens annually* in the Indian Ocean and Arabian Gulf with tremendous force, and easily predicted astrologically for the different longitudes, — not until Moses had done all this did Pharaoh let them go; simply because the tidal wave cut them off and there was no means to catch them till they got safe into the fastnesses of the hill lands, where Moses kept them forty years, till all the old fearful race of slaves had given place to men inured to combat with wild beasts of all descriptions, and ready to fight for liberty. Yet all this time Moses was very wise and kept the knowledge he possessed with his family and to their descendants forever, and the others were to support them. The elect were the priests, and they only.

That the wisdom of Moses was astrological, witness his alteration of the beginning of the year from the entrance of the sun in Aries, or right ascension of the meridian from the first point of the R A M, the feast days and festivals, on the sun's changing signs, and the new moons, the covenant of the Lamb. His knowledge of what is now called the Magellan Cloud, which, as every navigator knows, is a cloud by day and a pillar of fire (or stars) by night, and *has always* been, showing that he *guided his way by the stars*, as many a ship-master does to-day if his compass be deranged by any local deviation; the making of the tabernacle and altar; the colors of the veils; the colors of the stones in the breastplate of judgment; the central place, or holy of holies, between Taurus, Leo, Scorpio,

and Aquarius or the cherubim, are conclusive that the God ordained for worship by Moses was the same as known to Abraam of Chaldea; and his divining rod or staff, by which he was enabled to find water, shows his knowledge of magnetism, also original in Chaldea. Then the Jewish candlestick is the exact symbol of the planetary system. All of which are directed by Moses. The legend or account of the Flood originated with the Chaldeans. In fact, the eleventh chapter of Genesis would confirm this belief, inasmuch as it commences with the building of the tower of Babel, continues to the birth of Abram, Abram's departure from Ur of the Chaldees. The twelfth chapter shows Abram journeying through Canaan or valley of the Jordan, and staying there till a famine drove him into Egypt; and continues even to the same account given in Judith. In Josephus we read the meanings of the veils of the temple, the breastplate of judgment, and all relating to the tabernacle of Moses and Temple of Solomon, as purely astrological in meaning, or if it please you better, astronomical.

I desire to add one more remark here in regard to priestcraft. We read in Genesis xlvii. a full description of a most remarkable famine in Egypt, in which, though corn grew when it was planted, Pharaoh under the direction of Joseph kept buying all obtainable and then selling just enough for seed for his people barely to subsist on, till he had gotten the people into such straits that they sold their cattle, rings, jewelry, and money, and at last their lands and then themselves. Even as at this day the money-lender is doing with the unfortunate and unwary in America. Now there was enough to eat for the cattle and horses, and *nothing* for the poor people, since it was all locked up in Pharaoh's granaries. In modern times it

would be called a "corner" and a well-planned scheme for enriching Pharaoh; but as superstition is a "dragon," it was in those days considered a miraculous result of a dream of Pharaoh interpreted by Joseph. In Gen. xlvii. 20 we read:—

"And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them; so the land became Pharaoh's."

22. "Only the land of the priests bought he not; for *the priests had a portion assigned them* of Pharaoh, and did eat their portion which Pharaoh gave them: wherefore they sold not their lands.

23. Then Joseph said unto the people, Behold, I have bought you this day and your land for Pharaoh: lo, here is seed for you, and ye shall sow the land.

24. And it shall come to pass in the increase, that ye shall give the fifth part unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones."

26. "And Joseph made it a law over the land of Egypt *unto this day*, that Pharaoh should have the fifth part; *except the land of the priests only*, which became *not* Pharaoh's."

Take notice, the famine ceased entirely immediately Pharaoh, through Joseph, had gotten all the money and jewels, cattle and horses, and lands, and made slaves of the people; also that not at any time did crops fail when planted, but that after the first year when the Egyptians were tempted to sell by the prices Pharaoh paid, they were foolish enough to strip themselves of their seed, and so had to repurchase at higher and higher prices, and were allowed only enough to plant to sustain life. *But throughout there was no famine for the priests, only the poor.*

Ex. xxix. 9: "And thou shalt gird them with girdles, Aaron and his sons, and put the bonnets on them: and the *priest's office shall be theirs for a perpetual statute.*"

The chapter ordains that the chosen pieces of meat and bread and best of everything shall be provided for the priests forever.

The recent famine in Russia offers a good example. The priests feed and the people starve; and thus it is in every priest-ridden country. The priests perpetuate superstition and ignorance, and with their pretence of being elected by the Almighty, and the confessional, rule over body, soul, and intellect.

JER. v. 31: "The *prophets prophesy falsely*, and the *priests bear rule* by their means; and my people love to have it so: and what will ye do in the end thereof?"

JER. xxix. 9: "For they prophesy falsely unto you in my name: I have not sent them, saith the Lord."

ST. JOHN i. 1: "In the beginning was the Word, and the Word was with God, and the Word was God.

2. The same was in the beginning with God.

3. All things were made by him; and without him was not any thing made that was made.

4. In him *was life*; and the life was the light of men.

5. And the light shineth in darkness; and the darkness comprehended it not."

The sun and light are life, and the light of its testimony is hidden to ignorance as its light is to us in the night-time. From everlasting to everlasting God's word or testimony has been written down in lines of light, and shall never fail. "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." For he that dwelleth between the cherubims "hath made his ministers a flaming fire."

PS. xix. 3: "There is no speech nor language, where their voice is not heard.

4. Their line is gone out through all the *earth*, and their words to the end of the *world* [universe]. In them hath he set a *tabernacle* for the sun."

If you would read more of prophets and priests, mediums and magnetism curing by the laying on of hands, you will find the Books of Moses, Isaiah, the New Testament, the Apocrypha full of such matters, accounts of miraculous things, all of which have long ceased to be miracles to this age of science and research. You will even find accounts of relics and bones of the sainted ones performing miracles, just as the claim is to-day by priestcraft. Of these things I have but little to say. Science and study of natural laws and forces will eventually explain away all mystery, and astrology will again reign supreme as of old; "for that which has been, shall be." There is nothing so perfect as the movement of the sun and his government of our solar system under the Great Author of all things,—Aum. Psalm xix. 7: "The law of the Lord is perfect, converting the soul."

CHAPTER X

CONSTELLATIONS OF HEAVEN ALL KNOWN TO THE ANCIENTS.

— THE NORTH STAR OVER THE APEX OF PYRAMID WHEN BUILDED.— KNOWLEDGE OF ANCIENTS OF CLOUDY BAND AT EQUATOR, AND CAUSE OF SEASONS THEREBY.— THE SIX DAYS OR PERIODS OF FORMATION OF OUR SOLAR SYSTEM COMPLETED ON FRIDAY, THE DAY OF VENUS.— COMETS AND BLAZING STARS ARE PORTENTOUS.— POWERS OF STARS OR CONSTELLATIONS MENTIONED IN BIBLE.

ASTROLOGY is the mother of modern astronomy; and all that we know of planetary movement was well known thousands of years since by the ancient Chaldeans, Aryans, Persians, Arabians, and Egyptians. The constellations were named and the heavens divided into twelve parts, which any one can convince himself of by simply taking a celestial globe or star chart; and in them he will read wonderingly every version of ancient religions, and also our modern.

JOB ix. 9: "Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south" (viz., the southern cross).

JOB xxvi. 13: "By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent" (viz., the constellation Scorpio).

JOB xxxvii. 31: "Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?"

32. Canst thou bring forth Mazzaroth in his season, or canst thou guide Arcturus with his sons?"

"God dwelleth in the thick darkness."

Alluding to the star Alcyone in the Pleiades, the darkest spot in the heavens, declared by the ancients as the grand centre or pivoting point around which all the fixed stars, our sun and solar system revolve in the great cycle. The Biblical chronology for the Book of Job is 1520 before Christ was said to be born. As no one has ever been able to find who Job was, or who wrote this book, and as the whole book is a complete description of Masonic ceremonies or Egyptian Masonry, or trial of the dead by Osiris, it is evidently anterior to this date many centuries. The three accusers, or questioners, and the trials through which Job has to pass, the deprivation of all his wealth, and his return to the light and favor of the Grand Master, are all easily discernible to the enlightened Mason, and especially those of the ancient rites.

From the apex of the pyramid to the foundation is a square space like the modern elevator shaft, *an empty void* the same as the square of the wires in an inverted telescope; by which means mariners can measure the distance between the moon and sun, or moon and a planet. In Job xxvi. 7 Job says, "He stretcheth out the *north* over the empty place and hangeth the earth upon nothing," plainly an allusion to the north star over the apex of the pyramid, also to transits of heavenly bodies, appearing as if hung upon nothing. Under this shaft was a subterranean stream, reflecting the stars at midday.

The use of the barometer was known, for Job xxviii. 25 says, "To make the weight for the winds; and he weigheth the waters by measure." Exactly the use of the barometer.

They knew all about petroleum, for in Job xxix. 6: "And the rock poured me out rivers of oil."

Of the movable cloudy bank at the equator, Job xxxviii.

9 says, "When I made the cloud the garment thereof, and thick darkness a *swaddling band* for it." Lieut. Maury's work especially alludes to this; and by his admirable writings seamen have been enabled to know definitely, when near the line or equator, just how to steer to fill up their depleted water casks, as from my own experience I can thankfully testify. This cloud moves around the equator, precipitating its rains at certain months in different places, making the rainy season there; and as it moves on, the rains cease and the dry season grows. They knew of the Magellan clouds, for Moses used them as a guide day and night—as "a cloud by day and a pillar of fire by night." The Magellan clouds always appear thus.

GEN. i. 26: "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27. So God created man in his own image, in the image of God created he him; male and female created he them.

28. . . . And God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

31. "And God saw everything that he had made, and, behold, it was very good. And the evening and the morning were the sixth day."

Now, as from the beginning, the sun ruled over the first day, the moon over the second, the planet Mars over Tuesday, Mercury over Wednesday, Jupiter over Thursday, and Venus over Friday, and as Venus rules over all pleasure and delight, happiness and beauty, over seed and green things, music, dancing, and joy, harmony, and all that is good, so on the completion "behold, it was very good." And this was the finishing

of creation, Job xxxviii. 7, "when the morning stars sang together, and all the sons of God shouted for joy;" a plain allusion to Venus as morning star, and to the music of the spheres, and also to the stars or suns of God.

All astrology teaches that comets and blazing stars are portentous. We desire no better proof of the same in late days than the great comet during the war between the North and South in the United States; and again that exceeding bright comet, which was first discovered at Chicago and the next morning at Washington, at the time Guiteau left Chicago to assassinate President Garfield. Josephus states that a large comet hung over Jerusalem while it was besieged by the Romans.

JUDG. v. 20: "They fought from heaven; the stars in their courses fought against Sisera."

2. ESD. xv. 35: "They shall smite one upon another, and they shall smite down a great multitude of stars upon the earth, *even their own star*, and blood shall be from the sword unto the belly."

37. "And there shall be great fearfulness and trembling upon earth: and they that see the wrath shall be afraid, and trembling shall come upon them."

40. The great and mighty clouds shall be lifted up full of wrath, and *the star*, that they may make all the earth afraid, and them that dwell therein; and they shall pour out over every eminent place an *horrible star*."

In Pearce's "Science of the Stars," a little work which I advise all interested in astrology to read, on pages 32 and 33, chapter vii., the author says, "Comets were regarded as portents by the ancient and mediæval astrologers. Albumazar and Innchims averred that comets becoming first visible in Aries presignify evil to nobles and grandees in Eastern parts, and in those countries influenced by that sign: drought, drying up of fountains, etc.

"The comet of 1870 appeared in Aries, the sign ruling Ger-

many, and very near the degree of right ascension of the sun and Mars at the birth of Napoleon III. Drought was experienced in most parts of Europe that year. The terrible Franco-German war was begun in July, 1870, and in the following September Louis Napoleon surrendered to the king of Prussia at Sedan.

"The appearance of Donati's comet, in 1858, was quickly followed by the Italian war of 1859. The appearance of the great comet of 1861 coincided with the great conflagration in London, which had not been equalled for two hundred years, and was immediately followed by the outbreak of the Civil War in the United States. This comet appeared in Π , the sign of the United States and of London [Mr. Pearce omits the assassination of Lincoln]. The year 1881 was signalized by the appearance of three comets. The great comet (comet B) was first seen in the second decanate of Gemini, on the 22d of May, and on the 2d of July, 1881, the President of the United States [Garfield] was shot. Great storms, perfect hurricanes, and volcanic action quickly followed the appearance of this comet. It is singular to relate that the ancients aver that the appearance of a comet in Gemini presignifies tempestuous, stormy winds and the death of some famous and illustrious man. Comet C, 1881, also appeared in the second decanate of Gemini. The great heat of the month of July, in England, France, Austria, the United States, and North America will long be remembered, being one more instance of the heat of comet years. The death of President Garfield, in the mid-heaven of whose horoscope comet B appeared, the mourning for him in the United States, and the terrible forest fires quickly followed the appearance of these comets in Gemini."

And I also add the portentous "yellow day." With these

coincidences in view, we can hardly wonder at the dread felt and expressed by our forefathers at the appearance of great comets.

“ When the planets,
In evil mixture, to disorder wander,
What plagues ! and what portents ! what mutiny !
What raging of the sea ! shaking of the earth !
Commotion of the winds ! ” — *Shakespeare*.

CHAPTER XI

OF NATURAL MAN, OR EARTH MAN, AND EVOLUTION OF SPECIES, AND PLANETARY INFLUENCE OVER THE EARTH AND ITS INHABITANTS.

IN Genesis, second chapter, commencing at the fourth verse, we find : —

“ These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens.

5. And every plant of the field *before it was in the earth*, and every herb of the field *before it grew*: for the Lord God had not caused it to rain upon the earth, *and there was not a man to till the ground*.

6. But there went up a *mist* from the earth, and watered the whole face of the ground.

7. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life ; and man became a *living soul*.”

Now compare with this Gen. i. 26 : —

26. “ And God said, Let us make man in our image, after our likeness : *and let them have dominion* over the fish of the sea, and over the fowl of the air, and over the cattle, and *over all the earth*, and over every creeping thing that creepeth upon the earth.

27. So God created man in his own image, in the image of God created he him ; *male and female created he them*.”

I have before described these men in the *image* of God to be the planet *sof* our solar system, male and female, and ordained to have dominion — see Gen. i. 26 above — *over all the earth* :

and at which time (see Gen. ii. 5) there was not a man (or Adam). And these planets were also to have dominion over everything movable upon the earth as well as the earth, and especially "over every creeping thing that creepeth upon the earth." It is well to take notice that in this last account, although plants and herbs were already created, yet on this earth there were none in it, nor as yet any herb grown; also that there was as yet no rain, but a thick mist covering and watering the whole earth, showing that the heat of the earth was still insufferable and full of malarious exhalations, and fit for no life as yet, and until rainfall it could not be. Now, it is a well-known fact that as soon as the heated season commences at the tropics, during morning and evening, the death-dealing malarious fog or mist covers the whole face of the earth. This hangs over the valleys and rivers and the trees and sides of the mountains until dispersed by the sun and the land breeze; and to sleep in it is almost certain death, and never does it fail to produce terrible malarial fevers, chills, and dire disorders. Rising like a sheet to a level of about ten feet, no dwellers in the tropics can hope for any health unless they keep to upper chambers. But after the rainy season commences, these death-dealing mists or fogs are beaten down, and the air is less noxious, and existence becomes pleasurable. A good description is thus given by Rider Haggard in "Allan Quatermain":—

If one desires health, the night air and early morning are to be avoided in tropical climes, and the sun should be at least an hour high before one should stir much about; and when the mists arise into clouds, and the glorious sun asserts *his* sway, then one can enjoy life. — Until then. —

"There is silence upon the face of the earth and the waters thereof;
Yea, the silence doth brood on the waters like a nesting bird;
The silence sleepeth also upon the bosom of the profound darkness.

Only high up in the great spaces star doth cry unto star.
 The earth is faint with longing, *and wet with the tears of her desire.*
 The star-girdled night doth embrace her, but still she is not comforted.
She is enshrouded in mists like a corpse in the grave clothes,
 And stretches her pale hands to the east.
 Lo! away in the farthest east there is the shadow of a light;
 The earth seeth and lifts herself; she looks out from beneath the hollow of
 her hand.
 Then thy great angels¹ fly forth from thy holy place. O Sun:
 They shoot their fiery swords into the darkness and shrivel it up;
 They climb up the heavens, and cast down the pale stars from their
 thrones:
 Yea, they hurl the changeful stars back into the womb of the night;
 They cause the moon to become wan as the face of a dying man —
 And behold! *thy glory comes, O Sun!*”

It is plainly shown by the writer of Genesis that not only the period of caloric or heated cycle, when the earth was not yet cool enough to precipitate rain, and human life was not yet existent, was meant in this description, but also that a tropical region in a tropical climate was the first abode of man.

To digress: our Old Testaments are exceedingly incorrect in much of their rendering of the Hebrew, and therein lies much false reasoning occasioned by such errors. Probably one of the most important of omissions is that of the following: —

GEN. ii. 3: “And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.”

Now, a very important omission is here at the end; it is this: “which God created and made *to create by evolution*,” this omission being *לעשׂה*, or *laassass*; my authority for this being the Rev. Fleurlicht, doctor of divinity, and a

¹ In the above the rays of the sun, or angles of light, are designated as angels, which I have before explained.

celebrated Hebrew scholar. Without this it would be difficult to understand the remainder of this second chapter of Genesis; but with the command to create by evolution, and the putting away of the idea that man is coequal with his Creator and not merely the highest order of animal creation, we can get rid of a deal of self-conceit, and be willing to learn, and not so ready to teach, matters about which one knows not even the slightest rudiments.

By this we find that the fifth verse is correct, and that this *new-formed earth* had naught of plants or herbs even, nor man nor beast, naught but a ball of plastic mud, not yet cooled; that all the other things which emanated from the Almighty Father were created, but not made; and that they were already upon the planets Saturn, Jupiter, Mars, sun, moon, Venus, and Mercury, which were to have dominion over the earth and all things therein. Thus the magnetic effect of these planets is at once apparent. They do have dominion over the earth and all things upon it.

GEN. ii. 7: "And the Lord God formed man of the dust of the ground [thus saith the version at hand; in others it reads *slime*], and breathed into his nostrils the breath of life; and man became a living soul."

Here is no mention of creation, but distinct making, forming, an effort of physical power or of energy. He *formed* man. No mention of this man being an image of himself; neither of being bi-sexed or self-creating; merely, he formed him of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul; *i.e.*, that as a soul or ray of the Father he had existed from the beginning; and now commencing with the lowest order of creation he must evolve through every gradation up to the highest; and thus

endowed with a physical or earthly body, the incarnated soul became what is called a *living* soul, or man. And yet he had always lived, and will always live, since every death is but a change in the order of evolution. And so "ye must be born again." The original first man is called Adam. In the Hebrew, Adam means red earth (primitive soil).

The situation of the Garden of Eden is purely tropical, as the description of its boundaries shows; extending from Hindostan to the Nile in Egypt; a climate wherein grows "every tree that is pleasant to the sight, and good for food," and also where the aboriginal or first men had no necessity for clothes, and went naked; and only by migrating northward out of these latitudes they found colder and colder climates, and became toughened and savage from famine and want, and slew the beasts for food and used their skins for clothing. These thickly populated tropical regions prove conclusively that man's original dwelling-place is between the tropics.

GEN. ii. 18: "And the Lord God said, It is not good that the man should be alone; I will make an help meet for him.

19. And *out of the ground* the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam [or man] called every living creature, that was the name thereof.

20. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam [man] there was not found an help meet for him."

Therefore as yet man is but the highest order of animal creation. But there are none of this lower order through whom he can propagate his species; for nature despises a descent in scale, and always produces a monster or mule, incapable of any reproduction. So there is no beast or animal

found that can propagate the highest species of animal, the man, unless the counterpart of man, the female.

GEN. ii. 21. "And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;

22. And the rib, which the Lord God had taken from man, made he a [*womb*-man] woman [or female], and brought her unto the man."

25. "And they were both naked, the man and his wife, and were not ashamed."

The foregoing proves the ancient belief in evolution, also the original source of primitive man, and his happy state of ignorance and comparative purity, in a climate of perennial summer and never-failing fruits, fed by the bountiful hand of nature and continual harvest.

GEN. ii. 8: "And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed."

10. "And a river went out of Eden to water the garden, and from thence it was parted and became into four heads.

11. The name of the first is Pison: that is it which compasseth the whole land of Havilah [Hindustan]. . . ."

13. "And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia [this is the Nile, and the former the Ganges].

14. And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria [the Tigris]. And the fourth river is Euphrates.

15. And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it."

According to this description, we include the entire region inhabited by the ancient Aryan and Hindu races, and their offshoots and co-worshippers of the sun, the Persians, Babylonians, and ancient Egyptians; and from the Chaldeans the Israelites obtained the true spiritual worship of God. For all

the ancient priests were instructed in that one great truth, that God is one and indivisible; and though they perverted truth, and held the ignorant multitude to a multiplicity of gods, both male and female, it was done to multiply gifts and levy constant contributions, through superstition, to enrich themselves, regardless of the suffering and poverty of their miserable devotees. And so blind obedience to their instructions as the only ordained ministers of God is always inculcated, and knowledge and learning are looked upon with abhorrence by them.

GEN. ii. 17. "But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."

In the commencement of the Bible are given this command, and curse if not obeyed; all written for the succeeding generations, and as a warning to those to come not to be too full of curiosity, and then as a punishment for the so-styled failure of Adam and Eve to comply with this command, written down by one whom no living person can name, as events happening at a time when only one ignorant man and woman existed on the whole face of the globe, who, standing in a tropical climate, named every animal and every living thing from the torrid and temperate, Arctic and Antarctic regions, and whose names no one ever remembered; but in every nation extant (and it seems that there were other populated places at the time Adam and Eve were created) these animals and living things were called by different names. Plainly the entire description is allegorical, and came also from a very primitive idea of how first man was produced. To find out the first cause mankind has never as yet failed to exercise all there is of scientific research; and to-day the greatest intellect has arrived no nearer the end than

the earliest searchers after the secrets of life from immemorial ages in the past.

Knowledge, study, and scientific research soon do away with superstition and priestcraft, and exalt their possessors above all earthly cares.

GEN. iii. 22: "And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

23. Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken."

Plainly spoken this. As knowledge would enlighten man, he is driven back into laborious employment where he would have no opportunity to advance, and merely grub along to live, and become a slave to the soil, — become the *sootra* of the Hindus, or the *fellah* of the Egyptians, or the lowest caste among all the rest. It also alludes to regions outside the tropics where winter, spring, summer, and fall alternate, and where to live the soil must be cultivated, irrigated, and planted, and the harvest gathered for the winter months; wherein is a constant struggle for life, brought upon man from his desire to wander, and his insatiable curiosity and dissatisfaction with a peaceable and quiet life, and perpetual desire for knowledge which causes him to seek even in the bowels of the earth after it; and also the unsuccessful attempts of the ancients, and even those of present times, after the "elixir of life." The helpmeet of Adam was called Eve. Eve signifies a serpent, on account of its fecundity. She is called the mother of all living.

This Adam and Eve are the modern Joseph and Virgin Mary. For Adam is the sign ♌ (Leo), and Eve the sign ♏, or original Virgo Scorpio or serpent woman, the mother of

all, or help meet of Adam, and signifies that the first degree, or the head of the virgin or Virgo, is lying and *meeting* with the last degree of the sign ♌, or the strong man or *sun* of God (*ruler of all things upon our earth*). Thus one sign continually *goes in unto* another sign, or they are joined like an unbroken circle or as *one* flesh. As the sun is in his greatest strength about Aug. 22, when just entering Virgo, and the seed begins to ripen into the future harvest, the Egyptians commemorated this gift of God in reproducing through the sowing of seed all that was good for life. And also, as the old seed which had been sowed had to become corrupt before the resurrection, or birth of the new, also because much seed was indigenous to the soil and sprang up as it were spontaneously and perennially, the earth, or ♍, was likened to a virgin bringing forth her fruits without the aid of man, and ruled over or o'ershadowed only by the Lord or sun. Therefore ♌ (Leo) and ♍ (Virgo) are conjoined. The Sphinx with the entire body of the lion and the head of the virgin bears testimony to Egyptian knowledge and to the astrological meaning of the virgin-born Saviour; also to the fall of man, the story of Adam and Eve, of Ruth and Boaz, and the heat of the sun at the time of the year. In the constellation Leo (which you can easily find on any celestial chart, and also on the "Combination Horoscope" in this book) near the sign ♌ or the head of the lion, you will see a cluster of stars representing a man with a flowering staff in his hand, whose feet have the head of the virgin between them. This constellation Boötes, Boaz, or Adam was called by the Greeks *Ἰωσὴφ*, or *Anglice* Joseph. At the feet of this figure, as before mentioned, is the celestial virgin or constellation Virgo, represented as a female winged figure holding a sheaf of wheat in one hand, and originally, before ♍ was intro-

duced by the Greeks, her feet extended to the constellation Scorpio or serpent. So the serpent's head was bruised or crushed by woman, and he, the serpent, wounded her heel. Virgo by the Greeks was called Ceres, the bread-giver, or the harvest queen. So that the *earth*, or Adam's (red earth) wife, Eve, Ruth, Boaz, and the celestial virgin are one and the same, as also Ceres, and also the virgin mother of every crucified Saviour of the ten great religions.

In the third chapter of Genesis the account of the fall of man is a mixture both of phallus and planetary truths. The serpent, or tortoise, which is found as a symbol or emblem in all parts of the globe, — in China, in Egypt, among the Chaldeans, among many Indian tribes, and in the islands of the Pacific and Indian Oceans, and among the Mexicans or Aztecs, the Delawares and Mohicans or Algonquin tribes of North America, — is not only an allusion to the male organ of generation, but to the constellation Scorpio or original fall sign. For you must recollect that originally there were but ten signs of the zodiac, and that the sign ♍ (Virgo Scorpio) comprised the space now covered by ♍ (Virgo) and ♎ (Libra), which last is equivalent to Sept. 22, the time when nature commences to drop her fruits, or the sun (or Adam, as son of the sun) must be found wanting, or falls, or *fall* or autumn commences. As the ♎, the serpent, is ascending (represented as climbing a tree), — for ♎ in astrology rules over the organs of generation, both male and female, — the astrological meaning is that the sun (heat) having passed through Leo and Virgo, or the man and woman, or the earth or nature, and passed the summer months, and now going into fall, by reason of worms, decay, blight, etc., much fruit of the harvest is cast to the ground, also much unripe fruit eaten which causes cholera, cholera

morbus, and many ills, and often death. It also signifies that the sun has reached the meridian, and that the hottest part of the day has passed and evening approaches, and sundown or fall below the horizon approaches. It also denotes the fall passover, when the sun reaches ♎ (Libra), a table, or feast of unleavened bread, where the sun leaving Virgo, a *garden*, or garden of Gethsemane, the +, or Christ, giveth the *Lord's supper*, and ♄, or Judas Iscariot, the betrayer of blood, who dippeth with him in the dish; viz., ♎, ♄, conjoined. In fact, it is all *fall*; for even in the mixture of phallus worship, in this sign the sun's number 6 has turned to the moon's number 9, and the ☉ falls in Libra, and Saturn (Satan) is exalted. And Libra is the house of Venus (♀). See the Exaltation and Dignities of the Planets. And here is the mystery of three in one.

Hence the foregoing embodies both phallus and planetary accounts; and he or she who is enlightened or who has eyes that *will* see, may see clearly the fruit of the tree which is in the midst of the garden, viz., on the +, and the meaning of the so-called serpent, and of both man and wife partaking, and of the man being tempted by the womb-man; also the angle (or angel) of the Lord which appeared at the annunciation; for ♎ is a feminine sign, and is equivalent to 9, or the womb, or man's private parts *inverted*.

We also read that at first they were naked and were not ashamed, and that afterward they made them coverings of fig leaves.

Under the interpretation of the phallus worship or signification or symbolism, this is a fine representation of the heat and innocent state of youth until tempted by natural laws, and the inevitable feeling of shame attending the gratification of lust. They strove to hide it by covering themselves with the lightest

clothing of a torrid zone, and the cooling leaves of the fig tree are chosen as a symbol; first, because the fig is full of seed; secondly, because the use of this slight covering is and always has been an aboriginal custom. During childhood, till the age of puberty, they go entirely naked, but as soon as betrothal takes place (and among savages this is in the very youth), and passion has been gratified, the circlet of the female is worn, and the slight covering of the man. The remainder of the body still in nakedness is thus astrologically explained. The season of summer is herein described. The trees formerly naked and bare are now clothed in luxuriant verdure, and the *fruit green* but apparent, is visible but unripe as yet, and not fully developed. Much falls to the ground and the earth, represented by the earthly sign ♍, the virgin, whose help meet is ♌, or Leo, or Adam and Eve conjoined. The virgin earth fecundated by the magnetic vital rays of the sun, *becomes as one*, for astrology teaches that wherever the ☉ and other planets and stars are in the heavens at a birth, these *are radically* the places during the life; and the magnetism of those planets, sun, moon, and stars, is fixed or as *one flesh or being*. The birth of Eve is a beautiful symbol of astrological teaching, for she, the moon, and Adam, the sun, must be in the same sign, in the due east or Garden of Eden, to find the serpent, which you will find in the *Mysteries of Isis* later on. In this entrance to Eden they must be joined *as one flesh*, or become as one body, and yet in the very entrance to Eden the head of the serpent appears. To resume: The virgin earth fecundated by the vitalizing magnetic rays of the sun, ripens the harvest, and yet under the early frosts of the forthcoming winter (for the sun has now got into Libra, and the serpent or Scorpio leads him, the sun, to his fall), and the superabundance of water, the menstrual of all

nature, the heavy fruit, unripe and frost-killed, falls to the ground, and ripe only in appearance, the apples worm-eaten, another symbol of the serpent's work, are among other fruits thrown to the earth. To eat of these wind-falls and decayed and unripe fruits produces almost certain death ; and yet not surely death in all cases. By the phallus explanations, lust satisfied, shame, disgust, and coldness ensue. Vitality is as it were dead, and yet not surely so. See the symbol 9 — in this case resurrection — He shall rise again.

Later on, as coldness ensues (*fall*) and winter approaches, which by the phallus signification is explained by the above-described coldness, and that the soul of man is now debased and animal ; — the allegory of clothing them with skins of wild beasts signifies the age of puberty or hairy covering, by the astrological explanation. The sun is next approaching the winter solstice. The earth by frosts and cold has lost its fecundity, is cold and barren, the reeds and bushes and trees are denuded of verdure, and like hair cover the earth, and man who in summer has neglected to attend to his harvests for his winter supplies must labor hard to exist ; and by not attending to his natural food — fruit and vegetables (if you read Genesis attentively you will see that he was to eat of every fruit while in Eden (the summer), and after the fall was to eat herbs or vegetables, but never at any time was there any mention of eating the flesh of beasts or even fowl or birds) — he has now to fight for a living, to slay the wild beasts and take their hides and hairy coverings to keep himself warm, the first recourse of primitive man. Eden is paradise to him no longer, for winter, cold, and frost have arrived, and man prodigal and wasteful has neglected his future and must wander like an out-cast in search of food. He is driven out and a guard put at

the east gate, or sign ♃, by order of the grand master, and out into darkness he passes, from the west gate (♁), thence down into the earthly sign of ♄ or into mid-winter, or driven into the barren earth or strong house of Saturn. And here the sun (Hiram), the grand master, whose stronghold is the lion (♌) of Judah, must be raised or resurrected; for ♄ (Capricorn) is "renewer of life." And here on Dec. 25 the sun again commences to climb up the ecliptic; the new sun is as it were born; the child of the + is to ascend into heaven after his death; the son of the sun is born; the child of ☿ becomes Emmanuel, or Lord with us; the son of the ☽ is hung between two thieves, ♃ and ♁; darkness is over the face of the earth. It is midnight. It is midwinter. It is under the earth, the descent into hades or hell. It is the house of the goat. It is the hour of midnight when "graveyards yawn." It is high twelve. It is the turning of the tarot or ♄, or the phallus, ♄, or 0690, from the positive noon and negative night, or ☿ and ♄, which two figures, 6 and 9, are signs of the favorite or strong house of Isis or the moon, viz., ☿, and which is the double serpent or the numbers of Ra and Isis, 6 and 9.

Thus is the world renewed by the representation of the birth of a child, thus personifying the sun's annual revolution. Thus the grand master performs his work, whom the three ruffians, ♃, ☿, ♁, have slain from the $\begin{smallmatrix} \cdot \\ \perp \\ \cdot \end{smallmatrix}$. Thus Masons meet,—and thus they part, L. And in winter where naught but the evergreen tree flourishes, in Capricorn, emblem of eternal life, here under the earth where one of the twelve fellow-craft (twelve signs of the Zodiac) stayed, you will find our grand master, who has lain in ♄ (Capricorn), a mausoleum, grave, or deep hole, for three days, and will now be raised again "amidst the *clouds* and mist of winter, in glory — *the*

light of the world." "And the Lord said, Let there be light, and there was light."

And this is called by theologians the original fall of man, an inevitable law of planetary movement ordained by the Lord of hosts from the beginning of the world, and which will never change, — a law which, explained either by phallus worship or planetary or astrological teaching, is but an allegorical description of the serpent wisdom, or knowledge of the *Gen-Isis*, goddess of nature, the sun on the \times between the cherubims, or *fixed signs*, the head of the bull, the head of the lion, the head of the eagle, and the head of a man, *fixed and unalterable* forever, and shows that God is not a man that one can reason with him, or that he alters. It also denotes that if we disregard or abuse the laws of nature and pervert the spiritual exaltation of true love by the debasing influences of passion or lust, or the influence of Mars (δ), represented by its favorite stronghold, m , the serpent, then all that there is of Venus (♀) (represented by the *fall sign* ♋), of joy and happiness, is fled for evermore, and shame ensues. From Eden expelled, and repelled from all that is good for man, the flaming sword, or remorse, meets them at every point, and he who originated spiritually from the sun, or Lord of hosts, is plunged downward to grovelling ideas of *deceit* and must purify himself through a series of re-births till he once more ascends in glory above the clouds which have darkened him, and he becomes the pure Ra, or purified ray of light; for the natural law or phallus, or the obelisk, is but a shadow of the eternal law of the most high, the pyramid (see the combination zodiac), on which blazes in glory the eternal flame of fire, the image of the Creator.

CHAPTER XII

WHO BUILDED THE PYRAMID?

NEARLY six centuries before the reputed birth of Christ, Solon, a Greek philosopher, visited Egypt, and had frequent intercourse with the priests who had charge of the sacred writings of Egypt. In the course of these interviews relating to the antiquity of Greece and Egypt, a priest said to him: "O Solon, Solon, you Hellenes are but children, and there is never an old man who is Hellenc." "What do you mean?" said Solon. "I mean," said the priest, "that in mind you are all young: there is no old opinion handed down among you by ancient travellers, nor any science which is hoary with age. *As for these genealogies of yours, which you have recounted to us, Solon, they are no better than the tales of children; for in the first place, you remember one deluge only, whereas there were many of them; and in the next place, you do not know that there dwelt in your fair land the fairest and noblest race of men which ever lived, of whom you and your whole city are but a seed or remnant; and this was unknown to you because for many generations the survivors of that destruction died and left no sign, for there was a time, Solon, before that great deluge of all, when the city which now is Athens was first in war and was pre-eminent for the excellence of her laws, and is said to have performed the noblest deeds, and to have had the fairest constitution of any of which tradition tells under the face*

of the sun." Solon marvelled at this, and earnestly requested the priest to inform him exactly about these former citizens. "You are welcome to hear about them, Solon," said the priest, "both for your own sake and for the sake of the goddess who is the common patron and protector and educator of both our cities. She founded your city a *thousand years* before ours, which is set down in our sacred registers as 8,000 years old. As touching the citizens of 9,000 years ago, I will briefly inform you of their laws and of the noblest of their archons; and the exact particulars of the whole we will hereafter go through at our leisure in the sacred registers themselves."

The reader is to remember that all this was copied from the manuscript of Solon, word for word as given by the Egyptian priest to Solon; and Plato was born 429 B.C., and died at Athens 347 B.C. at the age of 82 years; and also that 594 B.C. Solon was archon or chief magistrate of Athens, was the umpire in all law matters, and regarded equally highly by both rich and poor, which regard greatly adds to the authenticity of his narrative.

The priest continued: "Many great and wonderful deeds are recorded of your state, in our histories, but one of them exceeds them in greatness and valor: for these histories tell us of a mighty power which was aggressing wantonly against the whole of Europe and Asia, and to which your city put an end. This power came forth from the Atlantic Ocean; for in those days the Atlantic was navigable, and there was an island situated in front of the strait which you call the Columns of Hercules. [The reader knows probably that this refers to the Strait of Gibraltar, leading from the Atlantic into the Mediterranean.] The island was larger than Libya and Asia [then Asia was what we now call Asia Minor] put together, and was

the way to other islands ; and from the islands you might pass through the whole of the opposite continent which surrounded the true ocean ; for this sea which is within the Strait of Hercules [the Mediterranean] it is only a harbor, having a narrow entrance ; but that the other is a real sea, and the surrounding land may be most truly called a continent, is at once evident. [That this continent which surrounded the ocean is the North and South American continents, and Africa, is now easily proved by consulting any good chart.]

“ Now, in the island of Atlantis there was a great and wonderful empire, which had rule over the whole island and several others, as well as *over parts of the continent* ; and besides these it subjected the parts of Libya within the Columns of Hercules as far as Egypt, and of Europe as far as Tyrrhenia (Tuscany). *The vast power thus gathered into one endeavored to subdue at one blow our country and yours*, and the whole of the land which was then within the strait : and then, Solon, your country shone forth in the excellence of her virtues and strength among all mankind, for she was the first in courage and military skill, and was the leader of the Hellenes ; and when the rest fell from her, being compelled to stand alone, after having undergone the very extremity of danger, she defeated and triumphed over the invaders, and preserved from slavery those who were not yet subjected, and freely liberated all the others who dwelt within the limits of Hercules. But afterward there occurred violent earthquakes and floods, and in a single day and night of rain, all your warlike men in a body sank into the earth, and the island of Atlantis in like manner disappeared, and was sunk beneath the sea.”

The continuation of this, which is lengthy, is in substance as follows : This war of the Atlanteans and the Mediterranean

nations was 9,000 years before the interview between Solon and the priests. Atlantis was then the greatest empire in the world, and colonies from it had peopled Spain, France, Britain, and Ireland, Tuscany or Etruria on the north side of the Mediterranean, on the south side Libya and the entire coast, and, though not peopling Egypt, had also colonized Egypt. On the west it had intercourse with the islands and continent of America, and had largely moulded their civilizations, preceding Columbus by upwards of 10,000 years. "In this kingdom of Atlantis were vast numbers, immense power, and great wealth. From it went west and east to the ends of the world a ripe civilization and a conquering military power. By it the lands were colonized, the pyramids of Egypt and Central America and the temples of Peru and Egypt built, also the tombs of Tuscany. The commerce of the world was under its control."

Now, if the reader has paid attention to his geography, let him look at the Atlas Mountains in Africa, Maz-atlan, Minititlan, and the numerous towns and villages in Mexico beginning or ending in Atl, or Atlan, the great Atlantic Ocean rolling between, the Atlantes living along the north and west coast of Africa; Atlas represented as holding the world on his shoulders; and map of the entire world called an atlas.

That the Atlanteans builded the Sphinx and Pyramids at the time mentioned by this priest is without doubt — as little doubt as it is that Atlantis existed and sank.

Each item of the foregoing can be proved by the soundings or depths of ocean between Cape Finisterre (the end of the earth) and Charleston, South Carolina. The great line of earthquakes — the destruction of Lisbon some few centuries ago, at which time 60,000 people were buried under the ocean in a few seconds of time, — the numerous shocks of earthquake

in that line since,—and the various earthquakes in the Mediterranean—all go to prove the probability and accuracy of Solon's narrative.

Now, we must diverge a little and come back to the sun's movements.

No maritime nation could navigate by chance; and that the Atlanteans were well versed in the mysteries of trigonometry and of solar, stellar, and lunar observations it is preposterous to deny. That the Phœnicians, who were colonists of the Atlanteans and who circumnavigated Africa, were also well informed in these particulars, is evident; and this is easily proved, inasmuch as the Great Pyramid is situated exactly on the ecliptic, and precisely covers by its angles the north, south, east, and west points, and the sun is exactly over it on the longest day of the year, viz., June 22. This, then, was a prime meridian or true right ascension every day at noon by the angle of the sun of the given day—or 90° high, on an equally divided day of twelve hours, or equal to movement of sun, 15° per hour into 90 is 6 hours from noon, and consequently six hours from sunset. So that the sun, whose throne or strong house or strength is in the sign Leo (♌), is the *beast* alluded to in the Apocalypse, or Revelation of St. John (viz., the sign ♁ , in whose house the Virgin Mer-i, or Mary, or Merè, or Mother of ✝ , had her home, as before related). The number of the beast is six hundred threescore and six, and alludes to the sun rising at 6 A.M.; 6 hours after it is mid-noon, and at 6 P.M. it sets,—3 sixes, 666. Now, this pyramid was erected before Aries and Libra were instituted as signs of the zodiac; for the sun-god Ra dwelt between the cherubims ♁ , ♌ , ♍ , and ♎ ; and was builded to commemorate some great matter, which is certified to by the Sphinx and also by Job. The Sphinx has the entire

body of the lion and the head of the virgin. Virgo (♍) is the fifth sign; and the sun must then have been in ♍ as its first point of right ascension, and in the last degree of Virgo joining, because this is the signification of these *men* coming to the ♍ , or garden, or place where corn or grain is kept or raised; viz., Egypt, which is the mother of a child or colony of the governors of the earth, Atlantis. Now, by the precession of the equinoxes, our sun and solar system, as well as every fixed star in the universe, go through one sign in 2,160 years (whose figures 2 1 6 0 = 9, the number of Isis or nature).

The whole of Leo is	2160	years
“ “ Cancer	2160	“
“ “ Gemini	2160	“
“ “ Taurus	2160	“
and in present date of Aries	1892	“
	10532	years

Then this Sphinx, which commemorates this event, was builded 10,532 years ago, and proves the truth of the priest's story to Solon, and also that it was to perpetuate their knowledge to posterity. For all parts of the known world have contributed to this virgin-born God, or the + prime meridian, and the ecliptic, the serpent of the sun, and the great dragon, or Serpent of the moon, or moon's nodes. "Having eyes ye see not, ears, ye hear not, neither will ye understand."

The Assyrian lion, the Babylonian bull, the Egyptian calf or heifer, the brazen serpent of Moses, the dragon of China, the serpent mounds of Ohio, and the Lamb of God, the tau cross (x) of Egypt, the + of modern Christianity, and the ⊕ , orb of the papal religion, are one and the same in meaning. The ⊙

of Freemasonry, or ☩, or ✠ or ☉, or the caduceus of Mercury, have all the same great teaching, hidden only to the uninitiated and profane. The mystery of the trine or triune worship, viz., the ☉, the father, ☽, mother, and ✠, the child, or even ⊕ (the earth) as the child, emanated from astrology and nothing else. Whether we navigate the ocean by observations of the sun or moon or a planet, the beginning is always the right ascension of the meridian. The prime meridian, the latitude (—) and longitude (|) of a place to start from, or ✠, the centre of the prime or original cross, the sun's declination, according to whether it is north or south of the equator, gives the polar distance, and the application of the sun's altitude or star's altitude when on the meridian will deduce the latitude, and either A.M. or P.M. of any day. The hour angle found at the time of observing the sun's or moon's or planet's altitude will, if reduced to degrees and miles of a degree, give the longitude; and the intersection of the latitude and the longitude found are a ✠ which you have found from the R. A. M. or prime right ascension of meridian, the grand secret of Royal Arch Masonry, and the worship of the Ram Isis, or the point Aries, the lamb of God, the great point where Jos, the sun, and Hua, the moon, meet to create man after their image, or wherein you must find the great mystery of the two serpents of Egypt. Mariners can never dispute astrology, for they use it daily. Surveyors use it daily; astronomers hourly. No living being moves a step unless forming a new ✠, and no two living beings can be born on the same ✠ at any time. All time is reckoned from the sun's movement, and the first point of Aries, the R. A. M., from which the hour angle is deducted, and from point to point from the ✠ in which we are to the ✠ or latitude and longitude of any place one desires to go to, a line from one ✠ to the other

+, the angle or angel of the Lord (*i.e.*, the angle of a circle), will give the course, and a scale of miles divided into tenths, hundredths, or thousandths will give the distance between the two places. These truths the Atlanteans, a maritime nation, strove to perpetuate, and in such ways as to last forever, free from the baneful changes of earthquakes, and astrologically calculated to last for thousands of years. Having been a navigator twenty-seven years, I think I can speak with authority, and not as one of the scribes. Having been for many years a student in ancient astrology, among Arabians, Carib Indians (old Atlanteans), and negro fetish-men and bush negroes of South America, and a member of the Masonic body of the Blue Lodge since 1857, then remade under the ancient rites in a Jewish Lodge in 1869, and exalted to the Most Royal Order of Rose Croix Masonry of the ancient rites, I have striven from the ashes to renew the ancient fires, and found the meaning of the rose, "*sub rosa*;" truly, under the rose lay the secret—the +. As it says in Acts xvii. 23: "I found an altar . . . to the Unknown God. Whom therefore ye ignorantly worship, him declare I unto you."

CHAPTER XIII

DESCRIPTION OF THE PLANETS. — WHAT THEY RULE OVER AND
WHOM

THE astrological or astronomical character for the planet Saturn is ♄. Saturn rules over husbandry, tillage, fruits of the earth, mines of coal and lead, over dens, caves, holes in the earth, over buildings of wood, brick, and stone, over real estate of all kinds, real-estate agents and brokers and dealers in the same, over all elderly persons, farmers, agriculturists, dealers in wood, lime, cement, and building material, over all those who work in the soil, or about cattle (not horses), pigs, swine, gardens, produce dealers, tanners and curriers, dealers in hides, leather, boots and shoes, all black and dark matters of the kind such as rubber, bank safes or vaults, over potters, tile and brick makers, and dealers and workers in clays and earth, wool, over all melancholy and morose, repining and dogged, stealthy, sneaking persons, over monks, Catholic priests, nuns and nunneries, cemeteries and graveyards, over hypocrites and deceit of all kinds. Saturn delights in dark and gloomy places, in shade and wilderness and woods. He is the author of all evil under the sun; the greater infortune, and is the Saturn, or Satan, of the Christian religion. His strongest power is in the signs ♄ (Capricorn) and ♒ (Aquarius). Those born under Saturn have black and dark colors for their favorites. This planet rules over coal mines, lead, clay pits, etc. His mean motion is two minutes and one second, diurnal motion some-

times three, four, five, or six minutes, but seldom more. His greatest north latitude from the ecliptic is two degrees forty-eight minutes; his south latitude from the ecliptic, two degrees forty-nine minutes. In the table of dignities and description of signs you will find the houses, terms, faces, and all dignities, also debilities of this planet.

He continues in retrogradation one hundred and forty days. He is five days in his first station before retrogradation, and five days in his second station before direct movement.

He is a diurnal planet, cold and dry by nature, being far removed from the sun, with moist vapors; is melancholic, earthly, masculine; the greatest ill-fortune, or infortune, the author of all solitariness and malevolent feelings, etc. When he is well dignified or placed in a figure he represents one of a profound imagination, in acts severe, in words reserved, giving or speaking very sparingly, patient in labor, disputing or arguing with gravity, very solicitous and eager for the goods of this life, and austere in all manner of action. When he is ill dignified, then it represents one envious, covetous, jealous, and mistrustful, timorous, sordid, cowardly, stubborn, a dissembler, sluggish, suspicious, an ill-speaker of women, a liar, malicious, a murmurer and grumbler, never contented and ever repining.

He describes one of a body more cold and dry, middle stature, his complexion swarthy or muddy, eyes small and black, looking downward, a broad forehead, black or sad hair, hard, lank, or rugged, great ears, hanging and lowering eyebrows, thick lips and nose, a thin beard, a lumpish, unpleasant countenance, either holding the head forward or stooping, the shoulders broad and large and many times crooked, his belly somewhat short and lank, thighs spare, lean, and not long, knees and feet not in proportion, often shuffling or hitting against each other.

You must observe that if Saturn be oriental of the sun, the stature is more short, but decent and well composed. But if he be occidental of the sun, then he is more black and lean, with fewer hairs. And again, if he want latitude, the body is more lean; if he have great latitude, the body more fleshy. If the latitude be meridional or south, more fleshy but quick in motion; if the latitude be north, hairy and much flesh.

The sicknesses of Saturn are all impediments in the right ear and teeth, all quartan agues proceeding from cold, dry, and melancholy distempers, leprosy, rheums, typhoid fevers, consumptions, black jaundice, palsies, tremblings, vain fears, phantasies, dropsy, gout, either hand or foot, apoplexies, dog-hunger, bleeding piles, ruptures if ♃ be in ♏ (Scorpio), or Leo in any ill aspect of Venus.

He rules over the sour, bitter, and sharp savors, and in man, the spleen. (For the herbs and trees, consult Culpepper.)

Over animals he rules all manner of creeping things born of putrefaction, such as worms, serpents, adders, also over the ass, cat, hare, mouse, mole, bear, dog, wolf, basilisk or lizard, crocodile and alligator, scorpion, toads, and especially swine, wild hogs, boars, etc.

Of fishes, the eel, tortoise, all manner of shell fish which bury in the mud, and the lobster, crawfish, crabs, etc.

He rules over such precious stones as sapphire, *lapis lazuli*, all black and ugly stones not polishable and of a sad, ashy, or black color.

He causes cloudy, dark, obscure air, cold and hurtful, thick, black, and oppressive clouds. He delightes in the east quarter of heaven, and causes the miserable foreboding east winds. When gathering any plant ruled by Saturn the ancients always turned their faces to the east in the hour of Saturn, and he, if

possible, in an angle, either in the ascendant or tenth or eleventh house, the moon applying to a sextile or trine of him.

His orb is nine degrees before and after; that is, his influence begins to work when either he applies, or any planet applies to him and is within nine degrees of his aspect, and continues in force until separate nine degrees.

In conception he rules the first and eighth months. His greatest year is 465; his greater year, 57; his mean, $43\frac{1}{2}$; his least, 30; the meaning of which is that whenever a town, city, or a family or principality is begun when Saturn is essentially and occidentally strong, the astrologer may conjecture that such may continue 465 years, etc., in honor and repute without any sensible alteration. Again, if in one's nativity Saturn is well dignified and lord of the geniture, then accordingly he may live 57 years; and if meanly dignified, then 43 years; but if he be lord of the nativity and weak, afflicted, or retrograde, the child may live 30 years. And so judge of the other planets.

As to age, he relates to decrepit old men, fathers, grandfathers, and the like in plants or trees and all living creatures. He rules over Bavaria, Saxony, Stiria, Romandiola, Ravenna, Constantia, Ingolstadt.

The name of Saturn's angel is Cassiel. The friends to Saturn are Jupiter, sun, and Mercury; his enemies, Mars and Venus. He rules the first hour and eighth of Saturday, or Saturnsday, his day.

שבע, *shebo*, the number 7, composed of **אש**, *ash*, a star, and **ש**, *sheb*, old age: characteristic of Saturn as ruling old age and seventh day.

The character to express Uranus is **ז**. This planet is the source of all accidents and eccentricities, all strange and unaccountable happenings or turns for good or evil, of heart

disease, quick and sudden deaths, of inconstancy in married life, runaway matches and elopements, anything sudden and unlooked for, of divorce and partings, of uncertainties in all matters and affairs. It rules over occult studies, such as astrology and its students, astronomers, mediums, spiritualism, theosophy, magnetic healers, magnetism, the hidden mysteries, inventors, inventions, eccentric machinery, electricity of all kinds, steam. It rules over mines of aluminium and such metals and minerals as are difficult of extraction except by abstruse chemical or electrical method. Its aspect to ascendant at birth deeply imbues the native with desires for chemistry and invention. When combined with Mercury's (♿) aspects it represents electric stocks and inventions. Uranus persons are generally known by their large and prominent noses. It is conjectured to have its strongest influence in ♒ (Aquarius) in the zodiac. On the contrary, it partakes of the meaning of the sign it is in, and its evil aspects in any sign are evil and difficult to mend or cure. Its movement is slow, taking seven years to each sign, and hence as it is a malignant planet and "the father of Saturn," so called, the country ruled by such sign is doomed for seven years, and such part of the body as the sign represents in any person is afflicted, or such house of the nativity. In ♈, which is the present sign (1890), it deeply affects females more than males, also signifies great destruction in that sign to shipping. In 1892 it is now in ♏ (Scorpio), and will produce much bloodshed, earthquakes, and dire evils.¹ It is a malignant planet ; its effects are lasting, its evil not to be overcome, and its sicknesses seldom cured. Its

¹ ♃ will enter ♈ about Sept. 1, 1892, at which time the cholera will reach the United States by means of ships or steamboats. See description of ♈ in the signs, with ♃ in ♏ and ♃ in ♎. Bloodshed, murder, strikes, earthquakes, and terrible railroad accidents will result after June, 1892, with diseases of belly, stomach, and bowels.

good aspects produce unexpected benefits ; its bad aspects, the most unexpected evils and changes : breaking up of homes, business and family relations, all of which come on the native like an earthquake. Its bad aspects to Mercury (♿), if the sign be corresponding, drive the poor victim to insanity and suicide, an unconquerable desire to end his or her life.

Situated or posited in the fifth house, or house of children, it shows abortions, miscarriages, premature birth, children who upset their parents' calculations ; also destruction to pleasure and hope ; and also delight in occult matters ; for it is also the house of pleasure. It is evil wherever posited. It produces frost and snow, and chills the atmosphere. It makes visionary and cranky and insane people. Its color is frosty, and rules over light-haired and gray-haired people, hard to understand and impossible to govern, also the very aged.

The character to express the beneficent planet Jupiter is ♃. This planet is the greater fortune, the author (through the Eternal One) of all good and beneficent matters and gifts. He was known to the ancients as Jah-pitre, and by the Greeks as *IAO* Pitre ; by the Hebrews as Yava, or Jahova, and Jove, or the perfect and upright one, the creator and producer, from *IAO*, signifying the father spirit, the life-giver, against whose good influence no evil can prevail ; for it is a known fact that no one can die while Jupiter casts one beneficent ray or aspect. He is the largest of the planetary system under our sun. He is the greater fortune, the author of all good and beneficent matters, being so ordained by the Great Ruler of all. Under his good aspects deal with all dignitaries ecclesiastical and judicial, for commendations and recommendations of those well to do, and from those in authority in church or court, in all matters of natural honesty and morality, and with such persons as are

noble souls, pleasant and refined, humane and just or jovial; with prelates, churchmen, judges, advocates, and lawyers of the upper class or rank, the rich who are good-natured and charitable, and with government and town affairs, moneyed people and church property, banks, etc. Jupiter persons are generally fond of horses, and never bigoted in church matters or religion, are highly magnetic and attractive. His trine aspects prevail over all evils. He is 1,300 times larger than the earth, has four moons, and was represented by the ancients as having four star-tipped wings and having the thunderbolts in his hand. He rules over all matters of profit and good. His name, Japhitre, signifies heavenly father, and Jupiter Ammon is thus interpreted: "God the Father Ham." He is chief ruler over electricity, and was thus known to the ancients. He it is that makes the thunder storms and purifies the air. Persons ruled by Jupiter are generally fortunate in dealing with horses and fish, in judgments, and with banks, churchmen, and judges, and fortunate in getting out of disasters and in averting them. His diseases are those of corrupt blood, blood-poisoning and festering and the like, and pleurisy.

He rules over the royal purple and over mines of tin; produces even and pretty teeth, and a jovial disposition; also rules zinc.

His period is twelve years, or one sign per year, two and a half degrees per month, and five minutes per day.

The Hebrew character *שח*, *chemash*, or number 5, affixed to the fifth day of the week, Thursday, is formed from *ח*, *chem*, warmth, and *ש*, *ash*, a star, or star of warmth, which is the character of Jupiter.

Jupiter is Vishnu in Buddhism. Jupiter rules over the first hour of Thursday, or Thors-day, and is identical with the Scandinavian *Thor*, or the Thunderer.

A Jupiter-ruled person is one of a comely person and stature, full-faced, full-eyed, a sanguine complexion, or mixed with white and red, a large space between his eyebrows, usually the beard flaxen or sandy colored, the hair a nice brown and inclined to curl about the neck. If Jupiter be combust at birth, the hair and beard are thick, dark or black; his eyes not black. A Jupiter or jovial person has teeth well set, good broad teeth, but usually some mark or difference in the two fore-teeth, either slightly separated awry, or some imperfection in them. If in a fiery sign, his hair gently curls; a man well spoken and honest, very liberal in religious matters; a person well rounded, and stout of limb: and if in a watery sign, will be fleshy; if in airy signs, large and strong; in earthly signs, a man well descended. Even were Jupiter significator of a clodhopper, or low person or clown, he is of better manners and behavior than others of the class. For he may be significator of such according to birth.

His mean motion per day is four minutes fifty-nine seconds; but the diurnal motion reaches eight, ten, twelve, or fourteen minutes.

He is retrograde about one hundred and twenty days, is five days in his first station before retrogradation, and four days stationary before direction or moving direct.

He is a diurnal, masculine planet, temperately hot and moist, and the greater fortune. When well placed he is the author of all that is high, noble, and faithful, a lover of fair dealing, desiring to benefit all persons, a great reliever of the poor; liberal, hating all meanness and sordid actions; is just, wise, and prudent, courteous and affable in conversation.

When Jupiter is unfortunate, retrograde, or evilly placed in a nativity, then the native wastes his patrimony, is cozened and

cheated by everybody, tenacious and stiff in maintaining false tenets, is ignorant, careless, and delights not in the love of his friends ; of dull capacity, lowers himself in all companies, stooping and abasing himself where no necessity is ; a seeker of low company. He signifies an upright, straight, and tall stature, a brown or ruddy and lovely complexion ; of an oval or long visage and full or fleshy ; high forehead, large gray eyes, his hair soft and a kind of auburn brown ; a large, deep belly, strong, proportioned thighs and legs, feet long, being the most indecent part of the body.

The diseases of Jupiter are pleurisies, all infirmities in the liver, the left ear, apoplexies, inflammation of the lungs, palpitation and trembling of the heart, cramps, pain in the backbone, all diseases lying in the veins and ribs and proceeding from corruption of blood ; quinsy, diphtheria, windiness, all putrefaction in the blood, or fevers proceeding from too great an abundance of blood. Jupiter rules over the sweet-scented odors, and over the sea-green or blue, purple, ash color, and mixed yellow and green. Of fish, over the dolphin, whale, the sheath-fish or river whale (presumably the porpoise). Of precious stones, the amethyst, sapphire, emerald, hyacinth, topaz, crystal, marble, and freestone. In the weather, he produces serene, pleasant, and healthful weather and north winds, and by his gentle beams allays the ill effect of a former malignant planet. He governs the north wind, — that part which tends to the east. The orb of Jupiter is nine degrees before and after any of his aspects. He governs the second and tenth months. His proper seat in man is the liver. In the elements he rules the air. His greatest year is 428 ; his greater, 79 ; his mean, 45 ; and his least, 12. He represents men of middle age, or of full judgment and discretion. He

governs the second climate. Of countries he rules Babylon, Persia, Hungary, Spain. His number is three. The name of his angel, Zadkiel. Of the day of the week, he rules over Thursday, the first hour after sunrise, and the eighth. The length of the planetary hour you must know by the rising of the sun. All the other planets but Mars (δ) are friends to Jupiter. In the gathering of herbs under Jupiter, see that he be very powerful in essential or accidental dignities; let the moon be in good aspect with him, and, if possible, in some of Jupiter's dignities. His terms, face, triplicities, and other dignities are described in the signs of the zodiac and Table of Essential and Accidental Dignities.

The astrological or astronomical character for the planet Mars is δ , representing a shield and dart, indicating the martial character of this planet. Mars rules over and rejoices in all matters of violence. Horse-racing and struggles of any kind, in all violent out-door exercise, over all dealers in hardware, cutlery, and martial instruments, over explosions, fires, and conflagrations, inflammations, inflammatory fevers, acute and sharp pains, all pains that come from heat, and all such diseases as are fiery, red, and hot, over surgeons, dentists, butchers, and martial men, railroad employees, soldiers, armed policemen, and warriors of all peoples, over the flaming red-headed and violent-tempered, over petty lawyers, but not judges or the upper-class advocates, over lawsuits but not judgments, over iron machinery and locomotives, and machinists, railroads, and all matters of iron and steel, and instruments made of the same. When Mars is ill dignified, or cadent, or retrograde, or in any detriment he then represents and rules over burglars and murderers, and all violent deeds, all railroad disasters (and in the last there must also be some evil

aspect of the moon and Uranus), troubles to iron ships, fires, and battles and murders. His color is the blood red. He rules in mines over iron, red hematite, red ochre, and such like; these things determinable from the signs he may be in, as are all the planets. Mars is lord of ♃ and ♄, or has these two signs for his houses. His essential and accidental dignities, detriment, fall, terms, and faces are to be found in the Table of Essential Dignities and Debilities.

Mars in the Hebrew *אשלה*, *Ash-Lesh*, the flaming star. The first three characters, or letters, *שלה*, *shelesh*, or number three, mean also a general or commander. The third day of the week, Tuesday, or Mar-di, is under the influence of the warrior planet, the first hour of sunrise and the eighth being his planetary hours, as before shown. The cock was dedicated to Mars by the Buddhists; and Aries, the zodiacal sign, the stronghold of Mars, was in early Christian times represented as a cock. (See remarks on signs, and particularly Aries and Capricorn.) The Buddhists also assigned the third day of the week to Mars. The greatest latitude of Mars is north $4^{\circ}31'$ and south $6^{\circ}47'$; mean motion, $31'27''$; diurnal motion, sometimes 32, 34, 36, 38, 40, 42, 44 minutes per day, seldom exceeding. He is retrograde eighty days, stationary before retrogradation two or three days, and stationary before turning direct two days, and after but one day. He governeth wholly the watery triplicity ♁, ♋, ♌. When ♄ retrogrades in ♏, ♐, ♑, or ♒, he produces dire evils.

He is a masculine, nocturnal planet, in nature hot and dry, choleric and fiery; the lesser infortune or evil, author of quarrels, strifes, and contentions; when well dignified, in feats of war and courage invincible, scorning any emulation, subject to no reason, bold, confident, immovable, contentious, valiant,

a lover of war, and hazarding all perils, willingly will submit to no one, neither willing to obey ; boastful, caring for nothing but victory, but prudent in his own affairs. If ill dignified then he is a prattler, neither modest nor dignified, a lover of slaughter and quarrels, a housebreaker, a burglar, thief, or murderer, full of sedition and commotions, a highwayman, a traitor, obscene, rash, inhuman, unthankful, treacherous, oppressive, ravenous, a cheat, furious, violent, a ravisher, perjurer. A Mars person is generally of middle stature, strong-bodied, big-boned, rather lean than fat, complexion ruddy, brown, or high-colored, round visage, hair red or sandy, flaxen and often crispy or curling, sharp hazel eyes and piercing sight, bold and confident look, and an active and fearless person. When ♂ is Oriental, he signifies a valiant person : color some white mixed with redness, decently tall, and hairy of body. When Occidental, very ruddy complexioned, but mean of stature, little head, smooth body and not hairy, yellow hair and stiff, and the natural humors dry. If significator of rulers, they are generally oppressive and tyrannical.

The diseases of Mars : gall, the left ear, tertian fevers, pestilent burning fevers, megrims in the head, carbuncles, plague, all plague sores, burnings, boils, ringworms, blisters, frenzies, mad sudden head distempers, yellow jaundice, bloody flux or dysentery, fistulas, all wounds and diseases in the genitals, gravel, or stone in reins or bladder, scars, small-pox on the face, all hurts from iron or steel, the shingles, and all diseases arising from cholera, anger, or passion. He delights in the red, or yellowish red color, blood color, and colors fiery and shining like saffron, and in savors which are bitter, sharp, and burn the tongue. (For the herbs, see Culpeper ; also of trees.)

♂ rules over such animals as the panther, tiger, mastiff, fox, and such living creatures as are warlike, ravenous, and bold; also the horse, mule, goat, wolf, leopard, wild ass. Of fish, the pike, shark, barbel, scorpions, and centipedes. Of birds, the hawk, vulture, kite, all ravenous fowl, raven, cormorant, condor, owl, and eagle (how often we see the eagle as a martial symbol), and crow. Of places, smithies, shops, furnaces, slaughter-houses, places where bricks or charcoal are burned or have been burned, chimneys, forges, founderies, and smelting-places. Of stones, adamant, loadstone, blood-stone, jasper, the many-colored amethyst, the touchstone, red, lead, or vermilion colored. Of the weather, red clouds, thunder, fiery impressions, pestilent air, which appears after droughts and fair weather by improper and unwholesome mists. He stirreth up the west winds. His orb is but seven degrees before and after any of his aspects. In man he governeth the flourishing time of youth, and from forty-one to fifty-six years of life. His greatest year is 204; greater, 66; mean, 40; less, 15. He ruleth over the third climate, Sarmatia, Lombardy, Batavia, Gothland. In conception he governeth the third month. The name of his angel is Samael. He has for a friend only Venus; and as he, when ill dignified, quarrels with his best friend, so he is the greatest ravisher of Venus, for which martial men are notorious. He that hath Mars and Venus in any aspect at birth will certainly have a love affair either good or evil about the nineteenth year of life, or age of Mars' directionary period, which is a little short of nineteen years, and an apt time for *mar-age* or marriage.

The sun is represented by the character ☉. He was called by the Ancients Osiris, Ra, Bel, Braam, Abram, Jah, Baal, Aum, Sol, and the Lord of Hosts. When he is well aspected of the moon, it is a time favorable for all matters relating to all persons

in authority, for all governments, town, city, county, state, kingdom, or province, or matters of general government and heads of department. He rules over and represents all kings, emperors, earls, dukes, noblemen, presidents, and generals in command, viceroys, mayors, those highest in authority in all matters. If for armies, the general, the brigade, the brigadier-general; for the regiment, the colonel; a company, the captain, and so on; for railroads or companies or corporations, the president. The ☉ (sun) is invariably the ruler. When combined in good aspect as a trine or sextile with any planet ruling over the matter elected, or person described, it invariably produces or promotes success; and if he presents a good aspect to the ☾ (moon), it will produce the granting of favors for the asking. The ☉ (sun) rules over gold mines, over "myrrh, frankincense and aloes," over amber and golden and bright yellow stones and flowers, over yellow-haired persons, over the first hour of Sunday. He is the image of the Father, the lord of hosts, and through him is life. He is from all time and all time is from Him, and will be until time is no longer. From Him all time is calculated, by one perfect and immutable law. His greatest strength is from the sign ♌ (Leo), the lion of Judah.

His mean motion is 59' 8", yet his diurnal motion is 57' 16", sometimes more, never exceeding 61' 6". He has no latitude, always moving in the ecliptic. He governs the fiery triplicity ♈, ♌, ♍. His exaltation is the sign Aries, the lamb, in 19° of the sign, and in connection in reading the history of Christ you should recall this; for the Lamb of God exalts the Father. His dignities and debilities are to be found in that Table. He is never retrograde. He is naturally hot and dry, yet more temperate than Mars; is a masculine, diurnal planet, equivalent, if well dignified, to a fortune. The manners, when well

dignified, represent one keeping his promise with all punctuality, one desirous to rule wherever he comes, prudent and of incomparable judgment, of great majesty and stately, industrious to acquire honor and a large estate, free and liberal. The solar man is grave, hath not many words, and those uttered with great command ; full of thought, secret, and trusty, speaks with deliberation ; of great heart and mind, yet affable, tractable, and very humane to all people ; one loving sumptuousness and magnificence and whatever is honorable. When he is ill dignified the solar man is arrogant and proud, disdain- ing all men, boasting of his pedigree, of poor judgment, rest- less, troublesome, and domineering, vaporous, windy, expen- sive, foolish, a spendthrift and make-waste, with neither grav- ity in words nor soberness in action, wasting his patrimony, a hanger-on after others' charity, yet thinks all men bound to him because a gentleman born. The sun generally represents a person of good size, strong and well built, a somewhat yellow- ish or saffron complexion, a round, large forehead, large, full goggle-eyes, sharp and piercing, body well composed, not so beautiful as good-looking, full of health, hair yellowish and quickly bald ; if he have a beard, it will be full and plentiful ; a high, ruddy complexion, somewhat fleshy, in condition bountiful, honest, sincere, well-minded, of a great and large heart, high-minded, of healthy constitution, very humane, not talkative or loquacious.

We can only say the sun is Oriental in a figure or in the Oriental quarter of the figure, or Occidental in the figure. For all other planets are Oriental when they rise before the sun in the morning, and Occidental when they rise after the sun, or so as to be seen above the earth after the sun sets.

His sicknesses are pimples in the face, palpitation, trembling,

any disease of the brain or heart, infirmities of the eye, cramps, sudden swoonings, diseases of the mouth, offensive breath, catarrhs, rotten fevers. Principally in man he governs the heart, brain, right eye, and vital spirit; in woman, the left eye. In savors, his favorites are a mixture of sour and sweet together, or the aromatical flavor, being a little bitter and styp-tical and a little sharp. (For plants and trees, see Culpepper.) Of beasts he rules the lion, horse, ram, crocodile, bull, goat; and of insects, fireflies. Of fishes he rules the sea-calf and star-fish. Of birds, the eagle, the cock, nightingale, peacock, swan, the goshawk, and the fly cantharis. In places, the courts of princes, palaces, the finest rooms in houses or parlors, all magnificent structures, large halls. Over the elements the ☉ has dominion over fire and clean-shining flame, and gold in metals. The precious stones ruled by the sun are the hyacinth, chrysolite, adamant, carbuncle, the etites-stone found in the eagle's nest, and the ruby. Of weather, he produces in spring gentle and moist showers; *in summer, if joined with ♃ (Mars), the most extreme heat*; in autumn, mists; in winter, rain, such as is called small rain or drizzle. He loves the east part of the world, and the wind which comes from that quarter. His orb is 15 degrees before any aspect, and the same after separation. In age he rules the youth or when one is strongest. His greatest year is 1460; greater, 120; mean, 69; least, 19. In countries he rules Italy, Sicily, Bohemia, and the fourth climate, Phœnicia and Chaldea. The name of the angel, or angle of the sun, is Michael. He rules over the first and eighth hours of Sunday. In number, the one and four. His friends are all the planets except Saturn, and ♃ is his enemy, for Satan is said to be the adversary of the Lord.

אורר *Ash-shed*, one, from אש, *Ash*, fire, and shed, ישר, to pour

forth ; literally, to shed forth rays of light or fire, from which שׁוֹרֵשׁ , *Sheddai*, the name of God, the all-bountiful fire. This alludes directly to the one great light of the world, the sun. "I am a consuming fire; I am the light of the world." The sun afflicted at birth brings the native many afflictions.

The character designating Venus is ♀. She was called by the ancients Al-Huzza, Astarte, Hesperus, Lucifer, Queen of Heaven, Goddess of love and pleasure, and Hathor. She is the author of all that is beautiful, of love, pleasure, music, voluptuousness, sumptuousness, of all things artistic, of the drama, of all places of pleasure, as theatres, lyceums, and the like, and of singing-houses. She rules over all women and feminine adornments, decoration and dress, furniture, etc. ; the author of delicate and refined intercourse, courteous manners, of dancers and musicians, artists, poets, and for the two last she must be in sextile or near conjunction or some good aspect to ☿ (Mercury). In all questions of gifts and favors, in regard to love, wedlock, dowry, lechery, gaming, cards, dice, theatres, hotels, bar-rooms, saloons, restaurants, all places of amusement or pleasure of any kind, *seek* the good aspects of Venus (♀). She also rules over all decorators, milliners, dress-makers, or those who adorn in any manner ; over dry-goods and haberdashery, jewels and trinkets ; over the wife, daughter, mother, sweetheart, and female friends. Her color is the apple-green of the verdant pastures in early spring, also the light azure blue, or blue and yellow mixed. She rules over mines of copper, and also over white copper and all articles of brass, pewter, and mixtures of copper and bronze. The bad aspects of Venus incline to lewdness. Her mean motion is 59' and 8". Her diurnal motion is sometimes 62, 64, 65, 66, or 70, 74, 76', but 82' she never exceeds. Her greatest north or south lati-

tude is 9° and $2'$. She governs the earthly triplicity by day ; viz., ♁ , ♃ , and ♅ , is two days stationary before retrogradation, and same before moving direct. Usual retrograde movement, 42 days. She is a feminine planet, cold and moist ; nocturnal ; the lesser fortune ; author of mirth and pleasure. In the elements she rules the air and water ; in humors, phlegm and blood, the spirit and the genital seed. She signifies a quiet person, not given to law, quarrel, or wrangling ; not vicious ; pleasant, neat and tidy, loving mirth in word and action, cleanly in apparel, more inclined to drink than gluttony, prone to venery, often in love matters, zealous in affection, musical, delighting to bathe, and in all merry-makings and comedies, theatres, concerts, and the like ; not given to labor or to take any pains ; a company-keeper, cheerful, nothing mistrustful, a right virtuous man or woman, often mixed in some jealousy, yet no cause for it. Thus the Venus person, if well dignified ; but if not well dignified, the person is riotous and expensive, wholly given to looseness and lewdness, nothing regarding reputation, seeking unlawful beds, incestuous, an adulterer, fantastical, a mere trifler, dude, or dandy, of no faith, no repute, no credit, spending his money in beer-shops and drinking-places and among the scandalous ; a lazy person and caring nothing for religion or morals ; an atheist.

Venus represents a person fairly tall, complexion white with a tinge of darkness like a brunette, handsome, with lovely eyes ; if blue, would be dark blue, oftener dark, almost black ; a round face and not large, fair hair, smooth, fine, and in plenty ; a lovely mouth and red-lipped ; a rolling, wandering eye, a body lovely and well shaped ; one desirous of being neat both in clothes and body ; a dimple in the cheeks, a steadfast eye, and full of amorous enticements. When Oriental, body inclines to

tallness or a kind of upright straightness in person, not corpulent or very tall, but neatly made up; a true Venus person; a pretty, complete, handsome man or woman. When Occidental, one of short stature, yet very decent and comely in shape or form, and well liked of all.

Diseases of Venus: those of the matrix and organs of generation, of the reins, belly, back, navel, and those parts. Gleet or gonorrhœa, whites, venereal disease, diseases arising from inordinate lust, priapism, impotency, hernia, diabetes. In savors she delights in that which is pleasant, usually in moist and sweet, or what is very delectable; in all perfumes which are unctuous and aromatical and incite to wantonness. (For plants and herbs, see Culpepper.) She rules, however, especially over those of sweet smell; the myrtle always green, the smooth-leaved and white-flowered. Lilies are her favorite, and also the water-lily. In trees she rules especially the apple. (For other trees and shrubs, see Culpepper.) Over beasts, the hart or deer, panther, small cattle as rabbits, the calf and kid; over such birds as the dove, turtle-dove, wagtail, sparrow, hen, nightingale, thrush, partridge, eagle, swan, swallow, blackbird. Of fishes, the most beautiful, the dolphin. Of places, gardens, fountains, bridal chambers, fair-lodgings, beds, hangings, dancing-schools, and wardrobes. Of stones, cornelian, sky-blue sapphire, white and red coral, margarite, alabaster, *lapis lazuli*, because it expels melancholy, the beryl and chrysolite. She governs the south wind, being hot and moist. In the temperament of the air she rules the languid zephyr. In summer she rules over serene or clear weather; in winter, rain or snow. Her orb is 7 degrees before and after any aspect of hers. Her greatest year is 151; her greater, 82; her mean, 45; her least, 8. In humanity she governs youth from 14 years to 28 years.

Of countries, she rules over Arabia, Austria, Campania, Vienna, Parthia, Media, Cyprus, and the sixth climate. Her angel is Azrael. She rules over her day, Friday, the first and eighth hours; over conception, the first month. Her friends are all the planets except Saturn.

The Hebrew **שש**, *Shish*, an abbreviation of **אש-יש**, *Ash-ish*, the star of birth, being, or existence, is equivalent to the number 6. Venus rules the sixth day. Shish also is the hissing of the serpent or serpent woman, actually Venus. As the principal house of beauty of Venus is Taurus (♉), the Hebrew **השחר**, *Ash-Taroth*, the star of Taurus, or the tarot (♄), the principal sign or beginning of the tau cross is applicable to Venus, and is a grand point of the cherubim, meaning a serpent, the tempter, or Venus, the serpent woman. The moon is exalted in Taurus, and this signifies the jealousy of Sara, Abram's wife, at the beauty of his concubine, as explained elsewhere.

The astronomical character for the planet Mercury is ♿; called Hermes, horned, or the winged messenger of the gods. He rules over the thought and intellect or reasoning faculty or powers, the mind or soul, and directly over the brain where these are situated, as aptly stated by the Teacher. After casting out the evil spirits, or after magnetically curing the insane, he saith, "What will a man give in exchange for his soul?" (namely, his reason, or unafflicted brain power). Mercury is he that the ancients called Bhudd, the Messia (or messenger), also A Rab, or Rabbi, a wandering teacher. He loves much solitude and desert places and often to be alone. The Arabians are well versed in astrological lore, and in the highest order of mathematics, and from them much learning has emanated; and as they were nomadic and taught as they constantly

moved from desert to oasis, ever changeful, they were called and still retain the name of Arabs. As they were an offshoot of the great eastern astrological teacher and also descended from Abram, and as they were constantly at war and pillaging, they are designated as coming by their knowledge unlawfully. Venus rules over the sacred day of the Arabians, which is Friday. She is called Al Huzza, now vulgarized into the English language as a hussy, or lewd woman, or an unlawful wife. Abram is described as driving his concubine into the desert and deserting her and her son; but the Lord prophesies that Ishmael shall become "a nation, countless as the sands of the sea in multitude."

As Mercury seldom gets far from the sun and is never seen except at twilight or at early daybreak, he is truly "dwelling in the bosom of the father." The aspects of this planet are very important, and the judgment formed over a nativity from the aspects of Mercury with other planets shows conclusively whether the person is morally good or morally evil. Thus he sitteth on the right hand of the father, and shall act as a judge, and show in regard to a person in question whether he or she shall be saved or accursed. The planet is changeable in nature. If aspect is well of other planets, he is good; if evilly aspected and especially of evil planets, he is evil. He rules over astrologians, inventors, teachers, students, book-keepers and booksellers, secretaries, letter-writers, type-writers, book printers, and publishing of books, travelling salesmen and saleswomen, all manner of subtle art depending on much thought; over stocks when issued in certificates, deeds, bonds, all manner of writing, oratory, and measurements; over architects, actors, declaimers, and literature, diviners and astronomers; patents applied for and issued; pension papers, all matters of

libera science, merchants and all mercantile affairs, messengers travelling, and all such persons as do or deal in the above-mentioned matters, and over the will power, memory, speech, and reasoning faculties. When ill aspected, he represents frauds, cheating, and petty thievery, swindling, falsity, false accounts, embezzlements, breaches of trust, cheaterly, and trouble of all kinds by the before-mentioned. He rules over mines of quicksilver and cinnabar; and for cinnabar there should be an aspect of ♃ and ♄ at the same time. His color is the soft pearl or dove color, or the pale azure blue, the lilac. Mercury denotes a very active person, one never idle (often even busy about matters of no importance), always studious, rather fond of being alone, delighting in the seashore and beaches, and to view in boundless deserts; of a retiring disposition and bashful. His strength lies in ♀ and ☿.

His mean motion is 59 minutes 8 seconds, but he is so swift that sometimes he moves 1 degree and 40 minutes in a day; so that you need not marvel if you find him moving 66, 68, 70, 80, 86, or 100 minutes per day. He is stationary one day, and retrogrades twenty-four days. His greatest south latitude is 3 degrees 35 minutes; his greatest north latitude is 3 degrees 33 minutes. His dignities and debilities find in the Table of Dignities of the Planets. He rules the airy triplcity by night; viz., ♀, ♁, ♃. His faces and terms are found in the Table of Dignities. We may call him either masculine or feminine, for he is either one or other as he is joined to any other planet, for if in conjunction with a masculine planet he becomes masculine; if with a feminine, then he is feminine. But his own nature is cold and dry, and therefore melancholy. With the good he is good, with the evil he is evil. In the elements the water is ruled by him; and amongst humors he

rules the mixed. He rules the animal spirit. He is the author of subtlety, tricks, perjury, and devices. When well dignified he represents a man of subtile and good brain, intellectual and cogitative; an excellent disputant or logician, arguing with learning and discretion, using much eloquence in his speech; one who searches into all kinds of occult mysteries and learning; sharp and witty, learning almost anything without a teacher; ambitious of being exquisite in every science; naturally desirous of travelling and seeing foreign countries; a person of unwearied fancy, curious in the search of any occult knowledge, able by his own genius to produce wonders; given to divination and the more secret knowledge. If the person turns merchant, no one excels him in any trade or invention of new ways whereby to obtain wealth. But if ill placed or ill dignified, then he is a troublesome wit, a kind of phrenetic man, his tongue and pen against every one, wholly bent to fool away time, estate, and money in trying experiments and nice conclusions to no purpose; a liar, boaster, prattler, busy-body, false; a tell-tale; experimenting in evil arts and all ungodly knowledge; credulous, a very ass, neither constant in place nor opinion; cheating, deceiving and thieving everywhere; a news-monger, pretender, no true learning about him; a trifler and fanatic. If he be a divine, then he is a mere boastful talker, frothy, of no judgment, easily perverted, constant in nothing but idle words and boasting.

Commonly he denotes one of a high, straight stature, straight thin body, and spare, a high forehead, a somewhat narrow, long face, long nose, fair eyes, neither perfectly black nor gray (hazel), thin lips and nose; little hair on the chin, but much on the head, and it a sad brown inclining to blackness (as for myself I find the Π man, or Mercury in Π , to have sandy or light

brown colored hair ; these things depend much upon the *race* of persons) ; long arms, fingers, and hands ; complexion olive or chestnut color ; yet among the Saxons he would be pale, in fact, a perfect blonde. *You must observe Mercury more than any other planet* ; for having any aspect to a planet, he partakes of that planet more than any other does. If with ♃, more heavy ; with ♃, more temperate ; with ♂, more rash and fiery ; with ☉, more genteel ; with ♀, more jesting ; with moon, more mutable, changeable, and shifting about. When he is oriental, the complexion honey color, or like one sunburned. In the stature of body, not very tall, but well jointed ; eyes small ; not much hair ; in regard to height of body well composed, but still some defect in the complexion ; viz., swarthy brown, and as for tongue, all for his own ends. When occidental, a tawny visage, lank body, small, siender limbs, hollow eyes, and sparkling red or fiery, the whole body inclining to dryness.

The sicknesses incident to Mercury are all vertigines, lethargies, or giddiness of the head, madness, or light or diseased brain, phthisic, all stammering and affections of speech, vain and fond imaginations, all defects of the memory, hoarseness, dry coughs, too much spittle, stuffing and snuffling in the head and nose, hand and foot gout, dumbness, tongue-tied, all evils of fancy or intellect, hallucinations, etc. For colors ♃ likes mixed and new colors, the gray mixed with sky color such as that of the stockdove, linsey woolsey colors, consisting of many colors mixed in one. Of savors he likes a hodgepodge of all things mixed together, so that none can give it a true name. (For his herbs and trees, see Culpepper.) Of beasts his are the hyena, ape, fox, squirrel, weasel, spider, greyhound, opossum, crane, and serpent. Of birds, the linnet, parrot, macaw, swallow, and dove. Insects, the beetle, ants, locusts,

bees. Of fish, the fork-fish and the mullet. Places, tradesmen's shops, markets, restaurants, fairs, common halls, bowling-alleys, dining-rooms, tennis courts. Of minerals, quicksilver. Of precious stones, the millstone, firestone, agate, topaz, vitriol, all stones of divers or mixed colors. He delights in windy, stormy, and violent, boisterous weather, and stirs up the wind which that planet signifies to which he applies, — sometimes rain, sometimes hail, lightning, thunder, and tempests ; in hot countries, earthquakes ; all these to be observed from the signs and season of the year, to form your judgment. His orb is 7 degrees before and after any aspect. His greatest year is 450 ; his greater, 76 ; his mean, 48 ; his little, 20 ; his least, 10. In conceptions he governs the sixth month. His angel is named Raphael. He governs Wednesday, the first hour of sunrise and the eighth. His friends are ♃, ♀, ♁ ; his enemies all the other planets.

The directionary movements are all explained for each planet in my table of the Wisdom of Isis, or the movement in the Moon's Node or Serpent. The cardinal number 4, or ארבע, *Arabo*, from אר light, and רכב, *rabo*, busied, employed, active, relates especially to Mercury as ruler of the fourth day or day of Mercury, Mcredi, Wodensday or Wednesday. This is the famous Buddha of the Indian religion, who, according to the sixth hieroglyphic of Upham's work on Buddhism, is represented as being born of a virgin from the celestial sign ♍ (Virgo or Virgin), where Mercury has his exaltation in the fifteenth degree. Buddha is but one of the versions of sixteen virgin-born saviours, or Sons of God, who dwell in the bosom of the Father, *i.e.*, the nearest planet to the sun ; the same priestly deception having existed from earliest Ayran to modern times.

The character for the moon is ☾, a crescent or arc, called

by those of ancient times Isis or Esses, Luna, Eleusis, or Heavenly Mother, the arc or Argo or ark, the Virgin Mother, or Virgin Merè, or Mary. She rules over the seas and tides, and the clear and virgin pure water.

Her aspects rule over all moist and liquid matters, over the oceans, seas, rivers, lakes, ponds, bathing-places, clear water of any description, over all libations or pouring of liquids, and the pure and limpid brooks and springs ; over navigation by water, seas, canals, journeys in the same manner ; over queens, empresses, women, and mothers ; the mistress of the house, and all women who occupy positions of authority at any place. She rules over the ebb and flow of tides, the never-ceasing, restless ocean ; over all changes and removals, changes in family matters, especially to the mother ; over the change of life in women ; over wanderers, vagabonds, and tramps, the common people ; over the faint-hearted, termed "cry-babies ;" over change and fickleness ; over mirrors and looking-glasses, oils and clear liquids, crystal streams and springs, ponds, lakes, seas, and oceans. She rules over mines of silver. Her strength lies in the watery sign ♁ , the dweller by the sea-shore. She is the significator of unrest, change, and desire to journey ; of steam. Where other aspects coincide, where ill dignified, she makes those over whom she rules to be sottish and lewd. The moon moves more rapidly than any other planet, and goes from house to house, gathering news and revealing all things ; for most important of all is she, "for great is Diana." As she often produced blindness, she was also called Artemis, or the Blind Artemis.

Her mean motion is 13 degrees 10 minutes 36 seconds, but she moves sometimes less and sometimes more, never exceeding 15 degrees in 24 hours. Her greatest north latitude is

5 degrees 17 minutes ; her greatest south latitude, 5 degrees 12 minutes, or thereabout. She is never retrograde, but always direct ; but when she is slow in motion and going in 24 hours less than 13 degrees or 32 1-2 miles per hour, she has debilities equal to a retrograde planet. She governs the earthly triplicity at night, viz., ♄, ♃, ♀. Her dignities and debilities are to be found in the Table of Dignities and Debilities. She is feminine, nocturnal, cold, moist, and phlegmatic. When well dignified she represents one of composed manners, a soft, tender creature, a lover of all honest and ingenious science, a searcher for novelties and one who takes delight therein, one who naturally likes to change habitation and to change about ; and if the moon be lady of second house or sign ♁ thereon, one who changes business constantly or finds many ways to make money, but not steadfast ; one who cares wholly for the present time ; timorous, prodigal, easily frightened, peace-loving, and desiring to live free from the cares of this life. If a mechanic, the man follows many occupations, and frequently tampers with many ways to trade. When ill dignified, she represents a mere vagabond, idle, a drunkard and a sot, one of no spirit or forecast, delighting to live beggarly or carelessly, one content in no condition in life, either good or ill. She generally represents a person of fair stature, light-colored, round face, gray eyes and a little lowering, much hair on face and other parts, usually one eye a little larger than the other, short hands and fleshy, the whole body inclining to plumpness or corpulency, and to be phlegmatic. If any impediment to the moon in a question or nativity, she usually signifies some blemish in or drooping of an eye, or near one ; a blemish near the eye if she be in succedent houses, but if unfortunate in an angle and with nebulous stars, then it will be in the sight.

Among others she rules over travellers, pilgrims, sailors, fishmongers and fishermen, brewers, tapsters, letter-carriers, coachmen, huntsmen, messengers, drunkards, oyster-men, char-women, scrub-women, hawkers in the street, midwives, nurses, water-men, water-bearers, and milk-dealers.

The sicknesses of the moon are apoplexies, palsy, colic, bellyache, all diseases in the left side, testes, bladder, and organs of generation, the menstruals and liver in women, drop-sies, fluxes or loose bowels, all cold, rheumatic troubles, cold stomach, gout in wrists and feet, sciatica, worms in children or grown persons, rheums and hurts in the eyes (*i.e.*, the left of a man and right of a woman), surfeits, rotten coughs, convulsions, epilepsy, king's-evil, apostemes, small-pox, and measles.

Of colors, she rules the white or pale yellowish white, pale green, or a little of the silver color.

Of savors, the fresh without any flavor, such as in herbs before they are ripe, or such as moisten the brain. Those herbs which are subject to the moon have thick, juicy leaves, of a waterish or slightly sweetish taste, love to grow in watery places, and grow quickly into a juicy magnitude. They are the colewort or cauliflower, cabbage, melon, gourd, pumpkin, squash, onion, mandrake, mushroom, endive or artichoke, purslane, and the like. Of beasts it rules over those which live in the water, as the tapir, rhinoceros, and hippopotamus; of reptiles, frogs; of other things, the otter, snail, the cunny, all sea fowl, cuckoo, geese, ducks, and night owls; and of fish, the oyster and cockle, all shell-fish, the crab, lobster, craw-fish, shrimp, tortoise, and eel. In places, over fields, fountains, harbors or havens for vessels, highways and desert places, port towns, rivers, fish ponds, standing pools, boggy places, common shores, little brooks, springs, docks. Of stones, she rules sele-

nite, all soft stones and crystals of all kinds, glassware, etc. Of wind she delights in the north, and usually when she is the strongest planet in the scheme, viz., in any lunation, or month from one new moon to another, she stirs up wind according to the nature of the planet she next applies to. Of weather, when she is with ♃, cold air; with ♄, serene; with ♁, red clouds and heat; with the ☉, according to the season, but generally fair; with ♀ and ♃, showers and wind.

Her orb is 12 degrees before and after any aspect. Her greatest year is 320; greater, 108; mean, 66; least, 25. In conception she rules the seventh month. Of countries she rules Holland, Zealand, Denmark, Noremburg, Flanders, and the islands of the ocean. Her angel or angle is Gabriel. As the moon is conducive to dreams, clairvoyancy, and the like, so the angle or angel *Gabriel appeared to Joseph in a dream* at the annunciation. Her day is Monday or *Moonsday*, from the first hour of sunrise and the eighth after. Her enemy is ♃ and also ♁.

The moon is always cosignificator of the querent in any horary question; the Hebrew שנימ, *Shnim*, or two, or *Ash-Nem* from א"ש. five, and נ"ם. *nem*, slumber, or the star of slumber or sleep of which the moon is ruler, she ruling by night, and is also ruler of day number 2, or second day of the week, *Moons-* or *Mon-day*. She was in the oracle of Themis, the goddess of the oracle, or *Ar-temis*, or *Bartemis*, signifying moon blind, clairvoyant, one who sees in sleep.

Much more could be written of the planets, since from the Aryans to the present time they have represented all the wonderful powers of nature under different names, and have never failed to perform the same things for ages upon ages past, and will so continue in ages yet to come.

♁, the head of the dragon, is masculine, of the nature of ♃ and ♀, and in itself a fortune. The ♄, tail of the dragon, is feminine, and evil in nature. When ♁ is joined with an evil planet it lessens the evil, and when joined with a good one it increases good. The ♄, the tail of the dragon, joined to evil planets increases the evil, and if evil is intended thereby it is greatly augmented. If it chance to be in conjunction with any of the fortunes who are signifiers, though the matter by the principal signifier is fairly promised and likely of perfection, it indicates controversy, backbiting, slander, and difficulties and wrangling, so much so that often the business is given up before a perfect conclusion is had; and unless the principal signifiers are angular and well dignified or fortified, the whole matter may unexpectedly come to nothing.

I advise every student in practice to take good note of this, and at once to put away from them the idea that the ancient people used *guess-work* in any matter; for after study and practice they will find the moon's nodes, or ♁ and ♄, of vast importance.

OF ⊕ OR PART OF FORTUNE.

This represents, at the moment of any horary question, as well as in a nativity, the article, trade, profession, person, or place in which the querent's fortune is located, by the sign in which it is, and how aspected; the planet in good aspect showing the person most beneficial, those in evil the most inimical. The sign will invariably locate; and to exclude ♁, ♄, and ⊕ is in horary questions and nativities to let the astrologer *grope in darkness* and to judge often incorrectly. This is the great secret of the pentacle, or five-pointed star; for the part of fortune advances exactly 72 degrees per year; if you calculate

your sun and moon by the serpent wisdom, it will prove at once. Therefore, every five years \oplus returns to its own radical sign, degree, and minute. The character is far older than Ptolemy, and is Chaldean. I have no answer to those who ignore these three characters other than to "prove all things" and reject nothing on supposition. After trial, if they are not convinced, then they can draw their own conclusions, not before. But they cannot help being convinced, any more than the master of a ship, who has measured the distance between the sun and moon, and their altitudes from the place or latitude and longitude he is in at the moment, viz., his ascendant, is that the correct result gives him the true distance from the prime meridian. Another thing I wish to impress upon my readers: always cast a figure for the moment of time you receive your visitor or inquirer for a nativity, and if by letter, the moment of receipt of the letter; and you will then be able to judge of his business, his health, affliction, and what he came to inquire after, without asking any questions, whereby he will be completely mystified, and either place you as a necromancer or put you down as helped by other than scientific means, not by the law of the Lord, which makes wise even the most simple. Farther along I have written on this subject particularly.

CHAPTER XIV.

TWELVE HOUSES OR MANSIONS DESCRIBED. — THE SIGNIFICATION, NATURE, QUALITY, AND DESCRIPTION OF THE TWELVE HOUSES

THE first house has signification of the life of a person — the stature, complexion, and the shape of the querent or native; because when the ☉, or any star, comes to that point, they arise and become visible in our horizon or hemisphere.

If Mars (♂) be in this house in a nativity or horary question, it gives one time or another a wound or scar in the face. If ♃ or ♄ be there it gives a very coarse countenance and slovenly behavior. In eclipses and great conjunctions, and upon the ☉'s ingress into ♃, this house signifies the common people, or general state of that kingdom where the figure is erected. Of colors, it has the white; that is, if a planet be in this house which has signification of white, the complexion of the person will be pale, white, and wan; his apparel also will incline to a white, gray, or very light color. So for cattle, when their signifiers are found in this house, it denotes them to be of that color or near it. It is the fourth from the tenth. ♃ here signifies the death of the mother, or the end or termination of things she may undertake.

The second house signifies the wealth, poverty, movable goods, personal property, and money of the native or querent; loss or gain by commodities or money lent, profit, gain, loss, or damage in lawsuits. It signifies the assistance by friends. In

eclipses and mundane revolutions or sun's ingresses it shows the ammunition of allies and support of the kingdom or country. It signifies the pleasures of the mother, being the fifth from the tenth; the friends of the father, being the eleventh from the fourth; the enemies of brethren, being the twelfth from the third. Of colors it denotes green. Jupiter and Venus rejoice in this house, either in a question or nativity, and if these planets be strong therein, it makes a person rich and fortunate. But δ (Mars) weak in this house and the \mathfrak{J} there, makes him a beggar, or at least one who wastes an estate, though it were never so considerable, by riotous living.

The lord of the sign ruling the cusp is one to be very attentively regarded in questions.

The third house gives judgment concerning brethren, sisters, cousins, or kindred, neighbors, small or inland journeys of the querent or native; also about letters, rumors, news, reports, and messengers, and ever and anon removing from place to place. It signifies the enemies of the father, being the twelfth from the fourth; the sickness of the mother, being the sixth from the tenth. It signifies the post-offices of a nation. Of colors it has red, yellow, and sorrel, a mixed color. The planet δ (Mars) is not so unfortunate in this house as some think, unless he be joined to \mathfrak{h} by conjunctions or aspect. This is a cadent house and the joy of the moon; for if she be posited therein, especially in a movable sign, it is an argument of much travel, and that to advantage, if she be there strong and beholden by Jupiter or Venus. But if moon is afflicted here, without reception, the person will be always trudging about to little purpose; and if \mathfrak{J} happen to be there, he will be cheated, if not robbed and abused, in his travel. It is a masculine house.

The fourth house signifies the father, the end of all matters, the grave, old people in general, lands, houses, tenements, real estate, inheritances, tilling the earth, hidden treasure, mines, the end and conclusion of any matter or undertaking; the state and condition of towns, cities, castles, forts besieged or not besieged, all ancient dwellings, gardens, orchards, fields, and pastures, the quality and nature of the ground the querent is about to purchase, whether it be vineyard, cornfield, parks, moor or marsh, barren or woody. The lord thereof denotes the father, the governor or commanding officer, owner of houses or commander of army besieged in any town, castle, or fort. It is the north angle; is a feminine house. Its color, red or yellow, or rather a dirt color. If the sun and Venus in this house are in good aspect to the lord of the ascendant or second house, the native will have an estate fall to him by means of his father, especially if the lord of the eighth house behold either of them with a good aspect. It signifies the husband of the mother, being the seventh from the tenth; the money or wealth of the brethren.

By the fifth house we give judgment concerning the children of the native or querent; ambassadors; of the state of a woman with child, whether it will be a male or a female, as also of banquets, plays, gaming, dancing, music, all sorts of pleasures, delight, and merriment, of the health and sickness of querent's son or daughter; of ale-houses, taverns, messengers, agents of merchants and of trading by sea. It being the second from the fourth, it denotes the wealth of the father, the ammunition of a town or castle or city besieged. Its color is black, dark, or honey color; ♁ and ♀ joy in this house, because ♀ is the fifth planet and ♁ the fifth sign in rotation in the zodiac. It is very unfortunate when ♃ is posited in this house. It is the house of

speculation and stock gambling. $\text{\textcircled{J}}$ or $\text{\textcircled{H}}$ in a nativity in this house gives stubborn, rebellious, and disobedient children. $\text{\textcircled{M}}$ in evil aspect to luminaries and posited herein produces miscarriages, abortions, and children idiotic, trance, or with incurable diseases.

The sixth house relates to all men- or maid-servants, day laborers, galley slaves ; all small cattle, as hogs, sheep, deer, goats, hares, rabbits, all loss or gain from such ; delays and detentions of all kinds ; of the sickness of the native or querent, whether it is curable or not, whether long or short ; likewise to farmers and tenants ; and being the third from the fourth house denotes uncles and aunts by the father's side. It is a cadent house, having no aspect to the ascendant, and therefore is called *mal fortuna* or the house of evil fortune. Yet if $\text{\textcircled{U}}$, $\text{\textcircled{V}}$, $\text{\textcircled{Q}}$ (dragon's head), or $\text{\textcircled{X}}$ be well aspected in this house, and $\text{\textcircled{J}}$ behold $\text{\textcircled{X}}$ with a friendly ray, it makes the native or querent an able physician (because this is essentially the house of sickness) if he or she undertake that employment ; and in this case if the moon rule over the fifth house or the tenth house and be well aspected of those planets, or the cusp of the sixth, and the querent be a female, she would then make a very successful nurse and doctress. Of colors it denotes black. $\text{\textcircled{J}}$ rejoices here. The chief cosignificators are $\text{\textcircled{M}}$ and $\text{\textcircled{X}}$.

From the seventh house obtain judgment requiring marriage of the native or querent. It describes the person inquired after ; whether male or female ; all sorts of love questions ; reasons, etc., of public enemies ; all persons with whom the querent is dealing in business, etc. ; with partners ; in quarrels, lawsuits, duels ; if in astrology, the artist himself. It being the fourth house from the fourth, it signifies the father's father, and from it give judgment of thieves and theft of

persons stealing, whether man or woman, wives or sweet-hearts, neighbors, etc., their shapes, descriptions, and conditions, whether nobly or ignobly born. In all annual ingresses of the sun it may be known whether war or peace, and who shall overcome, also of fugitives or runaways, all outlawed men. ♄ in this house denotes divorces, partings, infidelities, and cruelties in marriage. ♃ or ♂ or ♃ ill placed or badly aspected in this house shows unfortunate marriages; ♀ or ♃, excellent wives or husbands as the querent may be male or female in the question or nativity. Color, dark or blackish, or blue-black. It is the west angle, and is masculine.

The eighth house signifies death, sadness, and sometimes riches never thought of; wills, deeds, and querent's wife; estate of the debtor or querent's wife; the partner, or one whom the querent deals with; something little, easy to be got at or with difficulty. In duels it denotes adversaries' seconds; in lawsuits, the defendant's friends; what kind of death a native or querent may die. It signifies fear and anguish of mind; also the heir to the querent. Of colors, green and black. *It rules the privy parts. Of diseases, piles, stone strangury, poisons, etc.* It is a succedant house, and feminine. Being the sixth from the third, it denotes the illnesses and sicknesses of the brothers or sisters and neighbors. It is the house of speculation and pleasures of the father, being the fifth from the fourth; in speculations the end of a matter, being the fourth from the fifth house.

The ninth house signifies religion, learning, books, arts, sciences, dreams, visions, trades, inventions, and advocates. It gives judgment of long journeys or voyages by sea or land; clergymen in general, as bishops and inferior ministers; news and letters from foreign parts; the kindred or brethren of the

wife or husband or sweetheart or lover, it being the third from the seventh ; it is the house of sickness of the father, being the sixth from the fourth ; the children of children, being the fifth from the fifth ; the termination of affairs of the uncles and aunts paternal, being the fourth from the fifth. Of colors it has the green and the white. Of man's body, it rules the fundament, hips, and thighs. If Jupiter, or ♃, be herein well placed, the person is devout, reverential, without bigotry, and ascribing to God the Father the attributes of love and mercy. ♄, or Saturn, herein he or she is a believer in hell fire and torments, a bigot, or a believer in Catholicism and that God is an avenging triune power.

The tenth house is the mid-heaven ; it gives judgment over kings, princes, dukes, earls, judges, commanders-in-chief, in armies, and in towns all sorts of officers in authority, presidents, governors ; of the mother of the native or querent ; of honors, preferment, dignity, and office ; of the profession or trade that any one follows, giving the wealth or moneyed prospect therein. It signifies countries, kingdoms, states, empires, dukedoms. It is the termination of affairs of the wife, lover, sweetheart, or husband, being the fourth from the seventh, the wife of the father. Colors are red and white. It rules the knees and hams. Configurators of this house are ♃ and ♄. It is feminine. ♃ and ☉ well placed in this house give great honor to the native or querent, but ♄, ♅, or ♆ usually deny honor to persons of upper class, and to the lower very little success in their calling or employment. In a nativity ♄ in his house denotes that one shall get highly advanced and then plunged headlong into destruction and misery.

From the eleventh house we receive judgment concerning friendship and friends, their qualities and conditions ; of the

native's or querent's hopes ; of the harbor or relief of voyagers, the assistance of princes and kings, the aid of presidents, governors, and of those holding authority ; of parliaments and congresses ; of the exchequer and allies, ammunition and soldiers of the country, empire, kingdom, or state ; in a city the board of aldermen and common council ;—the children of a wife, lover, sweetheart, or husband other than the native's or querent's, as it is the fifth from the seventh. It shows the termination or end of a legacy or will, being fourth from the eighth. Of members it rules the legs to the ankles. Of colors, the saffron or yellow. ♁ and the ☉ are consignifications of this house. ♃ in this house gives good and faithful friends ; ♅, treacherous, deceitful, and crafty ; ♁, cruel and quarrelsome ; ♃, cranky, uncertain, and strangely acting. It is a succedant house, masculine, and equivalent in strength to the fourth or seventh angles. ♃ in the eleventh house, in any one's nativity, will completely upset them by false friends at forty-two years of age.

The twelfth house gives judgment over private enemies, persons magnetized or under will power of another, mesmerized, once called bewitched or evil-eyed ; calumnious reports, sorrow, tribulations, prisons, and imprisonment, jails, jailers, treasons, all manner of villany, prisoners, chronic diseases, or occult, or diseases mostly of ♃ ; over great cattle, as horses, oxen, elephants, etc. ; over all torments and afflictions. It is the house of self-undoing ; and if the lord of the ascendant be afflicted in this house, it denotes the querent will be the cause of his own misfortunes and danger of imprisonment. Its consignificators are ♁ and ♃. ♃ revels in this house, as he is naturally the author of all mischief. It rules in man's body over the feet. Of colors it denotes green. It rules the sicknesses of

the wife, lover, sweetheart, or husband, being the sixth from the seventh; the uncles and aunts on the mother's side, third from tenth; termination of business, fourth from ninth.

“ First house shows life ; the second wealth doth give ;
The third, brethren ; fourth, how parents live ;
Children the fifth, the sixth diseases bring ;
The seventh, wedlock, and the eighth, death's sting ;
The ninth declares man's pious faith and zeal ;
The tenth, the glory of a common weal :
Our friendship from the eleventh house is known,
And sorrow from the twelfth to every one.”

Commit this to memory.

CHAPTER XV

OF THE SIGNS AND MEANINGS OR INTERPRETATIONS OF THE
TWELVE BOOKS

EACH of the signs of the zodiac is in itself a volume of information; and to become expert in their significations is to become an expert astrologer. They give signification of countries and localities, of height and measurement, of speech and language, of occupation and profession, of the description of places, and the strength and weakness of the planets as they may be posited in the different signs.

The signs are twelve in number, answering to the twelve divisions of the zodiac. Each sign contains thirty degrees. The signs number from one to twelve, in numerical succession. Commencing at the first point of right ascension of the sun, viz., $0^{\circ} 0'$ of Aries, or φ , and continuing to 30° of this sign we reach Taurus, the bull (or Bel, or Baal). This is called the first sign. Π (Gemini, or the Twins) is the second; then the third is ♋ (Cancer, or the Crab); the fourth is ♌ (Leo, or the Lion); the fifth is ♍ (Virgo, or the Sealed Virgin), the original sign being thus made, ♍ . Then the sixth sign is ♎ (Libra, the Scales, or Equal Measure); the seventh sign is ♏ (Scorpio, or the Serpent); the eighth is ♐ (Sagittarius, the Archer, or Centaur); the ninth is ♑ (Capricorn, or the Goat); the tenth ♒ (Aquarius, the Water-bearer); the eleventh ♓ (Pisces, the Fishes); and we have made the circuit and return to the 0 , or twelfth sign of φ , the ram, or lamb. Now, as each of these

signs rules over different divisions of the universe, over different countries and peoples, over different directions, and as every planet is alike geologically, and like the great eternal, central orb that made them, he who alone rules the heavens and all the host of them; as every planet is endowed with immense magnetic powers, and in its return sheds its magnetism on the other planets, large affecting smaller, and they all in turn everything upon them or within their magnetism, and imparting to those beings and things upon them certain magnetic qualities by induction; and as these planets are stronger in some parts or signs than in others, — it is of great wisdom to know such signs and parts and places. Man being a universe in himself, and capable of great magnetic powers by which to attract or repel others, he also is ruled by these signs in twelve divisions of his body, corresponding to the twelve divisions of the zodiac, as per the annexed drawing, which I shall carefully explain, and which you must commit to memory.

♈, head; ♄, neck; ♀, arms and hands; ♁, the breasts and lungs; ♃, the breast (lower part), the back and heart, liver, spleen; ♌, the stomach and intestines; ♍, the bladder, womb, navel, and abdomen; ♎, the secrets, fundament, and scrotum; ♏, thighs and buttocks; ♐, knees and all joints and ears; ♑, the legs from knees to ankles; ♒, feet, heels, and toes.

Aries (♈), or the ram, or lamb, where the sun (☉) commences the R A, or right ascension, is the beginning and the end of the years as formerly reckoned. The sun appears in this point about the 22d of March yearly, at which time the sun passes over the line, or equinox, or equator, or watery division, emerging from winter into spring, and is represented as springing up from the water and bringing new life to the earth. It is the gate of gold, or Or, is a due east sign, and the knowl-

edge came from where the light which dispels the darkness came from the Or-i-ent, represented by Ab-ram, viz., Ab, original (or—first man) R. A. M. — or the original first right ascension of meridian, or man from the east, who spoke a language which all knew in the lands through which he travelled till he got into Egypt ; viz., the sun language — the language of signs : —

♈ is sanguine, hot, and moist. Aries is a fiery sign, vernal, or the first of the spring quarter. It is a masculine, diurnal, and hot sign. It is, boreal, septentrional, or northern, because it declines from the equinoctial northward. It is a movable and cardinal sign, or equinoctial sign. It is a luxurious, intemperate, and violent sign.

The diseases incident to this sign are all pushes, welks, pimples in the face, small-pox, harelips, polypus, ringworms, falling sickness or epilepsy, apoplexies, megrims, toothache, headache, baldness, and any trouble in the head.

It is significant of hills where sheep and small cattle are fed or kept ; of barren hills or sandy grounds, unfrequented places, place of refuge for thieves. In houses it denotes the covering of ceilings or plastering ; a pen where small beasts are kept. Of lands it signifies those newly taken in or newly ploughed up ; and being fiery it denotes a place where bricks or lime are burned. In trades and professions it denotes lawyers, engineers of locomotives, dentists, and dealers in chemicals, etc., and those trades or professions wherein much headwork is required.

The sign ♈ on the ascendant or describing any person, without any planet being posited in the house, denotes one of medium stature, lean or spare, but of strong bones and limbs, of a long visage, generally black eyebrows, a long neck and thick shoulders, with a dusky brown or swarthy color.

The color of the sign is white mixed with red. The name

for it as one of the sons of Jacob or Israel, is Reuben. For Jacob says in Gen. xlix. 3, 4: "Reuben, thou art my firstborn," etc., and plainly describes the lasciviousness of the goat. It is a bestial or quadrupedal sign, and signifies that the person born under such sign has something of the animal nature of the goat. The character of this sign is rash, hardy, resolved, lascivious, and combative. In the New Testament this sign answers to Mark, from being the favorite house of *Mars*; and he was originally represented by the Roman Catholics as a cock, from his boastful and combative qualities, and also because of his springing up, denoting the springtime.

The name of the angle (or angel) of Aries is Malchidial. Of the twelve prophets it represented Malachi; of months, March; of stones, Sardonyx; of man, the head. The sign is made from the eyebrows and nose, thus, ♈.

Of the twelve apostles it represents Matthias; of plants, sang. It is the diurnal house of ♂ (*Mars*).

The sun is exalted in nineteen degrees of this sign of the lamb, even as saith the Gospel: "I have exalted thee, O Father." It is the day triplicity of the sun, and the night triplicity of Jupiter. The first six degrees of this sign are the terms of Jupiter; from six to fourteen inclusive, the terms of Venus; from fourteen to twenty-one inclusive, the terms of Mercury; from twenty-one to twenty-six inclusive, the terms of Mars; and from twenty-six to thirty, the terms of Saturn. Its first face, or first ten degrees, is the face of Mars, and shows boldness, strength, magnanimity, unshamefacedness, resoluteness, and confidence.

The sun has the second face of ♈. It is the face of nobleness, might, majesty, power, renown, authority. In this face is the sun's exaltation. Venus has the third face, or from twenty

to thirty degrees, which is full of joy, merry, mild, effeminate, full of sport and play.

Venus receives detriment in this sign, for it is a lustful sign. Saturn (Satan) falls in this sign, for is not the Lord of Hosts exalted? It is antagonistic to Saturn, who is cold and forbidding. It is a commanding sign, of short or oblique ascension. It is fortunate, weak, and bitter. The reason why it was called a ram was first, from the initial letters of the Persian words, Right Ascension Meridian, thus, R A M; secondly, because when the sun is therein he approaches to his highest point, heat thereby being increased; yet being mixed with the humidity of the preceding winter, makes the temperature of the air hot and moist, which is according to the complexion of the ram; also because it exalts R A, the ☉ god. The Mason *has to be exalted* to become a R. A. M.

Christ is called *a priest after the order of Melchisedec*, or the sun on the first point of the + or ♈, because the angle (angel) is called by the ancients *Malchidael*. . . .

♉ (Taurus), the first sign commencing at 30° from ♈ and extending 30°, signifying the neck of man, made from the whiskers or lower part of face to the extreme lower part of throat, thus, ♉, as per the plate annexed, is an earthly, cold, dry, melancholy, domestic, feminine, fixed, nocturnal, bestial, southern sign of the earthly triplicity. It represents, when no planet is in the ascendant of the person to be described, one of strong, short, and well-set body, full face, broad forehead and eyes, a large mouth, thick lips, short black hair, dry and curling; short, big hand. It is the night house of Venus. The diseases of Taurus are king's-evil, sore throats, diphtheria, quinsy, wens, fluxes or rheums falling into the throat, all sores and imposthumes in neck or throat, falling uvula, and larynx.

Its color is white mixed with citron. It represents barns or places where cows or oxen are kept; a harness or harness-shop, pastures, plain ground or feeding grounds, away from houses, canals, plain grounds where trees and bushes have recently been grubbed up, or such places as have been made level and plain, cornfields, and such as are far from houses. If of a house, then it signifies the cellar or lower ground floor room. It represents dealers in hides and leather; of milliners, when representing trades or professions, music teachers, or some occupation of Venus. It also represents round things, such as ear-rings, rings, watches, insulators, casters, wheels, etc., canes and sticks, bonnets, hats, etc. The person whose lord is in this sign is stubborn and tenacious of opinion, and as tenacious as a bull. This sign rising in a female geniture and Venus well dignified, signifies one with a lovely neck, and, in fact, lovely persons, for it is the strong house of Venus, and therefore it is that in all venereal affections the throat as well as the secrets are affected. The throat also, or neck, enlarges in pregnancy, and gives token of such having taken place. Yet their accusers are seldom forgiven, and they retain the memory of an injury for a long time, and are very patient and forbearing.

Taurus rules over Ireland, Russia, Polonia, Persia, Parthia, Rhetia. It rules over the cities of Bologna, Lena, Mantua, Tarentum, Sicily, Novgorod, Parma, Nantes, Leipzig. It is a vernal, sanguine, hot, and moist sign, septentrional, fixed bestial, and feminine. Venus joys in this sign. This is one of the four signs comprising the cherubim; it is the original Bull or Baal of the Assyrian religious rite, and was 2,160 years ago the first point of right ascension of the sun, equivalent to the point now occupied by ♄. The Asiatic name for spirit, or beginning and end of life being Al, from whence all, Allah,

al-one and alone, was then in the first degrees of this sign, tau, or the place of the cross, or where the ecliptic cut the equator at right angles, on the first day of spring of old time, called "The feast of the Passover," or where the sun crossed the line, thus, †. Now, this cross and the sign ♉ on its solstitial points or magnetic pole became the sign of the life-giver, and was always used by the Pharaohs, or sons of the sun, as their emblem of power of life and death over their subjects, thus, ♁; and from being the sign in which Venus has her strongest dominion it also became her astrological character, thus, ♀. Its angle (angel) is called Asmodeus, probably from Venus or Astarte. The first ten degrees or first face of ♉ is the face of Mercury (♁), the face of ploughing, tilling, sowing, and building.

The moon hath the second ten degrees or the second face of ♉ (Taurus), which is a face of power, dignity, and authority, depopulating towns and castles and restraining the people. The moon is exalted in three degrees of Taurus. It is the night house of Venus and its day triplicity, and the night triplicity of the moon. Saturn has the third face of ♉ (Taurus), which is a face of misery, servitude, poverty, necessity, and cruelty. The first eight degrees are the terms of ♀; from eight degrees to fifteen degrees, the terms of ♁; from fifteen degrees to twenty degrees, the terms of ♃; from twenty-two degrees to twenty-six degrees, the terms of ♅; and from twenty-six degrees to thirty degrees, the terms of ♂.

This is a commanding sign of short ascension, unfortunate. Should this sign be in an east quarter of heaven at birth it would denote one lukewarm; on the contrary, if in the west, cold. It is called Taurus, signifying a bull, because the sun being therein, the heat is more fixed and fortified, and the

moisture consumed or expelled; the temperature of the air tending rather to dryness which resembles the nature of a bull. The conjunction of the Ba, the noise or utterance of the bull or calf, and Al, or God, the ☉ (sun) in the sign ♂, making Ba-al, or Al in tau, or God, the sun in the sign tau, or the calf or bull, is the same sign of the great beginning of all things, and the sign of the saviour erected by the Jews as the molten calf, being at that period the significator of deity. And as the sun was always the creator of the tau cross of Egypt, under the name of Al, El, Eli, Elohim, Allah, Elisha, or any of the variations of Al or El, or was the al tau, so to this day the central and prime object in the church or Masonic Lodge is the altar, or place where the sun should first appear, or the Holy of holies, or the place of the *burnt* offering, or the first place of the eternal fire, or vitality of the universe, the first point of right ascension, or R. A, or Osiris, or God the infinite. And so instead of the Egyptians and the ancients being worshippers of cattle and beasts, they represented on the contrary the most sublime truths to the *initiated* under this perfect language of signs, and elevated their thoughts from things earthly and mundane to things heavenly and spiritual, and brought to their enlightened intellects stupendous visions of the Ambient; and reckoning all longitude from the R. A, of that part of the ecliptic on which was situated their great temples, they become *Suter se Ra*, or sons of the sun in reality. —

The character of the banner of this house of Israel is יחזק. Jacob describes Issachar as a beast bearing down between two burdens (alluding to the ox, the bearer of burden of the Ancients). It commences about April 21 or 22. It alludes to Haggai as a prophet and Thaddeus as an apostle. Of stones it is represented by the cornelian; of plants, by the upright vervain.

Next in order comes Π , the Twins, the favorite house of Buddha, or Krishna, or the Christ or $+$ of the Aryans or ancient Hindoos. It is the house of oratory, talking, and of mercantile ventures; and it is, as it signifies, an airy sign. The name of its angle (or angel) is Ambriel. Its prophet is Zechariah. The name of the apostle is Simon, and the son of Israel named by Jacob is Simeon (for Simeon and Levi are twins, cruel in their wrath). The character of the banner of this house is ררן . It commences about May 21 or 22. Its stone is the topaz; its plant is the bending vervain. It rules over the arms and hands of man. Its diseases are corruption of the blood, wind in the veins, all infirmities in the arms and shoulders, broken limbs or out of joint, aches, ringworms, and all diseases incident to limbs and brain-fevers. It signifies halls or dining-rooms, or where any diversion is used, wainscoted rooms, or alcove rooms, plastered walls of houses; hills and mountains, barns and granaries, grain elevators, or where much grain or corn is kept, coffers, chests, and upper rooms, trunks, pillared buildings, oratory, lecturing, speechifying, colleges, wagon wheels, things made and sold in pairs, such as spokes of wheels, wheels, thimbles of iron or any metal so they be in pairs, rails for railroads, printers, teachers, dressmakers, measurers, architects. It rules over a part of Lombardy, Sardinia, Flanders, Brabant, Wittenberg, Hyrcania, Armenia, the north-east coast of Africa to Lower Egypt; Belgium, the west of England. Of towns and cities, it rules London, England, Washington (D.C.), Chicago, San Francisco, Turin, Versailles, Lorraine, Bruges, Bamberg, Mongolia, Württemberg.

This sign in the ascendant and no planet posited therein gives a tall and upright stature, straight and well-made body, complexion somewhat sanguine but not clear; the arms gener-



Symbol of Mercury, or Krishna, found at Tondena.
in use in the age of the first Cesars. B.C.
origin of the Rosary and Beads.

ally long, the hands and feet short and fleshy; a curious hazel eye, with dark or blackish hair; a strong, active body; of a ready and good understanding; a rapid walker, swinging the arms at the sides, the hand open and fingers slightly apart, rapid and quick of apprehension. If this sign be in a nativity, on or in the sixth, eighth, or twelfth house, and Saturn be in the ascendant or first house in a violent sign in opposition to the lord of the eighth or twelfth, it denotes danger or death from a fall from a house, tree, or other high place; but if the significators be fortunately placed, the querent gains by great battle, or by the death of friends, and by servants and legacies of the dead according to those houses, especially if ♃ be in ♀.

Jupiter (♃) has the first face or 10° of ♀; complete in all things, and it is a face of writing, casting of accounts, giving and receiving of petitions and writings of no profit or utility. Mars hath the second face of Gemini (♊), which is a face of labor, troubles, and study in what is painful, and in dishonest actions. The sun has the third face or third ten degrees. It is the face of forgetfulness, disdain, jeering, scoffing, and boldness. The first seven degrees are the terms of Mercury (♿); the next seven of Jupiter (♃); the next seven are for Venus (♀); from twenty-one to twenty-five inclusive are for Mars (♂), and the last five are for Saturn (♄). Jupiter (♃) receives detriment in this sign, and it is the fall of the ☉ (dragon's tail); the diurnal house of Mercury (♿) ☊ (dragon's head) is exalted in three degrees. It is the day triplicity of ♄ (Saturn), and the night triplicity of ♿ (Mercury).

Whenever you find ♀ on the second house, or fifth house, or ninth house, you may rest assured the person's business requires dexterity of hands or arms. The two large stars, Castor and Pollux, were in the sign Gemini *at the time when the*

constellations so far agreed with the signs whose name they bear that the beginning of Arics was at or near the commencement of the constellation, and the place of the sun at the vernal equinox, equal to 6,198 years from the now due east ; the sun and every fixed star moving through each sign of the zodiac in 2,154 years, making a revolution around the grand central sun in 25,848 years, the Babylonian or great father cycle.

The next sign in succession is Cancer, represented as ♋, and made from the right and left breasts in man ; it means Cancer, or the Crab ; said to originate from the sun's motion, because when at the summer solstice about June 22, yearly, we have reached the longest day, and the sun, like a crab, begins to move backward to his southern declination.

The angel, or angle, of ♋ is named Muriel, corresponding to the prophet Amos, to the apostle John, to the disciple Matthew or writer Matthew. It is one of the double heads of *Janus* of the Romans, the other being January. The herb or plant of this sign is comfrey ; the stone is chalcedony ; of the children of Israel, Asher.

Venus has the first face of Cancer, which is a face of strength, understanding, wit, and power, desiring favor of all men. Mercury has the second face of Cancer, which is a face of sport, mirth, women, riches, fertility, and abundance. The moon has the third face of Cancer, which is a face of trauating, pursuing of runaways, gaining by strength and arms, and opposing of men. It is a feminine sign ; movable and tropical. *Ever remember this, that ficry and airy signs are always masculine, and that watery and earthy signs are feminine.* Cancer is a northern sign, as it declines northward from the equator. It is a fruitful and mute sign, or slow of speech. It is a commanding sign of long or right ascension, and unfortu-

nate. In a figure for weather, when Cancer is in the east quarter, it signifies hot and dry, but in the west, cold or moist. It denotes one of a low and short stature, the upper parts larger than the lower; sad, brown or dark hair, small gray eyes, of a sickly, pale, white complexion, and round visage. Its color is green or russet. Its diseases are imperfections all over the body, the breast, stomach, and paps; weak digestion, phthisic, rotten coughs, cancers in the breast, salt phlegm, imposthumes in the stomach, and dropsical humors.

It represents the sea, great and large rivers, large lakes, places near rivers, marshy grounds, wells, springs, brooks, ditches, sea banks, all watery places, trenches, cisterns, wash-houses, and cellars; ink, looking-glasses, mirrors, milk, glass-ware, all *clear* or crystal things. It is the house of the moon, or Mot, or Maya, or the mother, or mère, or mamere, mamma, or virgin mère, or pure and undefiled water, and therefore used in the worship as holy water, both in the ceremonies of Isis and those of the Catholic Church. The Sanscrit name for the sea is *mer*; Latin, *marc*. The Dutch word *motter*, mud or earth and sea, and English mother are identical. The first six degrees of ♋ are the terms of ♂ (Mars); from six to thirteen are the terms of ♃ (Jupiter); from thirteen to twenty, the terms of ☿ (Mercury); from twenty to twenty-seven, the terms of ♀ (Venus); and from twenty-seven to thirty, the terms of Saturn. Saturn receives detriment in this sign; Mars, his fall. It is the only house of the moon. Jupiter is exalted in fifteen degrees of this sign. It is the day and night triplicity of Mars. It rules over the breast and stomach of man.

The next sign is ♌ (Leo), which the sun enters near July 21 or 22 yearly. It is made from the cavity made by the bones of the breast of man, thus, ♌, and rules over the back and sides of man.

Leo on the ascendant or cusp of first house, or the prevailing sign in the ascendant, denotes one of a *full and large body in the beginning* of the sign ; the latter part gives one *more spare and lean, with black or dark hair*. The first part gives flaxen or yellowish or golden hair, with big or full eye, a fierce countenance or very sprightly look, quick-sighted, valiant and active in body ; of an oval visage, ruddy or sanguine complexion, yet somewhat mixed.

Its ills or infirmities are those of the back, ribs, and sides ; convulsions ; all passions and trembling of the heart ; violent and burning fever, yellow jaundice, sunstroke, heat exhaustion, the plague or pestilence, sore or inflamed eyes, yellow and violent fevers proceeding from heat.

The name of its angle, or angel, is Verchiel. Its color is red blending to green. It represents high, round-topped hills, all places inhabited by wild beasts, as deserts, fens, forests, and rocky cliffs, hard, stony, and gravelly ways or hills, castles, forts, kings' palaces, all chimneys, stoves, furnaces, ovens, and such like ; such business as is fiery, as cigars, crucibles, and forges, cupolas for smelting, founderies, according to the aspect of the planet in the fourth and fifth houses at the moment, also brokers' offices and government offices.

This sign rules over Togato, the Alps, Italy, and part of Turkey, Chaldea, Bohemia ; of cities, Damascus, Rome, Quebec, Bavaria, Cremona, Ulm, Prague, Leinster, Bristol, and Cincinnati, the Black Hills where there are gold mines and mountains.

In the business of women, it denotes cooks and those in house service, and housekeepers ; also gold miners and smelting works.

Note this : If Saturn or Mars be in this sign, and ♄ or ♂ ascend (*all fixed signs*), and the lord of the eighth, twelfth, or

sixth house (*all evil houses*) be in \square or \mathcal{L} to the significators, it is of very evil import; especially if the \odot be ill placed in the twelfth house, for it denotes imprisonment and severe punishment to the querent or native from some judge or man in authority; but if good planets behold the \odot (sun), who is lord of the ascendant from good places of the figure, the querent will receive advantage from men and things signified by the lords of those houses.

The general description of a \mathcal{L} person is one of a large, full body, of more than middle size, broad or well-set shoulders, but narrow sides, yellow or flaxen hair, much thereof and curling, a large round head, and predisposition to baldness on top of the head. This is the strong house of the sun, and is the beast of the Apocalypse, spoken of in Rev. xiii. 18, which rules over that city built on the seven hills; viz., Rome, whose favorite color is scarlet. *He that hath eyes to see, let him see.*

It rules a lion, because, the sun being therein, the heat is increased in great strength and dryness, after the nature of the lion, which is of a strong, hot, and dry nature. It is a commanding, kingly sign, and of the house of Israel, signifies Judah or Jud-da, for Jacob, blessing, says, "Judah is a lion's whelp." The sun in this sign, in its greatest heat, is the esoteric signification of Jacob's struggle with the angle (angel) of the Lord. Michael is the angle of the sun, and Michael the arc-angel, or angle of the arc of \mathcal{L} , pours down his great heat, and so his legs bend, and he wearies and his thighs give out, the allegory of smiting on the thighs. "And as he passed over Penuel, the *sun* rose upon him, and he halted upon his thigh." A peculiar mode of salutation between all Obimen and bushmen of Africa and Arabians is even to this day symbolic of this, as well as a

degree in Freemasonry after passing the R. A. M. Herein the initiate may read clearly the *number of the beast*.

How easily does the enlightened, the "suter si Ra," who knows the perfect number, realize the immense power given unto the beast by the dragon or serpent, Rev. xiii. 4. The ☉ enters the sign ♌ about the 21st to 22d July yearly. The plant of this sign is ladies' seal; the precious stone, jasper. Its corresponding prophet is Hosea; the disciple, John Evangel (or gate of fire), one of the gates of the Romans, or double-headed *Janus*. This is one of the beasts of the cherubim or a part of the cross, or beast with four heads and six wings. It is a fixed, northern, fiery, barren, feral, commanding sign of right or long ascension. This is a masculine, diurnal, hot and dry, broken, fortunate, and bitter sign, and strong. The sun joys in this sign, and Saturn (or Satan) receives his detriment, for, lo! is it not the *throne* of the father, the seat of *perfection* in number? For here, where Leo ends, the Virgin meets, and the *sphinx shows the union*. "They twain shall be one flesh." The neophyte must not forget the *sacred* and perfect number which comes from the throne, or its divisions, but hear the voice of the angels (or angles) or rays, and of the beasts (♄, ♌, ♁, and ♃) (cherubim), and of the elders, twenty-four hours, see Rev. v. 8; and remember the great significations of this sign, see Rev. v. 5, and that the ☉ tells all things and does all things through the planets, see Rev. v. 6. They alone through him can *unscal* the book of God's knowledge.

The sign ♌ is the only house of the sun. The day triplicity of the sun, and the night triplicity of Jupiter, the detriment of Saturn. The first six degrees of the sign Leo are the terms of ♄ (Saturn); the next seven those of ♃ (Mercury); the

next six those of ♂ (Mars); the next six of ♀ (Venus); and last five for ♃ (Jupiter).

The signs are all divided into three faces, and a different planet rules as a power in each face, and is therefore the *lord* of that face. Therefore the saying of Scripture, "The face of the Lord was terrible to behold," alludes either to ♃ or ♂ occupying the particular degrees of the sign signifying the question or business of that time. These faces are composed of ten degrees each. The first face of ♃ is that of ♃, signifying handsome in shape. It is a face of cruelty, mischief, and violence, of enduring labor, of boldness and lust.

Jupiter has the second face, which is a face of quarrels and mischief, causing wars and strife.

Mars has the third face, which is the face of love and friendship, and signifies one easily leaving his goods and abode for the fear of wars and commotion.

On any good chart of the stars or constellations you may observe the constellation Bootes, in the lion, as a man holding a flowering staff in his hand, and called in the Roman Guiseppe, *Ιουσιφ* (*Anglice* Joseph). At his feet appears the celestial virgin holding a sheaf of wheat, and her feet are on the head of the scorpion, or serpent. As the sign Virgo was originally Virgo Scorpio, you may easily herein trace the entire origin of the flowering staff which should choose the high priest, *archbishop*, or bi-sex or *division* of Adam and Eve, the woman's robe of the Christ or ✕ of Aaron, and of Joseph, the choice for the Virgin, husband; and the story of Ruth and Boaz or the gleaner; and the analogy of the sun's rays fecundating the earth (its bride), for ♃ is a spiritual and vitalizing sign, as ♍ or the virgin is an earthly sign. ♁ is the Ceres of the Greeks, the bread-giver or harvest queen, and the entire earth must be *overshadowed by the*

sun. ere it brings forth fruit. Hence the story that the virgin is overshadowed by the Lord. It does not say *the sign* but *the Lord*; but *that* offspring should be of the house of David, of the tribe of Judah (viz., the ♋, or Lion). In the Old Testament we get the story in a different way: that David in his old age (viz., when the degrees of ♋ are exhausted) was *warmed* by having a virgin lie at his feet or extremities. Now we are told that David slew Goliath with a pebble from a brook, and that he was a *youth* tending his father's sheep. He *slings* a stone and smites him in the forehead, and there ends his life. Goliath is the winter, which even in March seems more *blustering* than at any other time, and the icy waters are struggling vainly with the coming of the sun crossing the line, and little brooks and streams are trickling on every side. Aries (♈), the Lamb, the young son (or sun, which is now to be the great ruler of Israel or Israel), is represented as David tending his father's sheep; and herein ♈, the sun or son, exalteth the father, because herein he ascends. Here is the *fourth* of the year, and blustering winter, or Goliath, is smitten by a *sun's ray*, or Ra, by the keeper of the Lamb, or the ☉ exalted in ♈ at the time and place, and R A at time and place is R A M or the *sun's* meridian. It is represented as slinging and sinking into his forehead, because it comes through space and finds an unprotected and exposed place where there is a defect in the armor (or a warm day); and it was represented as coming to battle because ♈ is the house of ♂, the warring planet, and his head was cut off by his own sword, because the sun rules not over steel and iron, but Mars does. Again, as ♈ is the springtime of the year, the commencement of the sun's strength, and is a lamb, therefore when the sun gets to its full strength in ♋, or the Lion, and when the thirty degrees of ♋ are exhausted and

the sun falls as he has passed through the sign of Virgo, and as ♍ and ♍ are one and the same, and as the earth or ♍ (Virgin) conceives or brings forth its fruit, called child, so do the lion and the lamb lie down together, and a little child shall lead them.

I have treated this sign at considerable length because of its great importance; also, that my pupils might know that in all things celestial or earthly things correspond, and that whatsoever is ordained of heaven must take place in the earth. So that "Thy will be done on earth as it is in heaven" is only suggestive of the foregoing when rightly interpreted.

And now having brought the sun (or son) to merge into the Virgin, you have clearly explained to you the celebrated *sphinx* of Egypt, which tells, under the *shadow* of the Pyr-a-met, or great central fire, of the *fall*, of the ripening harvest, of the end of the day, of the approaching feast of unleavened bread, of Adam and Eve, the garden of Eden, and the *wedding of fire* and *earth*, or ♍ and ♍, or spiritual and natural. He that hath eyes to see, let him see. Here unites | with — and is 10.

The fifth sign is ♍ or the celestial virgin, and as the Ceres of the Greeks, the favorite house of Mercury, the Messenger Messiah, A-Rab, or the wandering teacher, who is never more than thirty degrees from the sun in aspect, and is the house of *study and learning* and knowledge of all kinds, and represents a *garden*, a place where all manner of fruit and eatables are kept, where all vitalizing things or refreshing to nature, so in this sign, or on the thirtieth degree of north latitude between the tropics, was the garden of Eden, and here in the midst or on the line, just when ♋ or the centre of the solar system, where the | joined the — the equinox, and which sign ♋ now perfectly known to the neophytes, who *have become as little children*, and

who see the *light now* shining in the darkness, *here* at the + in the *centre* of the garden was the tree of life, really, spiritually, and naturally, and here also the sign of knowledge, and which taught also the ancient Marahatmas to *prolong* life, was the priest of *the sun*, instructed to withhold it from the *base* rabble or uneducated teachers, that they might not become like one of them and thus put their knowledge to common and base uses; and also by the multitude being well instructed they would be less likely to be imposed upon, and they would then ascertain that *knowledge* was power and not the priest that possessed it, and that by study, purification, and self-government they could likewise become as the priests themselves. ♃ signifies malt-houses, cornfields, granaries, and where hay, wheat, barley, and pease are stored or laid away; where butter and cheese are stored; restaurants, bread, contractors of buildings; a learned person, a student; a place for books, libraries, deeds, papers; closets where maps, charts, and plans are kept.

Mercury in this sign in any question or nativity, placed in the tenth, in good aspect with the ☉ or Jupiter, the party will certainly rise to great preferment by means of his ingenuity; and if Jupiter happens to be lord of his ascendant, it will come unlooked for. But if Mercury be weak or afflicted, in a bad place of the figure, you must judge quite contrary, even though Jupiter be in the tenth, for then he will only hope for that which he will never obtain.

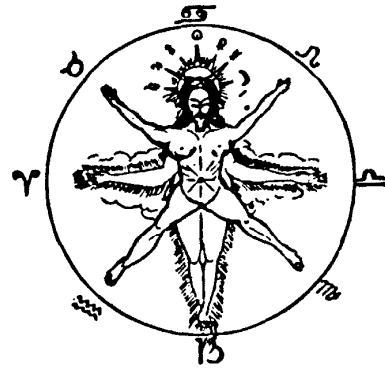
It is the second sign of the earthly triplicity. It is barren, cold, and melancholy, feminine, nocturnal, and meridional. It represents a slender body, of good proportion, long, smooth hair, brown, dark brown, or black; a ruddy, brownish complexion; long or oval visage, not very beautiful but comely; and commonly very discreet and ingenious.

Its diseases are naturally the colic, worms, ulcers of the bowels, and all infirmities incident to the belly and stomach. It rules Achaia, Crete, Corinthia, Greece, Rhodes, Arthecia, Comatia, the Rhine, Mesopotamia, Assyria; of cities, Babylon, Jerusalem, Corinth, Novara, Cunia, Lyons, Toulouse, Basel, Paris in France, Heidelberg, parts of Cincinnati (O), and parts of the cities of Boston and Hamburg, where the parks, gardens, etc., are.

The person represented by ♀ without planets in the ascendant generally has a shrill voice, all the members inclining to brevity, and the person signified is witty and exceedingly well spoken, very studious, and given to all kinds of learning. The angle, or angel, of the sign Virgo, or ♍, is called Hamaliel. The color is black specked with blue, or dark blue specked with white. In man it corresponds to the belly or entrails and stomach, inasmuch as it is a storehouse for food, fruits of all kinds, butter, cheese, grains, etc. As it rules over the vitals, it is the great seat of life; therefore the life sustained is from this sign. Before-time, when but ten signs were used, this was the *union* of ♀ and ♂, or the male and female principles, the wedding of ♀ and ♀, signifying the union of spirit and matter, of the vital rays of the sun or R. A. with the earthly or natural body ♀, the celestial virgin, who was to bring forth *fruit* from the overshadowing of the Lord of Hosts; viz., the sun elevated above it in midsummer and thus fecundating the womb of nature, and producing natural bodies from the *receptive* earth, whose refreshing dews and moistures, *quicken*ed by the rains (reins) of the mother Isis or Mere — because it was from the evaporation or exhalations of the mer or sea, ponds, lakes, dews, and vapors, that *quicken*ed into life the internal seed, which came forth in its appointed time, and was constantly cared for by the mother,

mère, viz., the virgin queen of heaven, the moon, which is a satellite of the earth. This, then, is again the union of Joseph and Mary (Guiseppe and Marie) ; David and the virgin who lay at his feet (thirty degrees of ♁) ; of Eve who came out of Adam (♁ merging into ♀) ; Ruth the gleaner and Boaz ; the blossoming of Aaron's rod, and also of Joseph's or Guiseppe's. As this was the original central sign, in which sundown commenced, of unripe fruits as well as *fall*, also the choleric months of August and September, of unripe apples, the really seventh month of the year, and the season or time of *perfect* number 7, which is 10, which is *IAO*, you may see plainly the analogy between man's original fall, sundown and *fall* of the year, as unripe fruits eaten at this period in those Eastern countries produced cholera and thus certain death. Now, this garden of Eden was (see Genesis) divided by a river, parted into four heads ; and this place was an eternal abode of happiness, and in it everything grew that was good to eat and to sustain life, and the tree of life was in the centre ; according to the farther description it was between the ecliptic, and the sun, the vital power or life, was in the centre on the prime *Meridian* or centre of the mother earth, and consequently it was divided into four heads ; namely, North, South, East and West, or the ☩ in this sign represented by the *union* of the spiritual with the natural body, or the story of Genesis and of Adam, the natural man, who commenced in an earthly sign, and the story of Jesus, who commenced from a fiery or spiritual sign, both from the right hand of the Father who dwelleth between the cherubim or four cardinal signs. The age of Christ, or Krishna, or the Cross or Croix, is said to be thirty years. Now, if you take the number of degrees from each point of the original tau † or natural man formed from the earthly sign 8, till you get through the entire life, or

formation, going from γ to α thence to μ and ending at ω , where the life is exhaled in an *airy* sign, the spiritual body commences at γ , a fiery sign, and connects with the natural body by an invisible tie at the navel, the feet spurning the earth in γ , or rising from the grave; and the measurement from any of the natural body points of the \times to any of the points of the spiritual body is thirty degrees, or allegorically the thirty years of the life of the \times or Krishna, Buddha, or Christ, or of



Mercury which never gets over thirty degrees from the sun. When this invisible tie breaks, the spirit, or *pitri*, ascends, the astral body is resplendent, and “the silver cord is broken,” and, behold, that which at first was a natural body has now become a spiritual body, whole, entire, and untrammelled by earthly particles, ethereal, among the air, water, and fire, which are heavenly signs, or γ , ω , μ , or the three bearing witness in heaven.

Libra is an airy, sanguine, hot, and moist, equinoctial, cardinal, movable, masculine, western, diurnal, and humane sign of the airy triplicity.

This sign in the ascendant denotes one of a medium, tall, straight, well-formed body; the first face of the sign being more tall, usually more slender than gross, especially in youth of a round, lovely, and beautiful visage; a fine, sanguine complexion in youth, but in old age commonly pimples or a very high color in the face; the hair yellowish, or somewhat tending

to flaxen in early youth and turning darker as years increase; long and smooth hair and generally gray eyes.

The diseases of Libra are all infirmities in the reins, back, kidneys, and belly, heats and diseases in the loins, imposthumes and ulcers in the reins, as buboes, diseases of bladder and kidneys, corruption of blood, and weakness of the back. The name of it as a disciple of Christ is Luke. The name of the angle, or angel, is Zuriel. The name of it as a son of Israel is Zebulon. The name of it as an apostle of the \times is Bartholomew. Its color is blue-black, tinged with crimson or tawny color. The name of God backward in the banner, **רררי**. It represents ground near windmills, barns, and out-houses, saw-pits, such places as there is any wood cut in; the tops of mountains and hills; grounds where hunting or hawking is practised; sandy and gravelly places; *the upper rooms in houses*, one chamber within another, as a closet, presses, garret, lofts, etc.; a harbor for ships, places where there are many ships. Of businesses, upholsterers, dealers in scales, weights and measures, piano-fortes, ships, steamers, canal or other boats, the ark; singers, dealers in *tables* and furniture; tables; all locations near or in houses with cupolas, or round-topped buildings like State House, court-houses, gas-houses, etc.

It signifies in man the womb and the fall of man. This is the strong house of Venus, the joy of Saturn (or Satan), because in this sign the sun falls — the sign of the commencement of the fall season, or 22d of September. It represents satiety or the fall and fulfilment of desire, and in this sign the 6 becomes 9.

Libra is the day house of Venus. Saturn has his exaltation in twenty-one degrees of this sign. Saturn has his day triplicity, and Mercury the night. The first six degrees are the terms

of Saturn; from six degrees to eleven degrees, the terms of Venus; from ten degrees to nineteen degrees, the terms of Mercury; from nineteen degrees to twenty-four degrees, the terms of Jupiter; from twenty-four degrees to thirty degrees, the terms of Mars.

The first ten degrees, or first face of ♄, is of the moon, which is a face of justice, right, and truth, helping the weak and needy, complete and handsome in shape. Saturn has the next ten degrees, or second face, a face of quiet, profit, and happy life. The third face of Libra is of Jupiter, and is a face of gluttony, lechery, revelling, and ill courses. Mars has detriment in this sign, and the sun falls. This sign is the commencement of the autumn season and the autumnal equinox or sun crossing the line on Sept. 22, yearly. It is also the *due west* where the sun sets daily. It is also the line of the horizon, and represents the horizon meeting the sea. In ♍ (Virgo), a garden, we find the ×ified one, in the garden of Gethsemane, and thinking of his approaching crucifixion, *i.e.*, the meeting of ♄ and his descent into the grave; *viz.*, the fall of the year and the sun progressing through the autumnal sign into the winter solstice. As the sun in the heat of the day at sunset tinges the clouds with red whose reflections are markedly visible in the waters of the sea and every river and pool, he sweats, as it were, great drops of blood. It is the *square* of the circle where the "Grand Master" is slain by a ruffian, one of three, ♃, ♄, ♀, ♁. Here at the west that L square or □ struck fatally, and here it is ◊, or ⊙ where the circle is squared. For originally this sign was represented by ◻, symbolical of the cubic stone, the base of the pyramid, whose square represented the square of a perfect circle, symbol of the master of life in the centre of the universe, and also of the *phallus*, life-giver and the *Yoga*. It

is esoterically the gratification of desire, and herein the fall of the sun takes place, and 6 becomes 9. It is undoubtedly a naval sign, and instituted by the sons of Nave, they being rulers over the Isles of the Seas; *i.e.*, the Greeks, Phœnicians, or Atlanteans. It is a never-failing symbol of boats, vessels, and harbors, and its name Zebulon, a "haven for ships." It is also the arc, or ark, *floating* on the water, as it is the line of horizon, and the commencement of the arc is in ♃ and extends to ♄, and the symbol of the blue ocean, or waters covering the earth, and at night where Benjamin divideth the prey or spoil; viz., the equatorial line from ♃ to ♄. In man it is the *body* or bowels or belly, as it indicates the arc representing the belly, also the navel, or source of life, the two lines, the double signification of equal days and nights; also the equinoctial line and the meeting of the positive and negative forces at the equator; also the ecliptic ♄ = ♄, the lower line representing water, and the upper line, ♄, signifying a cup, a ship, or arc, or ark, or box—or *life* floating on the water, symbolic of generation, and the birth of man as well as all things from the watery principle. It is an airy sign, thereby showing its floating or buoyant meaning; and as it goes in, unto, or merges into Scorpio, a watery sign; herein it is the division between the land and ocean, or *horizontal* lines, also signified between ♍ (Virgo), earthly, and ♏ (Scorpio), watery.

The name of the prophet corresponding to this sign is Jonah. Its precious stone is the beryl. Its curative plant is scorpion-grass, that which with us is called mouse-ear.

There are other significations to Libra which I will here insert: as ship-builders, ship-masters, moulds for casting, boxes with covers or slides, covers (without hinges), feasts or meals at tables (the Lord's supper, feast of unleavened bread, and

the *body* of the Christ or \dagger); artists, singers, musicians, upholsterers. The sign anciently ruled over Germany, Alsatia, Livonia, Caspia, Thebes; of cities, Lisbon, Arles, Spires, Placentia, Forbra, Heilbronn, Antwerp, Landshut, Vienna, and Frankfort; China, Japan, parts of India near China, Austria, Savoy, Upper Egypt, and part of Thibet; cities of Charlestown (Mass.), Charleston (S. C.), the parts of Boston near the harbor and State House, gas-houses and City Hall, as in all places where ships lie, or in the vicinity of *domed* buildings wherein much talk is used, or *gas* or *airy* things are with *domed* tops or roofs; where *steamboats* lie at anchor.

With the following references to this sign from the New Testament, and to the west gate of masonry, my remarks on Libra must close. It is in this sign that the two points of the compass reach from 6 to 9, for the apex of the extended arc of 180 is in ∞ , the breast sign, and 6 and 9 from that sign; and the sign \simeq (Libra) you will remember represents the *bowels*, body, or belly, which represents a *penalty*, a fall, in fact, the downward tendency, or weighed in the balance and found wanting. He that hath eyes to see, let him see.

ST. MARK xiv. 1: "After two days was the feast of the passover, and of unleavened bread."

Here we have an allusion to the sign Libra and the autumnal equinox.

Verse 3. ". . . as he sat at meat, there came a woman having an alabaster box of ointment . . . and poured it on his head."

Herein is an allusion to one of the properties of Libra; a *box*, or something with a cover, without hinges, yet something that shut up like a chamber or closet. The anointing is symbolical

of the sun's disk dipping into the ocean, or sinking below the horizon, anointing his locks, rays, or hair.

Verse 12. "And the first day of unleavened bread, when they killed the passover [or sun crossing the equator or line], his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?"

13. And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

14. And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the *guetchamber*, where I shall eat the passover with my disciples?

15. *And he will shew you a large upper room furnished and prepared: there make ready for us.*"

22. "And as they did eat, Jesus took bread, and blessed, and *brake* it, and gave to them, and said, Take, eat; this is my body."

A box, an upper chamber, a feast, a *furnished* or upholstered room, and at the twenty-second of September or autumnal equinox or fall passover; also the simile, "This is my body," — every item is but a direct allusion to the sign Libra.

Now, the sign Libra is a due west sign, and signifies sundown, as well as fall, and the fall of man, as well as the sun going south of the line; and Grand Master Hiram (the ☉) finds no escape from inevitable death at the West, but must keep on till the Betrayer of innocent blood (the sign Scorpio or the Serpent) brings him to earth or ♃, where he is buried. "Where have they laid his body?" but previous to this *refreshment is given*.

The large coffer or open coffin in the Great Pyramid is not a measurement for wheat, as we are instructed in books of modern writers. It alludes to Grand Master Hiram or Ra. As one sign merges into another we find the next to be Scorpio (♏), merely stating that the sun has now left the season of heat, and the autumnal chills creep over the earth, and the

leaves will soon cover the earth. Man, who is symbolical, has satiated and feasted, and, ashamed of his nakedness, is represented as covering himself with leaves, — *no more upright but fallen*. He is to get his living from cultivating the now barren earth. The number of the beast of the Apocalypse is complete, for it is an *angle*, or angel, we approach, and the voice of the Lord announces man's downfall. † For an equal day the sun rises at 6, is on the meridian 6 hours after, and sets at 6 P.M., and the number is 666, or six hundred three score and six. And again in Libra, the fall of Man, the 6 becomes a 9.

Scorpio is a watery, cold, phlegmatic, feminine, nocturnal, fixed northern sign of the watery trigon. It represents a corpulent body, not exceeding height, a broad visage, the complexion somewhat obscure, sad, brown or dark hair, often crimping and curling, body hairy, strong-set body every way, short-necked, and often bow-legged. The diseases of this sign are all infirmities of the privates and bladder, gravel, stone, priapism, ruptures, fistulas, peritonitis, troubles of the matrix or defects there, gleet, gonorrhœa, and whites. The name of its angle, or angel, is Barabiel or Barbiel; the color of the sign, brown or dried blood color or like a dead leaf. It signifies of places all such where creeping and venomous beasts are, muddy, moorish grounds, stinking ponds, lakes and quagmires, sinks in houses, ruinous buildings, places where rubbish lies; in buildings, the washhouse, kitchen, or larder; also, piles of rusty iron; locations near muddy, winding streams or creeks, places near hospitals, a hospital, a place near much iron or where drugs or colors are kept. It signifies blood colors, old iron rust, decay, tanneries and tanners, acids, near druggists, or surgeons' and doctors' places; soldiers; things made of guts or entrails, as violins and stringed instruments; martial men, butchers.

This sign was originally the combination sign of ♀ or serpent woman, or Adrogynic man, as "male and female created he them;" signified a garden with the tree of life in the midst thereof, and symbolized by the serpent climbing a tree; but afterward the *help meet* for Adam was formed; viz., ♂, the womb-man; and the serpent, or that which did beguile or lead astray, is now the sign ♎, the seventh sign.

In the man it is the secrets and virile member. Persons whose ascendant is ♎ are seldom without treachery in their lives, and their acquaintance is seldom without regret. They can be trusted with no secrets. All manner of bursts, ruptures, peritonitis, *crevasses*, and tearing asunder are incidental to this sign, murders, betrayals, burglaries, and breakings in.

This sign rules over Barbary, Cappadocia, part of Syria, Fez, Morocco, Bavaria, Norway, and Jutland, Catalonia and Valencia; of towns, Liverpool, Frankfort on the Oder, and Messina, Savannah in Georgia, and much of Florida, especially about the Everglades; parts of Lynn, and Salem or North Salem, Woburn, Rowley, where tanneries, creeks, and muddy streams and vats are; stinking creeks. Its precious stone is the amethyst. Its curative plant is the mugwort. It is represented by the prophet Obadiah, by the apostle or original disciple Judas Iscariot (the betrayer of blood); of the sons of Jacob, it represents Dan. "Dan is a serpent." The banner of the tribe of Israel was originally a scorpion, but afterwards an eagle. The sacred name of the banner of Israel דָּן.

The planet Mars joys in ♎. When ♂ is posited in one's nativity in this sign ascending, the native cannot fail of making an expert surgeon or doctor of medicine. ♎ is the night house of Mars. Mars also has his day and night triplicities in this sign. The first six degrees of ♎ are the terms of Mars;

from six degrees to fourteen degrees, the terms of Venus ; from fourteen degrees to twenty-one degrees, the terms of Jupiter ; from twenty-one degrees to twenty-seven degrees, the terms of Mercury ; and from twenty-seven degrees to thirty degrees, the terms of Saturn. The first ten degrees are the face of Mars, which is the face of quarrelling, *fighting, mischief, slaughter, robbing*, and sacking. The second ten degrees, or to twenty degrees face of Scorpio, are the face of the sun, which is a face of contention, strife, theft, of sowing mischief among men, of debate and deceit. Venus has the third face of Scorpio, or third ten degrees, a face of war, violence, drunkenness, rape, and fornication. In this sign Venus hath detriment, and the moon falls. From the foregoing you will perceive that no part of the sign ♎ is good in any respect.

And as the sign ♎ (Libra) is conjoined to this sign ♎, it is but a "going in unto" another sign, a jointure, or, as it were, Libra, a feast or table, a covered dish. You must know that among the ancient Jews and many of to-day who follow the ancient custom, the food is poured out into a large, deep, covered dish, and as they used no spoons or knives and forks among the poorer classes, they broke off pieces of bread, and holding them between the *thumb* and two forefingers of the right hand, thumb pressing down upon the bread, and the two other fingers curled upwards to the palm of the hand, used them to sop up the gravy or liquid in the dish. Often two or more use one dish together, except at some party where each guest is provided with a particular dish.

ST. JOHN vi. 70, 71 : " Jesus answered them, Have not I chosen you *twelve*, and one of you is a devil?

He spake of Judas Iscariot the son of *Simon*."

As the four evangelists differ so greatly in their testimonies, and we are anxious to know more about this watery sign, let us turn to St. Luke v. i:—

“ And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesareth,

2. And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets.

3. And he entered into one of the ships, which was *Simon's*.”

Continuing, he directs Simon to let down his nets; and the fishermen fill the nets. Simon was greatly astonished, and so were James and John, the sons of Zebedee (see verses 10 and 11).

“ Jesus said unto Simon, Fear not, from henceforth thou shalt catch men. . . . they forsook all, and followed him.”

So it is James and John, the sons of Zebedee, the partners of Simon, and Judas Iscariot, Simon's son, three fishermen, who comprise the watery trigon in this circle of the twelve; and as we know, John took the mother of Jesus or Isis or Esses to his home and it became her home, or the sign ϱ , the other watery κ , must be equivalent to James. Herein is proof positive of the zodiacal sign Scorpio representing Judas Iscariot, Simon's son.

In astrology we are taught that Saturn is exalted in Libra, which sign enters into or goes in unto Scorpio. Now, as the evilly disposed influence of Saturn is called in the Xian religion *Satan*, we can quote again from St. Luke xxii. 1:—

“ Now the *feast of unleavened bread* drew nigh, which is called the Passover.”

3. “ Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.”

5. "And they . . . covenanted to give him money.
 6. "And he promised, and sought opportunity to betray him unto them."
 21. "But, behold, the hand of him that betrayeth me is *with me on the table.*"

Here let the reader remember \sphericalangle (Libra), a table.

LUKE xxii. 43: "And there appeared an angel [an angle; Libra is an angle, and the angle of the west where the sun falls, or goes under the horizon] unto him from heaven, strengthening him.

44. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground."

This is a beautiful illustration of the declining sun, at the end of a hot September day, tingeing the clouds with red, whose reflections in the water seem like great drops of blood.

47. "And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them" (that is, the degrees of the next sign arise, headed by ♏ [Scorpio], or Judas).

50. "And one of them smote the servant of the high priest, and cut off his right ear."

ST. JOHN xiii. 26: "Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon."

Now, mark well, brothers of the mystic tie, the manner of handling a sop; that it is the manner which betrays; and take notice that a right ear was lost, and that his work was about completed; also that it was a servant's ear. ♏ is a servant.

Now let us return to the astrological meaning. As the harvest is ripe and about to be gathered, the leaves are falling and covering the earth which is already bare, so is nature; and cold and frosty nights ensue, depositing on the leaves dampness and moisture like sweat, tingeing the leaves with red and brown. An unnatural heat ensues during the day from this

humidity, and the period called the Indian summer, or fall summer, ensues, deceiving in every way, for it is the season of malarial exhalations conducive to deathly diseases. It is a season of betrayal. It is not the heat of the sun, but of humidity and interrupted exhalations of mother earth, or the sweat of the son of Isis and Osiris, the child of the virgin. Nature is red, and the mark of the serpent is over all. The sun has passed over the line, and his declination increases southward. He is on his journey, and the light of our northern hemisphere is to be shorn of his rays and to grow weaker and weaker. But until he gets well into μ , or the place on the old tau cross, where his strength ceases, the story would be incomplete. Here the days rapidly grow shorter, and light begins to depart. See St. John xii. 35.

“ Then Jesus said unto them, Yet a little while is the light with you. . . .
36. While ye have light, believe in the light, that ye may be the children of light.”

ST. MATT. xxvii. 3: “ Then Judas, which had betrayed him, . . . repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

4. Saying, I have sinned in that I have betrayed the innocent blood.
5. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.”

Matthew is the only one who says anything about the way Judas died, and has got the next sign of the zodiac, or Sagittarius, mixed in, which has signification of long things, hanging by a rope, and such like, or suspension from places high up.

Then turn to Acts i. 18. Speaking of Judas Iscariot, it says :—

“ Now this man purchased a field with the reward of iniquity ; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.”

Thus proving that ♎, the blood sign, the betrayer, the sign which signifies ruptures, bursts, *crevasses*, and the fall, was what was signified by Judas Iscariot.

The thirty pieces of silver signify thirty days of a lunar month, from Oct. 22 to Nov. 22. That beautiful description of the cherub (Ps. xviii. 9-11) describes this sign perfectly. The cherub, as before shown, had the head of a man, the head of an eagle, the head of a lion, and the head of a bull or heifer. Moreover, you must remember that cherub in Hebraic means serpent; also that the sign of ♎ has for its banner an eagle; also that when the zodiac had but ten signs, ♎ was ♏; that the two signs are so intimate that the fall or coming down of the sun was altered to ♋ to agree with the sun in ♏. The Psalm thus describes:—

“ He bowed the heavens also, and came down: and darkness was under his feet.

He rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind.

He made darkness his secret place; his pavilion round about him was dark waters and thick clouds of the skies.”

Now, from ♈ (Taurus) through ♄, ♃, to ♏ or ♎, the great arc of the overhead circle is as a great bow descending beneath the horizon, or close of day into darkness, at sundown, also falls (equinox) rapidly in November, the original *ninth* month, for *novus* is nine; the year commencing March 22, and the thick clouds here commence, the days are dark and gloomy, and the sun is going into the darkness of winter rapidly. The sun went south at this time into apparently the southern oceans, and crossed the equinox or line at Libra or ♎; and the whole of the above quotation is verified.

Now, before we close this sign, as it was in this sign the ♎

is betrayed, we must make another allusion and an important one to \sphericalangle (Libra). It is in Libra that we must nail the Christ, or sun, on the cross between two thieves. As ♄ represents the head in man, or first point of right ascension, the positive or birth of strength of the year, of the prime meridian and sun's ascension, so \sphericalangle represents the negative, and descension, loss of strength and vitality and collapse; and here the arc falls in at death, vitality is lost, the head bows, and man goes down into darkness. He carries his cross with him, for wherever he may go his latitude and longitude must go with him until extended upon it. The sun does the same, and in \sphericalangle he reaches the point where down he must go. \sphericalangle , the body or orb of the sun, is now in the centre of the cross, the rays shining only part way in our northern hemisphere, divided on the equator, the summer solstice, or mid-heaven, or ♊ on one hand, and on the other ♋ , the winter solstice, — both thieves; for when the declination is highest after the 22d of June, he begins to lose in length of days, and on the 22d of December he has lost all, and is at his lowest declination.

Mercury also governs the sign ♍ , the Virgin; and Mercury, when retrograde or ailing, in astrology, is consort with thieves; it being an established fact that when Mercury turns retrograde, an epidemic of thieves, embezzlers, forgers, and thieving book-keepers, secretaries, and bank presidents, takes place.

♐ (Sagittarius), or Centaur, or the Centaurion, was formerly represented as a horse with a man's head and arms, and holding a bow from which he was ready to let fly an arrow. In some parts of the East it was represented by a bow only, and in many of the Egyptian zodiacs by the simple arrow, or lance, ♐ . Sagittarius is a fiery, hot, dry, masculine, diurnal, *eastern*, common, bicorporeal (or double-bodied) sign of the fiery trigon.

It represents one of a well-composed, strong body, somewhat above the middle size, of a handsome, comely countenance, somewhat longish visage, a muddy, sanguine complexion, and chestnut or handsome brown hair. Its diseases are all infirmities in the thighs and buttocks, all ruptures and fistulas in those parts, buboes or glandular swellings, ovarian troubles, overheating of the blood, pestilential fevers, such troubles as come from intemperateness in recreation, as gleet, whites, and involuntary emissions, falls from horses, falls. Its color is yellow tending to red, with slight spots of green at commencement of the sign. It represents in man the thighs and buttocks. It represents a stable for horses, and houses, the highest places in the land, hills, stony places, the upper chamber in houses, places where fire is or has been frequently kept. It represents *all long, slim*, and pointed things, long and slim things, and long warlike instruments; guns, lances, spears, arrows, cannons, swords, armed policemen and *warriors*, especially Indian warriors, cavalry. It represents ropes, sticks, canes, drills for mining, shovels, spades, chisels, crowbars; in upholstery, window shades or curtains. In all the signs you must pay exact attention to the planet ruling the business for a significator and to the sign that \ominus is in at the time of a question, for a horary question will invariably inform you, if carefully worked, and should never be neglected in connection with the moment of casting a nativity.

Sagittarius rules over Spain, Tuscany, Lower Italy, that part of France between La Seine and La Gavonne to Cape Finis-terre, Arabia Felix, Dalmatia, Slavonia, Hungary, and Moravia; of the towns, Cologne, Avignon, Buda, Narbonne, Toledo, Rothenburg, and Stuttgart. The angle, or, as it is designated, the angel, of Sagittarius is Adnachiel. It is the eighth sign of

the zodiac, and begins about Nov. 21 yearly, when the sun enters the first minute of this sign.

Mercury has the first face of Sagittarius, which is a face of boldness, freeness, and strength. The moon has the second face of Sagittarius, which is a face of trouble in mind, fear, and mistrust. Saturn has the third face, or last ten degrees, which is a face of obstinacy and wilfulness, sticking to one's own whimsical conceits, unwilling by any means to be beat out of them; mischievous, quarrelsome, and apt and delighting in odious, abhorred, and wild actions. This sign is the joy of Jupiter. It is a bicorporeal sign; an obeying sign of long ascension or right ascension. It is southern, and considered fortunate, but weak. Sagittarius in the east is cold and moist, in the west hot and dry. Sagittarius is the day house of Jupiter. The dragon's tail is exalted in three degrees of this sign. It is the day triplicity of the sun, and night triplicity of Jupiter. The first eight degrees, *i.e.*, from 0° to 8° (not over) are the terms of Jupiter; 8 to 14, are the terms of Venus; 14 to 19, the terms of Mercury; 19 to 25, the terms of Saturn; and from 25 to 30, the terms of Mars. Mercury receives detriment here, and the dragon's head falls. The prophet corresponding to this sign was Zephaniah; the son of Israel, or Jacob, Gad. "Gad is an archer." Its curative plant is pimpernel. The precious stone is the hyacinth, and the characters of the banner of the house קדד. The disciple, James the elder. As I have previously described all about the esoterical meaning of this sign as the Centurion, I will not repeat, only reminding the student or reader that it was in the side that the Xst was *pierced*, and that water and blood came forth: now † is a sharp instrument, long, slim, and pointed. An armed horseman or warrior is a fiery sign, signifies blood and spirit, and *blends* with ♏ (Scorpio),

the watery sign. Sagittarius is a southern sign, and therefore *looks up to* the † in our northern latitude; *i.e.*, the rays must pierce from the south to the north, and reach no farther than the side or groins of the ×ified one, for the sign † signifies in man the groins, hips, thighs, and buttocks, and any incision in the groin lets out *blood and water* mixed, as most people know who have seen operations there. In the movement of the sun, it means that the cold sweat of the fallen leaves, heated in the day to almost spontaneous combustion, turns at this time red as blood.

Capricorn (♑) is the ninth sign. It is of much importance, as it is a cardinal sign, and the negative pole, in opposition to Cancer, the positive or north pole of magnetism. It is the sign of the winter solstice, and the lower part of the † or where the sun descends into the lowest part of the ecliptic or mid-winter, from which he emerges like a new birth or resurrection again to perform his yearly work. ♑ is the strong house of ♄ (Saturn or Sa-tan), and signifies many things, as does every sign. It is called the renewer of life. The places it represents in astrological books are but few, for none of the Ancients intended to impart in writing or print the secrets of the divine science, and the mere mathematical portions without farther explanations are the most contained in any of them. The dread of the cruelties practised on the Ancients for anything said in exposure of Catholicism debarred these things from being given to the public; and again the priests, like all priests, feared to impart of the tree of knowledge to the multitude, lest they become like gods and one of us." So that to-day, instead of having works explaining astrology to the multitude, there is but slight difference between them and the calculations of right ascension, declinations, longitudes of the sun, moon, planet.

and fixed stars, which are found in any good nautical epitome and much better explained, with tables complete. (See Bowditch's "Navigation," a book which has been my companion from early childhood, since fifteen years of age, and I am now sixty-two. Herein the full science of trigonometry and of the measurement of distances of the heavenly bodies is explained, and in "Navigation" mathematical results *are realized* and not conjectured. They are verified at once.) In the *dreams* of astronomers and their constant conjectures there lacks the verification. No one cares at present if a prediction or *may-be* will come to pass in one million, two million, or six million years from date. What one wishes to know is what will happen during his present life, now and in the immediate future, the result of any undertaking, his success, or failure. And this astrology only can unveil. But I warn the student that if he uses all the new aspects of modern times in his work, he will so bewilder himself that he never can tell when anything will take place correctly. Let him use only the square and opposition, the sextile and trine aspects, the conjunctions or transits and parallels. Introduce the others, and the moon would never be void of course. If you will examine a nautical almanac you will find that unless the moon is in distance, no lunar observations are ever attempted, for they would be inaccurate. Again let me say to the student, if you desire to go by the rules of ancient astrology, don't omit the ♁ and ♂, or dragon's head and tail, and ⊕. I shall not enter into any dispute with any one. I am not talking of modern astrology, but of the ancient, and to unveil the mysterious and esoterical meanings of these zodiacal signs so long sealed up.

And now to return to the *sign* of the Son of Man or Capricorn. Capricorn is the great earthly sign, and that point of the

† representing the earth ; the other three, ♃ ♄ ♀ being called heavenly signs, making the great triune A U M, or Agni, Uranis, Mahout, fire, water, and air, or the three which bear witness in heaven. Of all the earthly trigon, the Ancients gave to ♄ the greatest of earthly significations, and its esoteric and natural significations I will duly explain.

Capricorn is an earthly, cold, dry, melancholy, feminine, nocturnal sign, movable, solstitial, domestic, southern, and four-footed or quadrupedal sign of the earthly triplicity, ♄, ♄, ♄. It describes one of middle stature, of a dry constitution, usually a long, small neck, and long and lean visage ; if a man, a thin beard, black and often lank hair, a narrow breast, narrow chin. The diseases of the sign are all those incident to the joints wherever they are placed, and especially the knees, elbows, neck joint, and ears. Of colors, it represents a very dark brown, russet, or black color. It signifies all such places as ox or cow houses, where cattle, asses, and goats are kept or fed, sheep pens, places where spades, dung-forks, and barn tools are kept ; dungheaps, fallow ground, barren and thorny grounds, swine houses or pens, low rooms in the house or cellars ; shoes and makers of shoes ; buggies, carriages or wagons ; logs and wood ; cells, jails, and lock-up ; anything that swings on hinges, for the sign ♄ represents an old hinge or knocker to a house or *mansion*, such as gates, blinds, jails, or prison doors, coffers or trunks with hinges, small closets ; all matters of real estate, as palaces, houses, large buildings and small according to the number of degrees of the sign in a figure. It is the great significator of trees, wood, and wilderness, of bowlders, deep pits, dark holes, and any *depths* in mining or otherwise. It is a measurement of depth, and the fourth angel, or angle, of the garden of Eden, or a *gatekeeper*. It signifies a tomb or mauso-

leum, a coffin, chest, or box with *hinges* (recollect the hinges), for ♄ is a box with sliding top, and *no hinges*. It is the chamber of death, the winter solstice where the sun is at his lowest point, and all nature seems dead and denuded of clothing, in penury and want; where the corn is shucked, and only the husks and stalks left for feed for the cattle and swine, and yet throughout the evergreen tree flourishes and has life everlasting; the only memento of the life eternal, which shall from this tomb, or bed of the Father or life-giving sun, *spring* again to glory and bring joy and warmth and life. The sun enters this sign on Dec. 22 to 23 every year, reaching its lowest point of declination $23^{\circ} 28'$ south, and lies *three days* during which it neither increases nor decreases the day one second of time; but on the 25th of December *annually* the days commence to increase and the new sun (or son) is said to be born. The story of the death of Osiris and his resurrection is the same as the story of the death of Xist and his resurrection; and the same signs are made use of to have the Xist born of a virgin as to Xify and to bury the X. As the snow is deepest and whitest at this season of the year, and as the sun seems weak and tired, and darkness gathers over nature (the shortest day), this is called *the bed of the father*, and of course the story of the X to coincide with the Ancients is the grave-clothes or winding-sheet of the son (or sun) as the angle (or angel) is clothed in shining white. This sign represents in man the *knees* and *ears*, and I wish the reader to read particularly all the foregoing or he will fail to see the connection of the crucifixion or Xified one.

It represents, as I before mentioned, bowlders, the earth or primitive soil, dark-brown colors, freestone, *rock salt* saturated with *petroleum* or petrified oil, naphtha, and sulphur or

brimstone. It is the hell of Christianity, the Hades of the Greeks. It is the chief strength or house of Saturn or the Christian Satan, the house of death, of nature, and of man; for everything in nature has its exact prototype in man. It signifies convents, dungeons, priests' cells, tiles, all earthly things and building materials, bricks, small stones and mortar, rubber and black things, cotton cloths, type-writing machines, printing-presses, anything that closes up with a hinge, gate, or door, and is dark colored. It is three signs from *spring* or 22d of March, the commencement of the year of the Lord when the sun *ascends* above the equator in the *due east* and comes in glory. Between him and ♃ lie the icy, glittering ✕ and the defiling ☿, and through storms and ice, and stumbling through the weary way, he reaches his revolution, or exaltation by the rough and rugged road to R. A. M.

We have left the master betrayed or about to be betrayed by Judas Iscariot, or nature, and the sun in the sign ♎ and thence to ♐ (Sagittarius), as ✕ist gets to ♋ on which *his body* is to be extended, and which I before explained as sundown and also the fall equinox. It is beautifully described in Luke xxii. 43:—

“And there appeared an angel [or angle. Libra is the angel or angle of the west, one of the great angels of the garden of Eden] comforting him. [In astrology the angles signify strength, and a planet in an angle is greatly strengthened or dignified.]

44. And being in an agony he prayed more earnestly: and his *sweat* was as it were great drops of blood.”

This is the sun going down on the heat of a September day, tingeing the clouds with red and vermilion and scarlet, and these reflected in the water look like great blood drops.

Verse 50. "And one of them smote the servant of the high priest, and cut off his *right ear*."

Capricorn signifies an ear, also a priest.

ST. MATT. xii. 38: "Then certain of the Scribes and of the Pharisees answered, saying, Master, we would see a *sign* from thee.

39. But he answered and said unto them, *An evil and adulterous generation* seeketh after a sign; and there shall no sign be given to it, *but the sign of the prophet Jonas*.

40. For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth."

Now, Jonah was sent to Nineveh, whose inhabitants were ruled by \aleph , the Fishes, or Dagon, the fish-god, and as he was tired and seated for rest,—

JON. iv. 6: ". . . the Lord God prepared a gourd [which is a large tree or calabash-tree], and made to come up over Jonah, that it might be a shadow over his head."

So the sign of the prophet Jonah is a tree; and the sign was sought after by a wicked generation. \mathfrak{H} is a tree, and signification of the house of Saturn, or Satan. Jonah is three days and three nights in the whale's belly, or \aleph , god of Nineveh; the + remains three days and three nights from the first minute of the sign Capricorn to the third degree before the declination south decreases and the days are lengthened.

If you turn to St. John xviii. 10 you will find the person who cut off the ear.

"Then *Simon Peter* having a sword, drew it, and smote the high priest's servant, and cut off his right ear."

You must recollect that \mathfrak{H} means a rock, rock-salt, primitive earth, and Catholic priests, convents, monasteries, etc.

ST. MATT. xvi. 17: "And Jesus [the †, mind you, the Latin †] answered and said unto him, Blessed art thou, Simon Bar-jona [or son of Jonas]:

18. . . . And I say unto thee, That thou art *Peter*, and upon *this rock* I will build my church; and the *gates* of hell shall not prevail against it.

19. And I will give unto thee the keys of the kingdom."

Now, as Peter, or Petre, or saltpetre, or rock-salt, or pitre spirit, is designated as a rock, then ♃ is nothing else but a sign of the zodiac and especially described. Allusion is also made to the gates, also to the keys, or signification of lock-ups. But far better than all is this:—

MARK xiv. 29: "But Peter said unto him, Although all shall be offended, yet will not I.

30. And Jesus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice."

66. "And as Peter was beneath in the *palace*, there cometh one of the maids of the High *priest*.

67. And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.

68. But he denied," etc.

And this he does the third time.

Verse 72. "And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice."

So in this *cold* place, or palace, Peter, the Rock, ♃ (Capricorn), month of December, the ninth sign of the zodiac, *finds no master* in the balance of December and January and February: for until the sign of ♈ or the *cock springs up* the winter *months deny* three times the rule of the master, the ☉ (sun). Again, when Jesus was buried, or the sun in ♃, see Mark xv. 46:—

"And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a *sepulchre* which was hewn out of a *rock*, and rolled a stone [or boulder] unto the door of the sepulchre."

MARK xvi. 2: "And very early in the morning, the first day of the week, [viz., on the planetary hour of the sun on *Sunday*] they came unto the sepulchre at the *rising of the sun*.

3. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

4. And when they looked, they saw that the stone was rolled away: for it was very great.

5. And entering into the sepulchre, they saw a young man . . . clothed in a long white garment."

This is Mark's account. Luke says there were two men in shining garments.

LUKE xxiv. 12: "Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves."

Now, as ♃ is Pitre, the abode of spirits, Peter is a rock, and snow is white like linen, it is natural that the sun at sunrise on Sunday should leave the snow bed of night, and with his ascending rays *clothe* the bowlders and caves and earthly places, frozen as they are in December, in *glistening, shiny* garments, almost blinding the eyes, and that the *angel*, or angle, appears.

Now let us return to the *true* version, *i.e.*, astrological, after disposing *religiously* of ♃. ♃ rules from Dec. 22 to Jan. 22. The name of its prophet is Nahum; of the Sons of Israel or Jacob, it represents Naphtali. Its curative plant is the dock. Its precious stone is the chrysoprasus; and the great name of its banner is **קִיָּוָה** The disciple of Christ is Simon Peter.

In the Anacalypsis it is stated that when the French took possession of Italy they found the signs of the zodiac upon the chair of St. Peter in the Vatican. There is also a published account written by a Roman Catholic of high office previous to the French occupation, in which the same statement is made, and also that the thing was much discussed on the chair being

formally taken down to be cleaned. It is plain to be seen that His birth, life, death, miracles, and kingdom are written in the stars. I have found among various Indians who have had much to do with Catholic priests, medals and jewels with the sun and twelve signs of the zodiac, which they explain as His twelve disciples; and yet with all their mummery, rosaries, crosses, and sacred relics and portions of decayed humanity, or that which comes out of ♑ (Capricorn), very few red men ever lose sight of the Father of Spirits, the Lord God of Hosts, and seldom believe in man as a substitute, or a squaw-man who spent most of his time with women and taught man to resent no injuries and if robbed of one thing, to give another, — a doctrine of fear and cowardice, *the attribute of Mercury retrograde.*


Capricorn rules over India, Afghanistan, the Punjaub, Thrace, Macedonia, Morea, Illyria, Bosnia, Bulgaria, Albania, Styria, Romandiola in Italy, the south-west part of Saxony, Hesse, Mexico, and Mecklenburg; the towns of Oxford, Prato in Tuscany, Brandenburg, Tortona, Constanz, and Brussels; all large cemeteries or graveyards, monkish towns in any place, and that portion where monasteries or cathedrals or Catholic priests or nunneries are; the darkest and dingiest parts of any place or city, and the parts that have many trees and groves; also publishing houses, and houses in which are many offices in the same building.

The first ten degrees, or first face of ♑ (Capricorn), is the face of Jupiter, which is a face of handsome form and shape, loving to ramble, to be merry and sportive. Mars has the second face, or from ten degrees to twenty degrees of ♑, which is a face of seeking things that cannot be attained nor brought to perfection. The sun has the third face, or from twenty degrees to thirty degrees, a face of covetous desire to rule and

govern or have riches at disposal, and suspecting and mistrustful of one's self ; the face of a miser.

♃ is an obeying sign of short or oblique ascension, unfortunate and weak. When ♃ is in the east, cold and dry ; in the west, cold and moist. This sign is the night house of ♃, and Venus's daily triplicity, and the night triplicity of the moon. From the first degree to the sixth degree are the terms of Venus ; six degrees to twelve degrees, the terms of Mercury ; twelve degrees to nineteen degrees, the terms of Jupiter ; nineteen degrees to twenty-five degrees, the terms of Saturn ; and twenty-five degrees to thirty degrees, the terms of Mars. Mars is exalted in twenty-eight degrees of this sign. The moon receives detriment, and Jupiter falls.

Very much more could be said of this sign, as it is here the prodigal son feeds with the swine, etc. ; and so are all the allegories, miracles, and life of the Xified One explained by each sign in succession. In this sign terminates the setting-up of the cross on Calvary (the place of a skull) ; viz., a burial-

place or graveyard, or the sign ♃. In this sign 

He is between the two thieves, and herein the veil of the temple is *rent in twain*, or equally divided is the year, and darkness spreads over the face of the earth. And it was about the ninth hour, which is the hour of Mercury, as any one can see by turning to a table of planetary hours, for Friday, the day he is said to be crucified. It says darkness was over the land from the sixth to the ninth hour ; from the end of the sixth hour commenced the hour of the sun, and ended with the ninth, the hour of Mercury.

MATT. xxvii. 46: "And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?"

Now, it depends altogether whether a planet is Oriental or Occidental; viz., to rise before or after the sun, to add to a planet's strength or dignity. And here we find ♃ is Oriental and goes first, consequently goes down before the sun into the darkness, and Mercury is represented as being forsaken and struggling to shine in the dim twilight, goes rapidly under and "gives up the ghost," for Mercury rules over the spiritual and intellectual part of man.

Matt. xxvii. 51: "And behold the veil of the temple was rent in twain from the *top to the bottom*," showing plainly the sun in the winter solstice, because it is top to bottom from ☊ | to ♃, and not the equinox, or from ♃ — ☊. So the + is rightly set up, and he, the sun, carried it to that place, ♃, Golgotha, the place of a skull. The casting of lots alluded to the cross or garments divided in four + parts, and the lot was that sign which indicated the reappearance of the sun to come or sign of Jonah, ♃. The vesture, or robe without a seam, was the zodiac or golden circle of the ecliptic.

The cardinal signs, or movable signs, are when two or more planets are conjoined therein and aspected by square or opposition from other planets, precursors of violent earthquakes, and which we find that the copyists or scribes have not omitted; for they state, Matt. xxvii. 51, 52:—

"And the earth did quake; . . . and the graves were opened."

MATT. xxviii. 2.— "And behold there was a *great earthquake*: for the angel [or angle] of the Lord [it does not say God or Lord God] descended from heaven, and came and rolled back the *stone*."

As the four Evangelists differ so much, it is best to refer in regard to the garments of the Xified one to St. John xix. 23 :—





“ Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout.”

John, the beloved disciple, omits the saying of “My God, my God, why hast thou forsaken me?” and merely states that having received the vinegar Christ gave up the ghost. But he does state an important part relative to this sign. It was customary to break the bones of criminals when crucified, and exhaustion began to ensue. So as the soldiers are represented as breaking the legs of the two others crucified, or ♃ and ♄, they came to the first point of ♃ adjoining the ♃, or Centurion, or man armed with spear, or lance, or sharp instrument, and when they saw that he was dead already they brake not His legs, but a soldier *pierced* His side. Now, if ♃, whose meaning is bones, knees, death, and the sun in ♃ is already dead and just on, the entrance of the sign or when ♃ goes in unto, he is *pierced by the spear, but his bones are not broken.*

Luke has no reference to this. St. Mark makes no mention of it, neither doth Matthew. Now, as John or Jan, Janus, a gate, is the best testimony conceivable, we find in John the most particulars of the Xified one by which we have the most indisputable proof of the astrological original of the Crucified One.

The birth of Christ I have previously described as taking place in this sign; and as ♃ is ruler of this sign and his period is about thirty years, it alludes also to the evil effects of ♃ returning on a birthday to his radical place; and as this, in this case, would signify the fourth angle, the grave, it would signify

certain death. I know some people may say they have seen a cast of the nativity of Christ, and that all these things were predicted of him. I can only say that when I can see the nativity of such a one who represents *every* astrological meaning of the sun's course, and the moment of time and the planet's calculations for the exact moment of time, and the angels, and go over the calculations myself, I will say there is some truth in it. But as for the nativity in Sibley, it is a lie and a fraud made to get custom and to add to priestly craft and pacify persecution. "Allah il Allah" — "There is but one God," says the Arabian. "The Lord our God is one God," says the dying Israelite; and the North American Indian, "One Great Spirit made us all." One sun warms the whole earth and gives life; one moon rules over production and the tides and nature; one God sufficient for all that worship in spirit and in truth. He divides not his law or power or glory with another, and is not a man that you can reason with Him.

The sign , the north-east corner of the cherubim or tau , is of highly spiritual signification, and is typical of nervousness, agitation, and many other things. The sun enters this sign Jan. 22, and continues to the 22d of February, as it precedes the sign Capricorn. Aquarius is an airy, hot, moist, rational, fixed, humane, diurnal, sanguine, masculine sign of the west, and of the airy triplicity Π , , . It shows one of medium, well-set stature, body strong and compact, well filled or plump, long visage, and sanguine complexion. If Saturn be in the sign, it will make black hair; otherwise the person will have flaxen or sandy hair, fair, and will be of a paler and whiter complexion. Its diseases are all infirmities in the legs or ankles, as gouts, cramps, and all melancholy, wind in the veins, varicose veins, and nervous diseases. In places all hilly and

uneven places, places newly digged or freshly ploughed, stone quarries, mines deserted or broken up, the roofs of houses or the very upper parts thereof, vineyards. This from astrological books ; *but also* all rippling *waves, highways, street corners, corner houses*, stone houses, the human hair, piano keys or piano music, house painters or strokes of brushes, *springs*, especially hair-springs of watches ; wagons, express business, cars, bridges, ferries, railroads, wagon ruts, writing, strokes of pen or brush, the human *teeth*, dentistry, saws, ratcheting tools, anything with teeth, writers or book-keepers for shoestores ; shavings, shoe findings, therefore persons like carpenters, lumber dealers, boards, laths, sandy desert places, dry gravelly places, beaches, small streams where many mingle or trickle, sleds, sleighs, steps, ladders, stairs, and particularly sandy deserts, and fibrous things. The name of the angel, or angle, is Cambiel ; the color, sky-blue streaked or specked with white. In man it rules the legs from knees down, the nerves, veins, hair, and teeth ; wool and fleece ; in horses' harness, the reins.

Aquarius rules the desert of Arabia Petrea, or Arabia the Stony, Red Russia, Prussia, part of Poland, Lithuania, Tartary, part of Muscovy, Circassia, Sweden, Westphalia, Piedmont Azania, and Abyssinia. Of towns, Hamburg, Bremen, Trent, and Ingolstadt. It represents smoke, dust heaps, and steam, wreaths, electric wires, electric or any kind of railroads, ferries, or bridges to go over. ♒ is the day house of Saturn, and is Saturn's day triplicity, and the night triplicity of Mercury. The first six degrees of the sign are the terms of Saturn ; from six to twelve, the terms of Mercury ; from twelve to twenty, the terms of Venus ; from twenty to twenty-five, the terms of Jupiter ; and from twenty-five to thirty, the terms of Mars. The sun receives detriment in this sign. Venus has the first

face or ten degrees of Aquarius, which is a face of continual trouble for money and profit, never at rest, ever in labor and toil, yet poor and indigent. Mercury has the second face of Aquarius, which is a face of comeliness and beauty, of understanding, modesty, mildness, and clemency, of good behavior, and a handsome, composed shape. Luna, or the moon, is the third face, or from twenty to thirty degrees of Aquarius, and is a face of contentions, repinings, and strife.

As a general thing an Aquarius person is handsome and fond of travel, ♒ being the great sign of travelling and highways, railroads, waves, bridges, wagon ruts, etc. The name of the son of Jacob for ♒ is Reuben, whom Jacob calls his firstborn : —

GEN. xlix. 4: "Unstable as water, thou shalt not excel; because thou wentest up to thy father's bed; then defiledst thou it: he went up to my couch."

Thus signifying the *January thaw*, which runs and trickles over the snowy covering of the earth, and in ♒ rivulets pour through the streets and highways, *defiling* the "sun's wintry repose," or father's bed. It also signifies John the Baptist, or the Greek Jean Baptiste, a water gate, he who preceded the new sun, whose (see sign ♃) shoe latchet he was unworthy to loose; clothed in the skins of wild beasts, and eating locusts and wild honey, to show the wintry month and scarcity of food. It is also the head of John the Baptist, being the head of a man. It also is the north-east corner where the initiate is told to stand up like a man, and clothed in *white*, with the ▽, of his apron turned down, having been raised from ♃, thus illustrating the new-born sun, and also to show that he is a *corner-stone* and about to commence his *journeys* or travels, to be tried by air, water, and fire ere the true light comes, ♒, ♁, ♃,

and he appears at the east gate, and meets the level, these three who have *tried him* before his right to become *one of us*. The banner of the house of Israel יהוה hath this portion of the great name turned backward. The name of the prophet is Habakkuk, of the disciple or Apostle, Matthew. Its curative plant is dragonwort; its precious stone, the crystal.

The sign \aleph is representative of a river, a stream of water, of damp, wet and boggy places, of new-made land made by filling up water channels. As \beth represented death, \aleph a ferry, \aleph a river, and \daleth Charon, so the ceremony of Charon ferrying the dead over the river to \aleph , the region of light and the glory of Ra, is but the representation of the sun's movement from the death of winter to spring; while the earth's movement of Genesis, from \aleph to \aleph and thence through \aleph to \beth , signified that by \aleph , heat or fire, \aleph , the water or menstrual, conceives, and that which is conceived passes out into \aleph , the air, and thence becomes \beth , earthly bodies; or this is the *natural* formation. So you see the truth that from \beth , or corruption, death, we *spring* into eternal life; while on the other hand, if we fall from the true light, \aleph , towards \beth , we are plunged into death and misery. All are exemplified in these signs. This is the river Styx esoterically. It is the month from Feb. 22 to March 22, and represents the sun now crossing the great river or ocean ready for his commencement of the *passover*. As it is a very cold month and the month when all the rivers are frozen up, the sun is ferried or carried over by Charon (\daleth), *who* has used his ice-bridge; and thus the sun slides or is carried over easily. The elephant mask of Charon represents strength, showing this to be the strength of winter when the ice is the thickest. In the Christian religion it is the fever month, or Février, and the sun's rays begin to exhilarate the fever patients, for

which this month is well named. And so *he heals the sick*, even as in January he was baptized by ☉. The color of this sign is white, and signifies the ice, and the month as it joins the first degrees of Aries, from which *heat* comes, and in a horoscope or nativity is the first house or mansion, it represents the birth of a child or conception, either of a living thing or of a thought, and signifies the purity of the beginning. It signifies in business that which is made up of many small things or varieties. It also signifies little children, a lot of scholars; a plurality, such as cigars, pencils; and, as it is a watery sign it signifies ale-houses, drinkers, all saloons and bottles of liquids. This sign relates to man's feet, also in many instances the shoes or foot-wear, toes, etc. Its diseases are all lameness and hurts in the feet and toes, tight or ill-fitting shoes, gout, corns, chilblains, and all aches in the feet. It represents such places as fish-ponds, decoys, water mills, moorish, flabby grounds where wild fowl congregate, moats or ditches, small rivers and trickling springs, and about houses, such things as pumps, water supply, beer casks, etc.; fish, fish poisons, etc. It signifies babies, children, little ones of either man or beast, and things. ☿ with Saturn (♄) therein, or in opposition or square, gives ice and cold. If ♃ be in opposition in ♋, dangers in using ice-water, lobsters, clams, and shell-fish, which are ruled by ♃ and ♋, the stomach. Pisces is a nocturnal, northerly, watery, cold and moist sign, also phlegmatic, feminine, and double-bodied. It is the last of the twelve, and of the watery trigon of ♋, ♎, ♏. It describes one of a short, low stature, rather inclined to corpulency, and not a very well-composed body; face medium large; complexion pale, body fleshy; not walking very upright, something of a stoop or downward inclination of the head.

In this sign Christ is represented as taking ship, and crossing

over to ♃, a rising ground or mountain, to feed the multitude miraculously on the two small fishes, which I have before described. ♃ is the house of Jupiter. Venus is exalted in twenty-seven degrees. It is the day and night triplicity of Mars. The first eight degrees are the terms of Venus; eight to fourteen, of Jupiter; fourteen to twenty, of Mercury; twenty to twenty-six, of Mars; and from twenty-six to thirty the terms of Saturn. Saturn has the first face or first ten degrees of Pisces; Jupiter, the next face or next ten degrees, and Mars, the third face or last ten degrees. The name of the angle, or angel, of Pisces is Barchiel. The name of the Son of Israel is Ephraim; name of the prophet, Joel; name of the apostle, James the Younger. Its curative plant is aristolochia; its precious stone, the sapphire, and the great name turned backward for its banner is חחזי.

The number complete is twelve.

אבנזודותהכרש

A. U. M.

CHAPTER XVI

ASPECTS

THE principal aspects in use are the conjunction (δ), the sextile ($*$), the trine (Δ), the square (\square), the opposition (\mathcal{P}), and the parallels (\parallel).

A conjunction is when two planets come within orbs, or close to each other in the same sign, and is good or evil as are the planets in conjunction. If \mathfrak{M} and \mathfrak{M} , or \mathfrak{M} and Mars, or Mars and \mathfrak{M} be conjunct it is evil. If \mathfrak{M} (Uranus) is always a significator of *change, moves, upsets, accidents, and frost*; and any of his aspects to the sun either produces some evil or good suddenly to government affairs and authorities, and in a person's nativity to the affairs of the house in the figure which the sun rules over. If posited in the seventh house at birth, it denotes a person unfaithful, fond of change in love affairs, and one who will at some time, when the directions fall, be divorced or parted. Also when \mathfrak{M} gets around to his \square or opposition in the figure, the native must beware of some upset to his affairs, from which he will be long in recovering. It takes place suddenly like an earthquake, and is not to be averted, bringing all sorts of scurrilous remarks about the native, and a desire to commit suicide or to sink into oblivion. If evil planets join in the configuration, so much the worse. \mathfrak{M} (Uranus) is the "accidental planet," and never an accident or unexpected thing happens that he is not at the moment on the spot to "touch it off" or produce the effect. Strange to say, he never

produces an evil without some good immediately following, or some good without an evil shortly after. Yet whatever house he once gets into, that house is afflicted seven years by his presence. Yet he stirs up the mind to inventions of all kinds and all sorts of occult studies. I do not consider his conjunctions good with any planet, for when he gets to conjunction or enters any house he is evil; therefore if he is in conjunction, square, or opposed to the lord of the same, he is also evil. His sextile and trine are tokens of unexpected benefits.

The conjunctions, squares, and oppositions of Mars and Saturn to the cusp of or entering any house have the same effect, those of Saturn being two and one-half years, and of Mars about a year.

The sextile and trines of ♃ benefit the native by means of elderly people, real estate, etc., and all such matters as ♃ rules over, which I have given under the description of the planets; and the houses and lords of houses he thus aspects are also to be considered.

A sextile is a measurement of sixty degrees from any other degree, either right or left, and is always a *good* aspect and signifies good and affirmative.

A trine is a measurement of one hundred and twenty degrees from any other degree of right ascension, or planet's radix, either right or left, and is indicative of the full and complete fulfilment of a thing.

The square is a measurement of ninety degrees, either to right or left, and signifies denial, quarrels, and ills.

The opposition is a direction of one hundred and eighty degrees, and opposes the polarity of anything you may ask about. It signifies entire loss, positive separations, deaths, denials, and refusals of all kinds.

The best aspect is the trine, the worst the opposition. All good things come from the aspects of Jupiter and of Venus, also of Mercury when Mercury is in good aspect of other planets. Read carefully the description of the planets, mind what the planets rule over, study carefully the *house* aspected in the figure, also the *sign* the planet is aspecting from, and read well what that sign represents ; also see how the lord of that house aspected is affected, and especially find the most dignified and strongest of such planets by the Table of Essential and Accidental Dignities, and with very little study and careful attention and practice you will soon divine or judge correctly and astonish yourself with the precision which is exhibited by the movement of the heavenly bodies.

The other angles, so-called aspects, are of but little, if any, account, as all these aspects originate from the jointure of the fixed and movable signs, thus, ♆, for from ♁ to ♄ is a trine and perfect agreement. The positive pole will be over ♄, the negative over ♁, which is a sextile from ♁. And if by converse we get a trine from ♁, the sextile will be in ♄. Fiery and airy signs are agreeable, and so you may vary that cross and this sextile will always be good and the trine perfect. So take your squares or opposition, and the earth will be injured or drowned by the water or fire, heat, and vitiate the air, and never will the signs of the crosses disagree. Again, take a magnet, and apply it to the needle. One pole will be drawn one hundred and twenty degrees from the east while the other pole is sixty. Oppose it and try to draw the needle east or west, and it will not do it ; pass the magnet immediately over the centre, and it is like a blow on the head, stunning the person. If passed along the needle, a violent tremor of the needle takes place like one in a fever. Now, if a magnet can

in such a small body possess such an unseen and indisputable power, how much more can those ponderous bodies affect everything! And as the contact of a magnet to a small body of steel makes that a magnet by induction, how much more shall these immense magnetic bodies, the planets, induce magnetism in *everything*, man and beast, animal and vegetable, on the face of our earth! Of what use would be the dynamo without the magnets? Magnetism is as far ahead of electricity as electricity is of superstition, which it is eradicating day by day. The ancient people had got so learned in it that they were called the *magi*. Why is it that the compass deviates locally? Is it not the *local* magnetism? And so a standard compass has to be manufactured expressly. Merchant seamen or navigators have done more to bring different nations together than all the government efforts in the world; and they are the best practical navigators in the world, and they have found out more about deviation and variation of the magnetic polarity than any others, simply because necessity has made them study into these things. Did you ever know a shipmaster who scoffed at the moon's influence on weather or tides, or the sun's spots producing disturbances in his compass, or the gathering of the magnetic forces into cyclones, tornadoes, hurricanes, and typhoons? or one who, when the sun makes his ingress into ♈, in March 22, and also into ♎, Sept. 22, or when he ✕es the line or equator, is foolish enough not to be on his guard for a storm? or who denies that heat ascends and cold descends; that is to say, that the positive rises while the negative or gravitating body falls, so that great heat is always succeeded by an inrush of cold and hail and a gyrating force *downward* to restore the equilibrium? Where is the navigator to-day who denies that all lines of magnetism are circular?

Sometimes at sea in terrific storms of lightning the compass needle revolves with intense rapidity, and no guide is left to steer by but the stars when clear; and often in years past many ships have been lost because during a storm the magnetic polarity of the needle has suffered a change. The remedy is simple, and was found by an American shipmaster. He put his compass into a round iron boiler, and immediately it resumed its normal condition, having *equal attraction at all points*. Therefore it follows that that which keeps the magnetic forces of this universe in order must be equally an immense circular body.

In an old book called "The Shipmaster's Guide, or Manual," which I had in my younger days, was a table made by Sir John Herschel to calculate the weather by the *moon's* changes. Before Richard Proctor died, he declared that the moon told everything far better than transits of Venus or any other heavenly body. He was at least graceful enough to allow that truth after scoffing at astrology, and after being well taught in it and knowing it to be absolutely true in every particular. What is it that causes the divining rod to seek its affinity under the earth, that which was called the rod of Moses or Jacob, from which Moses divined where to find water? This is now a scientific fact, and yet all persons cannot use it successfully, because of their being too positive.

CHAPTER XVII

NATIVITIES

I DO not intend to reiterate all the compendiums on astrology, merely some *new* old things. Many persons do not know their hour of birth; so I give an example of an old method by which to get at the approximate time by the law of heredity; that the father's occupation previous to birth has an effect on the foetus and transmits the magnetic effect to the child in the pursuit of his endeavors for a livelihood.

For ascertaining the approximate time of birth where the hour and minute are not known.

First, take the height, complexion, and hair of the native or querent, at the same time casting the figure for a horary question. If you do not like to ask the querent his or her vocation or occupation (which in this case is easiest to quickly get at the result), then judge by the first, second, fourth, fifth, and ninth houses and their lords of the occupation, which, having ascertained, then judge the planet ruling such occupation rules over the person. Also ask for the father's occupation at time of birth; the planet ruling such occupation will be lord over the proper sign to put over the twelfth house irrespective of any degrees. In the ephemeris for the year and day of birth cast your life over the column of mutual aspects, and see which planet has experienced the most mutual aspects during the period of the person's life, which is

numbered by counting from the day of the birth, every succeeding day as a year of life. Recollect *a day equals a year* (see Psalm): "*A thousand years are as a day in thy sight, O Lord.*"

Now, for illustration: A lady calls on me at forty-five minutes past noon of Jan. 20, 1890 (see plate annexed and blank), in Boston, Mass., U.S., whose longitude is 71° west, or correction for longitude in time is 4*h.* 44' additive, because in west longitude.

Having set my horary figure for this time, I find that the signs and degrees taken from a table of houses calculated for the latitude of New York (the nearest latitude to Boston), makes the horoscope. I judge by this figure that she is a person who has been left legacies, as ♃ in eighth house, leaving ♄ of ♀ and of ♃ signifies, as well as ⊕ on the cusp of first. I also judge that she is a Mercury person, as ♁ is on the cusp of first; and that she passes her time in reading and painting, as ♃ is sextile to ♀, and in the tenth dignified, and ♃ (books, etc.) in fifth house of pleasure. Also ♁ ruled by ♃ on second signifies deeds, papers, etc., for house of wealth. So again ♃ on cusp tenth (signifies sewing and painting), and ♃ in ♃, all give pursuits of the child of the ♃, virgin, or household duties and pleasures. Again the ninth house has ♃ on cusp, signifying housekeeping, and ♃ on fourth, the fireside.

Having ascertained that these all indicate a ♃ person, I look up ♃ in ♃, and find one reasonably tall, plump, good, clear complexion, handsome (♃ is one of the signs of good looks), sunny brown hair; one inclined to study art and sciences, and witty; and I then go over her stature, 5 ft. 5 in.; plump, good-looking, light smooth shiny brown hair, hazel eyes. The father, a jeweller. Now, jewellers are ruled over by Venus; consequently the twelfth house must have either ♀ or ♃ on the cusp. I say after ♀ on the twelfth would come ♃ on the first,

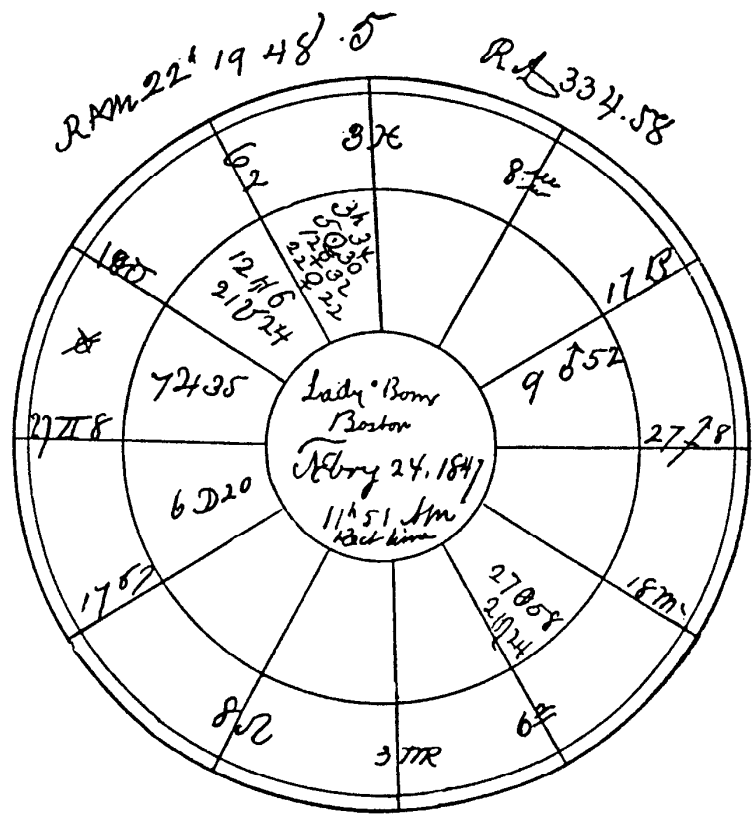
and that will not do, for she is not a δ person. But after γ comes Π , and that gives a γ person. So on my figure for the nativity I put simply the two signs, γ on cusp twelve and Π on cusp of the first or ascendant, as shown in accompanying figure. But inasmuch as a jeweller uses iron and steel tools the twelfth must have a mixture of lords of δ and γ ; there should be a sign ruled by Mars in that twelfth house also, so the order of succession must be γ , δ , Π , of which γ and δ must be in twelfth. Look carefully at the figure.

On inquiry she says, "I was born in Boston, Feb. 24, 1847; I am told near the middle of the day." So turning to the almanac of 1847, Feb. 24, I find the sidereal time to be 22h. 28' 30", and look in the table of hours to find this before going farther, and I find this would give the ascendant 28° 53' Π . Now, I wish to see if that is the right degree. I find it places δ on the twelfth house. So far good. In the year of birth, in the monthly column, I look for the nearest change of the moon previous to the birthday, and on the fifteenth day I find the δ of moon, or new moon (the δ always means the full). On that day the conjunction took place about 20° of γ , and the moon in her face; so I take the degree of the moon as its ascending degrees as she is dignified therein, 26° 57', and place that on the cusp of ascendant as the degrees of Π ascending. But as 27° 8' is the nearest in table of houses I take that. This 27° δ of Π ascending gives 22h. 19' 48" of R.A., or sidereal time, and as the sidereal time for the day was

22h. 28' 30"
and as this is less, I subtract
22h. 19' 48"
8' 42"

leaving a difference of

before noon, and 8' 42" = 9', so that her birth was Feb. 24, 11.51 A.M., and for this I make her figure, leaving out the γ on twelfth simply because her father was more of a dealer in gold



watches than a manufacturer, and this brings the ♁, or Leo, on the fourth or father's house, whose ruler is the ☉, which rules over all matters of gold.

Observe this: the degree of ascendant is to be found either by degrees the moon is in at those times, or by ascertaining what planet has most dignities therein, in the degrees the moon is in and the sign; and if the moon be undignified in that place, then take the number of degrees that planet having dignities therein may be on that day of the moon, and call them the degrees of the ascendant, but *not* the sign; that must agree with the description of the person for whom you are erecting the nativity. This manner is almost invariably correct if you form a good judgment of the person's occupation in the past: absolutely correct if you know that occupation by inquiry. Of course if you have the exact birth this is needless.

Of all things I prefer, in rectifying a birth, when the native knows within an hour of the time (for *no one knows the exact moment*, since birth commences at the moment the head of a child is born, and not when the umbilical cord is severed), also if the native is mature, to get the hour of marriage, if he be married. Here I insert a birth, male, born May 20, 1854: latitude 41° north, longitude, about 71° west; thinks about 10.53 A.M. Married at noon, Dec. 24, 1881.

I find the *hour* of birth is 10 A.M., irrespective of minutes; so I say from 10 o'clock to 11 o'clock is either one or two hours from noon, the right ascension or sidereal time on May 20, 1854, being 3*h.* 51' 16''; therefore from 1*h.* 51' 16'' to 2*h.* 51' 16'' equals the difference of one or two hours. I look for the ascending sign, and find it in a table of houses of 40° 53' north latitude and see that the sign between those two times is ♁ (Leo), ruling that entire space. I therefore place ♁ on the

ascendant, and ♋, its opposite sign, on the cusp of the seventh house or house of marriage.

Now, the native being a male, I look especially to the moon as determining who shall consort, and a cosignificator the moon is of wife or female, and determine what aspect it has to that seventh house on the day of marriage. An ephemeris for that date, noon, Dec. 24. 1881, gives me the planets thus posited :

☉, 3°; ♃, 6'; ♃, 20°; ♋, 48'; ♄, 18°; ♅, 34'; ♆, 5°; ♇, 43'; R ♁, 16°; ♈, 41½'; ♉, 6°; ♊, 40'; R ♀, 19°; ♋, 5'; ♌, 25°; ♍, 35'; and ♎, 7°; ♏, 40'.

Here we find the moon *in* ♋, or the marriage house, so I say she, the moon, denotes the event. I then look for moon's place on the day of birth, and correct it for approximate time of birth, which is 16° 32' 40'' of ♋. Then from the right ascension of this radical place, corresponding to 16° 32' 40'' of ♋, turned into degrees, reckoned from first point of Aries, I subtract 27° 35' 40'' = to 27 years 7 months and 4 days of native's age, reckoning 1° per year, 5' per month, and 10'' per day, and this is the arc of direction for the cusp of seventh house. The remainder is 18° 57' of ♋, which I put in lead-pencil on the cusp of the seventh. I now turn to the birthday, and find the nearest change of moon *previous* was the full or opposition, sun being in 21° 23' ♈, and moon in 21° 23' ♏; and because the moon is the indicating planet, I take the sign and degree she is in, and find that Mercury has his terms in that degree of that sign. I then, in the column of Mercury in the ephemeris, run down the column till opposite the birthday, and find Mercury in just 18° 57' of a sign, indicating the degree and minute for the ascendant. I dispose of this by putting the same on the ascendant as 18° ♎ 57', and opposite on the seventh house 18° 57' of ♋, and by turning to the table of houses, I find the

37' ♃ near second; ♄ in 21° 24' ♀ in the tenth; ♀ in 13° 36' of ♁ in ninth; ♁ in 19° 24' in ♃ in the tenth; ☉ in 6° 17' ♀ in the tenth; ♁ in 1° 26' ♀ in the tenth.

♄ is lord of the seventh and sixth; ♃, lord of fifth (pleasure children, etc.), and also of the eighth; ♁, lord of the fourth or completeness of things, also of the ninth; ♀, lady of the third and tenth; ♁, of the eleventh, of friends and hopes, and of the second or house of wealth; the ☉, lord of the ascendant, and the ♀ lady of the twelfth.

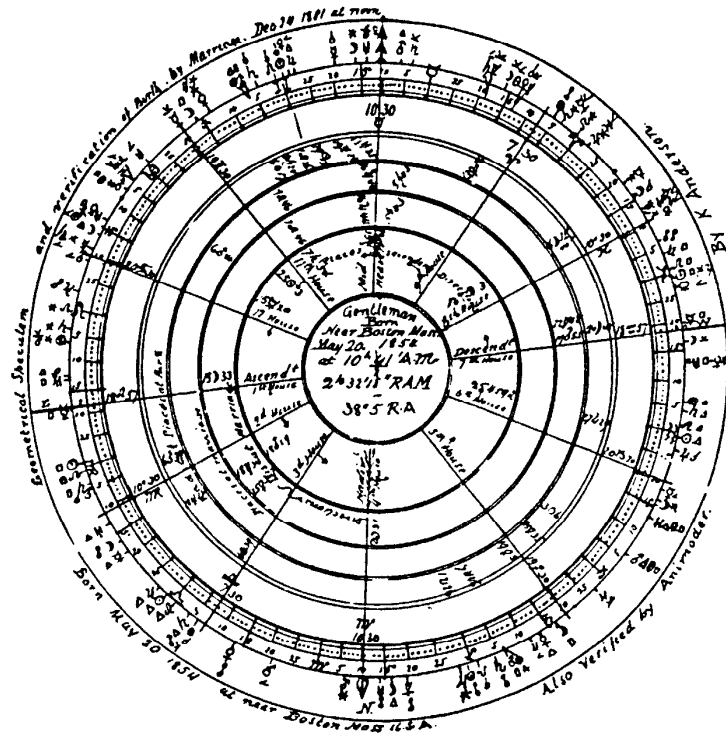
Continuing after entering the planets radically, I now enter them in red ink for the day of marriage. You find the moon has just entered the seventh house and Venus in almost partile sextile in fifth, or house of pleasure and joy and children or love; Jupiter in partile sextile of moon's radix and to a trine of Uranus; ♄ (Saturn) lord of seventh trine to ♁ (Mars), lord of fourth radically, and the sun in trine to Saturn, lord of seventh by progression, and ♀ trine to ascendant and sextile to seventh. By the Chaldean method of direction or \int of Isis, the moon is affecting the ascendant, and trine to ♀ (Venus') radix. The sun, lord of ascendant, has entered the fourth house in trine to moon radix; Venus in trine to sun radix; ♁ (Mars), lord of fourth in sextile to his own radix; and Saturn, lord of seventh in trine to ♁, lord of fourth; Mercury, lord of eleventh, or house of friends, is in the seventh in conjunction with moon by revolution, and Venus in trine to radical Jupiter. The secondary directions show moon trine to ♁ in 15° $\overline{\text{♁}}$, ♁ * $\overline{\text{♁}}$, and moon just left sextile Venus, who is transiting the radical place of Uranus. Jupiter is in 25° 18' ♃, consequently in exact trine to Venus by Chaldean directions of \int . These secondary directions I mark with green or some distinctive ink for the places of the planets in the ephemeris, or their movement for 27 days equal 27 years.

You will observe that all the different aspects agree as to marriage, and therefore the ascendant must be correct. Also that without any other method than the Chaldean \int , serpent movement, you can hit the directions exactly, and that it is the *planets* that dispose of events, and not cusps of houses or exact ascendant, which modern astrologers insist upon as an excuse if they fail to predict an event. *Get* the planet *inside* one of the houses before predicting a matter. A man does not consider himself doing anything in a house while *outside the doors*; and when you learn to *personify* a planet and consider each one as acting like a living man or woman, the more quickly you will divine by astrology. Again, a planet might be near the cusp of a house, turn retrograde, and refrain from going in, just like a person altering his mind, and then the event will not take place. If he is inside, the thing takes place; if outside, it has not taken place. But if the planet bears the exact aspect to the lord of the house, it *must* take place, and that can be ascertained more accurately and with less trouble than getting the *exact moment of birth*, for we know that the movement of a planet for half an hour is but slight, but half an hour of time would make a great difference in the ascendant, which you must have very exact if you would go by arcs of direction calculated by modern methods. Always the same excuse if it fails: you could not have given the exact birth. The Master could not have divined by writing on the ground with his finger, nor Joseph in his cup, nor the African Obiman by his ring, nor the Hebrew priest by the ephod, nor any Ancient who cast horoscopes for shepherds and wanderers of the desert, or countless slaves who knew not when they were born, unless it was the planets which disposed of events and not the ascendant and mid-heaven exactly. *The first house and the tenth* it should

be, and their lords, but if the ascending degree is to determine the story of a man's life, very few would ever be able to know much about their lives. Magnetism comes from the sun, moon, and planets; and when planets are not throwing an aspect they are not magnetically affecting at the moment. Witness the moon when void. Of course *there is nothing* comes of anything tried at the time; neither can you get an answer or define any question.

*How to find the Good and Evil Angles, or Angels, in
one's Nativity.*

Lay the scheme of heaven or chart of the nativity on the table before you, and commence any part of it that you like, as, for instance, the sign X ; now at 13° you commence a semi-sextile of Venus, and thence the conjunction of the moon, the sextile of Uranus, the sextile of Mercury, the sextile of Jupiter, the sextile of the sun, the sextile of Leo, the sextile of Saturn, the sextile of fortune, the conjunction of Venus, the semi-sextile of Uranus, semi-sextile of Mercury, of the sun and of Saturn, and the trine of Mars; all this time you have passed from the thirteenth degree of Pisces to the eighth degree of Taurus without meeting a bad aspect, making your finger-point a planet pursuing its course through these good degrees; but now your eye catches M , an evil planet, before you, and to avoid his influence or conjunction, you allow him several degrees before and after. But as the sixteenth degree of Taurus gives you a sextile of the moon, you mark down in your Table of Evil Angles, or Angels (and angle or angel is the same thing, the meaning perverted to suit the religious garb), from 8° X to 16° X , M . Now, from 16° X to 28° X the following good angles: a sex-



tile of moon, a conjunction of Mercury, and a trine of Jupiter. Here the good ends and evil commences, and from $28^{\circ} \text{ } \text{♁}$ to $10^{\circ} \text{ } \text{♁}$, conjunction of sun, conjunction of Saturn, and square of Mars; at $10^{\circ} \text{ } \text{♁}$, good again to the $14^{\circ} \text{ } \text{♁}$, *close* work, but you want all the good you can, so put down sextile Venus and ♁ , semi-sextile of Uranus, then back to evil again from $14^{\circ} \text{ } \text{♁}$ to $19^{\circ} \text{ } \text{♁}$, the square of the moon; good from $19^{\circ} \text{ } \text{♁}$ to $10^{\circ} \text{ } \text{♁}$, the semi-sextiles of Mercury and the sun and Saturn and the sextile of Mars; from $10^{\circ} \text{ } \text{♁}$ to $15^{\circ} \text{ } \text{♁}$, the square of Venus; good from $15^{\circ} \text{ } \text{♁}$ to $22^{\circ} \text{ } \text{♁}$, the sextile of Uranus, trine of moon, and sextile of Mercury; evil from $22^{\circ} \text{ } \text{♁}$ to $29^{\circ} \text{ } \text{♁}$, the opposition of Jupiter; good from $29^{\circ} \text{ } \text{♁}$ to $11^{\circ} \text{ } \text{♁}$, sextile sun, sextile Leo, sextile Saturn, sextile fortune, trine Venus; evil from $11^{\circ} \text{ } \text{♁}$ to $8^{\circ} \text{ } \text{♁}$, and evil enough also, for the squares of Uranus, Mercury, sun, Leo, Saturn, fortune, and conjunction of Mars in succession; then good from $8^{\circ} \text{ } \text{♁}$ to $14^{\circ} \text{ } \text{♁}$, a trine of Uranus; evil from $14^{\circ} \text{ } \text{♁}$ to $18^{\circ} \text{ } \text{♁}$, the opposition of the moon; good from $18^{\circ} \text{ } \text{♁}$ to $8^{\circ} \text{ } \text{♁}$, and remarkably good, for the trines of Venus, of Jupiter, of the sun, of Leo, of Saturn, of fortune and the semi-sextile of Mars ensue before this long string of good is succeeded by evil from $8^{\circ} \text{ } \text{♁}$ to $1^{\circ} \text{ } \text{♁}$; here are the opposition of Venus and square of Jupiter, and from $1^{\circ} \text{ } \text{♁}$ to $8^{\circ} \text{ } \text{♁}$ the good sextile of Mars; then evil from $8^{\circ} \text{ } \text{♁}$ to $15^{\circ} \text{ } \text{♁}$, the evil opposition of Uranus; from $15^{\circ} \text{ } \text{♁}$ to $18^{\circ} \text{ } \text{♁}$, a slight interval of good, the trine of the moon ensues; evil from $18^{\circ} \text{ } \text{♁}$ to $23^{\circ} \text{ } \text{♁}$, the opposition of Mercury; good from $23^{\circ} \text{ } \text{♁}$ to $28^{\circ} \text{ } \text{♁}$, the sextile of Jupiter; evil from $28^{\circ} \text{ } \text{♁}$ to $10^{\circ} \text{ } \text{♁}$, the opposition of the sun, the conjunction of ♁ , the opposition of Saturn, the opposition of fortune, and the square of Mars. Good comes from $10^{\circ} \text{ } \text{♁}$ to 15° , the trine of Venus; evil from $15^{\circ} \text{ } \text{♁}$ to $22^{\circ} \text{ } \text{♁}$, the square of the moon; good from

22° ♄ to 10° ♃, the semi-sextile of Jupiter and trine of Mars ; evil from 10° ♃ to 15° ♃, the square of Venus ; good and excellent from 15° ♃ to 11° ♃, the trine of Uranus, sextile of the moon, trine of Mercury, the conjunction of Jupiter, the trine of the sun, the trine of Leo, the trine of Saturn, trine of fortune and sextile of Saturn ; evil from 11° ♃ to 13° ♃, the starting-point, and here the squares of Uranus, of Mercury, of the sun, of Leo, of Saturn, the opposition of Mars, the square of fortune, and the shrug of the shoulder or semi-square of Jupiter, brings you round to the starting-point, and you have found the folds of the Serpent completed or the winding in and out. It is best in doing this to have your circular speculum large enough to have your 360 degrees of a circle all pointed off at least one-sixteenth of an inch apart, and made like a circular horoscope ; in which measure off the different signs from 0 to 30° in succession, and make the cusps of the house exactly on the degrees of the signs specified in the horoscope ; then on the outside of the figure exactly on the degrees and parts of a degree places for the conjunctions of good planets, the moon, Venus, Jupiter, and Mercury ; the ♄ and fortune are to be placed, as well as their sextiles and trines, in black ink ; the good aspects, viz., the trines and sextiles of ♃, ♄, and ♃ can also be put in black ink, using the characters only instead of writing. All the conjunctions, squares, and oppositions of Saturn, Uranus, ♃, and Mars, and the squares and oppositions of Jupiter, Venus, moon, Mercury, fortune, and ♄ put down in red ink, and then you will have a thorough speculum (geometrically) for life, which you may make on linen and thus keep, and at any time be able to calculate the places of the directional places for the planets from the ∩ of Isis by the tables I have inserted, and so get their direction in a few

moments of time. At the same time use a horary question if you desire urgently to know any present matter, or the *result* of a proposed undertaking. After you have learned how to divine you will never after sneer or listen to sneers of horary questions, or the dragon's head or tail; viz., moon's node or place of fortune.

Having gotten out the aspects for your speculum, you will next arrange the same as per the table below, and in the columns for aspects good and aspects evil put in the character for the planets, and over each put the character for the aspects as for the trine of sun put \triangle ; sextile, Mars \ast ; square, Venus, \square , and so on, till you have all down; recollecting that you pay but little attention to semi-sextile and semi-squares, which are equivalent to a smile, or to a shrug of the shoulder, as far as good or evil goes, and only when in connection with a series of good aspects or series of evil, aspects are of the least account.

THE GOOD AND EVIL ANGLES, OR ANGELS, FOR THE LIFE OF A GENTLEMAN
BORN MAY 20, 1854, IN LATITUDE 41° NORTH, LONGITUDE 71° WEST.

Good angles, or angels, through life.	The good aspects from these angles are	The annular good days through life.	The evil angles, or angels, through life.	The evil aspects cast from these angles are	The annular evil days through life.
From 13 X to 8 Y		From Mar. 3 to Apr. 27.	From 8 Y to 16 Y		From Apr. 27 to May 6.
16 Y " 28 Y		May 6 " May 17.	28 Y " 10 II		May 17 " May 31.
10 II " 14 II		May 31 " June 4.	14 II " 19 II		June 4 " June 9.
19 II " 10 G		June 9 " July 1.	10 G " 15 G		July 1 " July 6.
15 G " 22 G		July 6 " July 13.	22 G " 29 G		July 13 " July 21.
29 G " 11 S		July 21 " Aug. 2.	11 S " 8 M		Aug. 2 " Aug. 31.
8 M " 14 M		Aug. 31 " Sept. 6.	14 M " 18 M		Sept. 6 " Sept. 10.
18 M " 8 S		Sept. 10 " Sept. 30.	8 S " 1 M		Sept. 30 " Oct. 24.
1 M " 8 M		Oct. 24 " Oct. 30.	8 M " 15 M		Oct. 30 " Nov. 6.
15 M " 18 M		Nov. 6 " Nov. 11.	18 M " 22 M		Nov. 11 " Nov. 15.
23 M " 28 M		Nov. 15 " Nov. 19.	28 M " 10 f		Nov. 19 " Dec. 1.
10 f " 15 f		Dec. 1 " Dec. 6.	15 f " 22 f		Dec. 6 " Dec. 13.
22 f " 10 Y		Dec. 13 " Jan. 1.	10 Y " 15 Y		Jan. 1 " Jan. 5.
15 Y " 11 X		Jan. 5 " Jan. 31.	11 X " 13 X		Jan. 31 " Mar. 3.

The longest periods in evil columns are the worst for health, money, friends, and hopes, and all such places as these signs describe should be avoided for locations and investments.

The longest periods in the good columns to be judged from the signs as described, are the best for health, wealth, and locations, or affairs to invest in.

Now, having got your table thus far prepared, take any almanac in which the sun's right ascension is written for the longitude or sun's place in the signs daily, and commencing with your first good degrees, 13°X , and following down to 8° of X , you will find the sun transits over that space yearly from March 3 to April 27, which put down opposite in your column of annual good days. Then take 16°X to 28°X the sun's transits are from May 6 to May 17; from 10°II to 14°II , sun's transits are from May 31 to June 4; from 19°II to 10°III , sun from June 9 to July 1; from 15°III to 22°III , sun from July 6 to July 13; from 29°III to 11°IV , sun from July 21 to Aug. 2; from 8°IV to 14°IV , sun from Aug. 3 to Sept. 6; from 18°IV to 8°V , from Sept. 10 to Sept. 30; from 1°V to 8°V , from Oct. 24 to Oct. 30; from 15°V to 18°V , from Nov. 6 to Nov. 11; from 23°V to 28°V , from Nov. 15 to Nov. 19; from 10°VI to 15°VI , from Dec. 1 to Dec. 6; from 22°VI to 10°VII , from Dec. 13 to Jan. 1; and from 15°VII to 11°VIII , the sun will transit from Jan. 5 to Jan. 31.

These will always through life be beneficial, because the sun, the ruler of our solar system, will transit at these times in good aspect to the radical places of the planets in this nativity.

The intervening days are when the sun transits the intervening evil degrees and throws an evil aspect to the radical places and must be marked down opposite to them, as, for instance, from 8°X to 16°X is from April 27 to May 6, and so on.

Now, these are the days annually, because the sun revolution is yearly; but for monthly days you must observe when the moon transits these good degrees in the column of moon's longitude for the year you are inquiring for; and mind this, that you cor-

rect the longitude for the place you are in, allowing the aspect to form *before* Greenwich time in west longitude, and after in east. As the earth revolves from west to east against what is called the movement of the sun, therefore all changes of temperature, etc., and planetary conjunctions take place earlier in Chicago than in Boston, and so on. So that if you say such and such a degree the ☽ transits at noon in Greenwich, she would do it in Denver seven hours earlier, and in New York five hours earlier, and so on. Always take good care not to be too close to hit upon any ill aspect, as, for instance, if in a monthly day you saw the good commenced at 7 A.M. and ended at 10 P.M., put it down at 8 A.M. to 9 P.M., and keep within the hours, and never exceed the time to *commence* any new work, as the end will be evil. As Paul says, "Make your calling and election sure;" *i.e.*, observe the correct planet which rules over the work or thing you intend to perform, and elect the proper time to do it. Avoid also on such days all planetary characters (described by the different planets in the various signs they are in at the time, and which you may find in any little compendium on astrology) which may be in evil aspect to the moon, and observe well the mutual aspects for the day. You will find that oftentimes the moon gives you good hours and moments when the sun is not transiting. Yet you will have the help of the *moon*, which is great. But when the sun and moon are both transiting the same degrees, you are sure to do well. From the times of longest continued good and signs expect the greatest good fortune, and in the signs worst afflicted in those days are your greatest evils. I intend, if this work proves successful, to issue a compendium of descriptions of the planets in the various signs, so that one can tell the occupations and residences of such characters, and a full explanation of the key, with

table of right ascension and declination, oblique ascensions, instructions in making tables of houses, any remarks on horary questions, and especially instruction for physicians in regard to sickness ; and a vocabulary of herbs and curatives, which are not relevant to this work, which is intended for nativities only and for easy calculation.

CHAPTER XVIII

SIGNIFICATIONS OF THE LORDS OF HOUSES AS PLACED IN
A NATIVITY

THE lord of the first in the ascendant denotes long life, health of body, and peace of mind ; but if combust there, it denotes the contrary.

If the lord of the first be found in the second, the native will grow rich by his own industry ; but if weak, retrograde, or combust, it denotes want and penury.

In the third house, the native will be inclined to travel to see his kindred, and to dwell with them ; but if afflicted in that house, his brethren or kindred will be unkind.

In the fourth house, the native is born to good possessions and inheritance from his father ; but if unfortunate there, he will either die in prison or banishment.

If in the fifth house and fortunate, the native will have joy and comfort in his children ; but weak or afflicted by ♃, ♆, or ♁, he will have few children, and those few cross, disobedient, and rebellious.

The lord of the ascendant in the sixth house denotes sickness, and if afflicted there, short life and vexation.

In the seventh house, the native loves the company of women, and will have good fortune by a wife, if well dignified there ; but if combust, his wife or sweetheart will be the cause of his ruin ; if the sign there be ♁ with ♁, let him beware.

The lord of ascendant in the eighth house, weak or afflicted,

the native is pensive and melancholy, troubled in mind, and generally a short-lived person.

In the ninth house, fortunate, the native will gain by clergymen, long voyages, and by strangers; but if afflicted, it denotes danger by thieves and highwaymen or shipwreck.

The said lord in the tenth denotes that the native is born to great honor and grandeur; but if combust there, he is forced to forsake his country, and in danger of death by the anger of persons in power, unless combust in his own house, for then he escapes death, but is kept from his right.

If in the eleventh house, the native will bring his hopes to perfection; but if afflicted, weak, or retrograde, there is but little hope from friends or acquaintances.

If the lord of the ascendant be in the twelfth, the native will have many enemies, and be the cause of his own misfortunes; if he be weak and combust there, he will die in prison, unless in his own house, for then there is little danger of death.

THE LORD OF THE SECOND IN THE TWELVE HOUSES.

The lord of the second in the first signifies riches easily obtained and without much labor, or looking after.

In the second, the native gets money by his own wit and industry; but if afflicted, judge the contrary.

In the third house, the native suffers loss by his brethren and kindred, especially if ♃ or ♂ or ♁ be there, as also by inland journeys.

In the fourth, it gives the native an estate from his parents, and profit in movable goods.

In the fifth, good and profitable children, unless the ♁ be there, for then they will cheat and abuse their parents.

In the sixth house, the native's servants will rob and run

away with his goods, his cattle will die, and he will suffer loss in his estate.

In the seventh, the native will gain an estate wrongfully, and spend the same among evil women, but will soon after have goods and money fall to him by his wife.

In the eighth, the native will be very extravagant and throw his money away carelessly; but if the lord of the eighth give his power to the lord of the second, the native will inherit an estate by the wills of the dead.

If the lord of the second be found in the ninth, he will gain by merchandising, trading by sea, long journeys, by clergymen, books, or by wife's kindred.

If in the tenth, he will gain by the office or employment of some noblemen, or by his mother or wife's father, or by his trade or profession.

If the lord of the second be placed fortunately in the eleventh, the native will gain considerably by accidental fortune, by means of friends, selling of corn or such things as are sown, or by yearly rents.

If the said significator be found in the twelfth house, the native will be likely to lose his goods by thieves, but will gain by great cattle, if the lord of the second be not too much afflicted there.

THE LORD OF THE THIRD IN ANY OF THE TWELVE HOUSES.

If the lord of the third be in the first house, the native will be greater than his brethren, or else will have none, and if he have, receive advantage from them, and so will his neighbors; but he will be desirous of travel.

If in the second, his brethren or kindred will be at strife with him for an estate or money, especially if the lord of the ascendant and third be in \square or $\&$.

If in the third, his brethren will assist him, and he will make some short journeys for pleasure and profit.

If the lord of the third be in the fourth, his brethren will endeavor to get the native's father's estate from him, especially if the lord of the eighth be in the third.

If in the fifth house, the native's brethren will go into strange countries, and native will be happy in his children.

If in the sixth house, the native will live in hatred with his brethren, and receive injuries and damage from them.

The lord of the third in the seventh, in any aspect with its lord, denotes that the native will lie with his brother's wife, and will take a journey on that account, especially if the lord of the ninth, which is the seventh from the third, give a * or Δ thither.

In the eighth, the native will see the death of his brethren, and will take some journey to avoid trouble and false accusation.

In the ninth, the native's brethren will travel into strange countries, and live with strange women, where they will trade by sea.

The lord of the third in the tenth, the native's brethren will not live long, it being the eighth from the third, and the native will gain an office or place of preferment, by means of a journey.

In the eleventh, the native's brethren will befriend him, and by their aid will be prosperous and fortunate.

In the twelfth, the native's brethren and kindred will be great enemies to him, and he will thereby be obliged to exile himself.

THE LORD OF THE FOURTH IN THE TWELVE HOUSES.

The lord of the fourth in the ascendant denotes good fortune by tilling of land, building and farming, husbandry, and

the like, and that the native will be more eminent than any of his kindred.

In the second, the parents' estate will fall to the native, especially if the lord of the fifth be in the second, and the native will live honorably, and both buy and sell houses and possessions.

The lord of the fourth in the third denotes that the father will suffer damage by the native's brethren, but that some unmovable goods or possessions will fall to the native by means thereof.

In the fourth, denotes good fortune by ancient men and things, and that the father of the native will be long-lived, and be assistant to the native, and very helpful to him on all occasions.

If the lord of the fourth be in the fifth, strong and aspected, well of the fortunes, the native's father will be plentifully supplied with money; and if the lord of the fifth be in the second, the native will enjoy a good part of it, and he will have happy and fortunate children.

The lord of the fourth in the sixth house denotes that the native will be prosperous in physic (if well dignified), but yet will be given to treachery and dissembling.

The lord of the fourth in the seventh, so qualified, will have an estate by his wife, and gain by women in general, as also by tillage and husbandry.

If in the eighth, the father of the native will not live long, and the mother will be in great danger of dying in childbed; it also denotes an estate by or from the wills of the dead.

The lord of the fourth in the ninth denotes profits to the native by religious matters or church preferment, as also by merchandising or trading beyond the sea; but some loss by a long journey if ♃ be in the ninth or second house.

The lord of the fourth in the tenth, the native will gain an estate in the service or by the means of some noblemen or persons in power, or else by his profession in some public employment.

In the eleventh, the native's hopes will have a good conclusion, and the consequences of his expectations will be happy.

The lord of the fourth in the twelfth, the parents of the native will take a long journey out of their own country by reason of crosses and calamities, by means of which the native will share in their misfortunes.

THE LORD OF THE FIFTH IN ANY OF THE TWELVE HOUSES.

The lord of the fifth in the first denotes that the native will have many children, if in a fruitful sign, and that he will love them and have comfort in them.

If in the second, the native's children will get estates; if the second house be fortunate, the native will have comfort in them, and rejoice in his riches.

In the third house, well dignified, it gives profit to the native in short journeys and from his kindred.

If in the fourth, qualified as above, the native will have an estate by and from his parents.

In the fifth, he will delight in mirth, music, and jollity, and his children will be prosperous and he will take delight in them.

If in the sixth house, the native will live by small cattle, and be of a mild and patient nature, enduring sickness without murmuring or discontent.

The lord of the fifth in the seventh, the native will live very comfortably and lovingly with his wife, but have some trouble or vexation with his children.

If in the eighth house, the native will enjoy the inheritance of the dead ; but his children will die before him.

If the lord of the fifth be found in the ninth, the native will have dutiful children, and have pleasure and profit in long journeys, with advantage from his wife's relations.

In the tenth, the native gains favor and respect from noble men and persons in power, as also comfort and happiness from his mother or wife's father.

In the eleventh house, the native will prosper and enjoy his hopes ; but his children will become public enemies, it being the seventh from the fifth, especially if ♃ be there.

If the lord of the fifth be in the twelfth, the native's children (if he has any) will cause him anger and sorrow, but he will have profit by great cattle.

THE LORD OF SIXTH IN ANY OF THE TWELVE HOUSES.

The lord of the sixth in the first, the native will suffer by many infirmities and sicknesses of the nature of that planet, and his great cattle and servants will die or be unprofitable to him.

The lord of the sixth in the second, the estate of the native will be mean, and will grow worse and worse, if the lord of the second be retrograde and in ♃ or ♁ to the lord of the sixth.

In the third, the brethren of the native will be sickly and infirm, and he will suffer sickness himself in going short journeys.

In the fourth, the father of the native will be unfortunate and sickly, and do his body injury by taking improper physic.

In the fifth, it denotes affliction to the native by means of his children, and causes sickness by reason of feasts and inordinate pleasures.

The lord of the sixth in the sixth strong, denotes health to

the native, unless the lord of the ascendant behold him with a \square or \wp .

The lord of the sixth in the seventh signifies that the native will have to do with base and disreputable women, and thereby be accused of evil actions, especially if \wp be lord of the seventh, and in \square to \wp at the hour of birth.

If in the eighth, the native will see the death of his enemies and servants ; but if the lord of the ascendant apply to him by a \square or \wp , it denotes some vexation to the native by the death of another, and danger of death himself.

If in the ninth, the native will be deceitful and treacherous to his wife's relations, and secretly set his relations against his brother's wife, it being the seventh from the third, and that he will fall sick in a long journey

If in the tenth, grief, sorrow, and affliction on account of his mother, or wife's father, and some sickness thereupon.

If in the eleventh, his hopes depend upon strangers, till they centre in his own destruction or prejudice, if the lord of the eleventh afflicts the lord of the ascendant.

If the lord of the sixth be in the twelfth, the native will be hated by many persons without power to hurt him, but if in \wp to the lord of the fourth, and disposed of by the lord of the eighth, he dies by a fall from a horse. This I have known to be verified in the nativity of a great person.

THE LORD OF THE SEVENTH IN THE TWELVE HOUSES.

The lord of the seventh in the first denotes success in physic and astrology, and that the native will be loved by women, and may have what he will of them ; but they will occasion trouble and vexation to him in the end, if the lord of the fourth afflicts the significators.

In the second, the native will marry more for love of money than a wife, and will see her death as well as that of his enemies, and will be robbed by some woman, and be plagued by reason of lost money and goods.

The lord of the seventh in the third, the native will hate his brethren, and marry some of his kindred, and live at variance with his relations and neighbors.

If in the fourth, the native will follow the profession of his father, and thrive by it ; he will marry a virtuous and chaste wife, and have some contention about his father's estate.

The lord of the seventh in the fifth denotes that the native will marry a very young wife of good behavior, but will receive injuries and crosses from his child or children. This I have proved true in the nativity of a friend of mine who had the lord of the seventh in the fifth, who married a wife under thirteen years of age, had one daughter by her, but she proved a very obstinate and rebellious one, almost to her father's ruin.

If in the sixth house, the native will marry a servant-maid or a person much below himself, or a woman stained with some scandal or blemish in her reputation.

If the lord of the seventh be in the seventh, it denotes that the native will marry with a person of a good family, but she will not love him, and will have much trouble, strife, and contention by reason of other men and private gallants. This I have proved true in the nativity of a near relation of mine, and in several other nativities also.

If in the eighth house, the native will wed a rich and wealthy wife, and will enjoy her estate, but will have some trouble by the death of some friend about a legacy.

In the ninth, it denotes that the native will marry a stranger, and suffer much about his religion, but will gain by his wife's relations.

If the lord of the seventh be in the tenth, it promises the native an honorable wife or husband, and money equivalent; but yet some trouble will arise concerning some honorable office, dignity, or employment.

If in the eleventh, the native will marry a widow having children, and live comfortably with her, unless some difference happens concerning her children.

If the lord of the seventh be in the twelfth, disposed of by the ♃ in the eighth, the native dies by or from the hands of his enemies; verified in the death of a former King of Sweden, as may be seen by his nativity.

THE LORD OF THE EIGHTH IN THE TWELVE HOUSES.

If the lord of the eighth be in the ascendant, it makes the native sad and melancholy, and denotes short life, but that he will be fortunate in legacies, especially if the lord of the second be in any good aspect to the lord of the ascendant.

If in the second house, the native will have a good portion with his wife, and will recover debts he little thought to get.

In third house, the native's brethren will be very unfortunate in short journeys, and they will die before the native.

The lord of the eighth in the fourth house denotes that the native's parents will be short-lived, especially if the lord of the eighth or eleventh be in ☐ or ☿ to the lord of the fourth, the eleventh being the eighth from the fourth; but as for the native, he will die in his own house, unless the lord of the eighth be in ♄ with the lord of the ascendant in the ninth, and then he will die in a strange country.

If in the fifth house, it signifies the death of the native's children, and if they live, they will be wicked, rebellious, and guilty of many notorious actions.

If in the sixth house, the native's servants will not be faithful to him, and his small cattle will not prosper with him.

The lord of the eighth in the seventh, it gives the native a rich wife, and goods and money will fall to her unexpectedly, especially if the lord of the eighth be strong in the seventh.

If the said lord be in the eighth, it denotes that the native will die a natural death, and have but little sickness throughout the whole course of his life; only now and then in danger.

If in the ninth house, it denotes that the native's wife's relations will deprive her of part of her portion, and that there will be strife and debate between the native and them, especially if the lord of the ninth and ascendant be in \square or \wp . This I have found too true in the nativity of my own brother's son, who died far away from his own country.

The lord of the eighth in the tenth house denotes a violent death, especially if the lord of the tenth be in \square or \wp to the lord of the ascendant from fixed and violent signs.

If in the eleventh, the native's friends (if any) will die before him, and he will expire in his middle age, unless the lord of the ascendant and the luminaries be in \ast or Δ to the cusp thereof.

If the lord of the eighth be in the twelfth house, the native will be vexed by his enemies, and will die in a prison, unless \mathcal{U} or \wp be in the twelfth, having no dignities in the eighth, which, if so, he dies by the hands of his enemies, as in the nativity of a former King of Sweden, he having both the lords of the eighth and seventh in the twelfth house of the nativity.

THE LORD OF THE NINTH IN THE TWELVE HOUSES.

If the lord of the ninth be in the ascendant, the native will be religious, wise, and prudent, beloved by strangers

and wife's relations, and fortunate in voyages and long journeys.

If in the second, the native will gain substance by merchants or persons using the seas, as also by going to sea himself.

If in the third house, the native will move from place to place out of his own country, on account of his brethren and kindred.

If in the fourth house, the native will have some possessions by means of his wife's relations, and will travel by reason of his father or wife's mother.

The lord of the ninth in the fifth denotes that the native will have a child by a strange woman, especially if the lord of the fifth be in any aspect to the lord of the ascendant, and he will travel on that account.

If in the sixth, the native will marry a servant-maid, and will gain servants and small cattle, if the lord of the second be in * or Δ to the sixth or its lord.

In the seventh, the native will marry a stranger, and one very well educated, whose relations will love her though they will be at strife with the native.

In the eighth, the native will gain considerably by going a long journey about the wills or legacies of the dead.

If in the ninth, the native will be religious and a true dreamer, but no traveller, unless for the sake of religion.

If in the tenth, the native will gain honor by a long journey, and the wife's kindred will honor the native, especially if the lord of the tenth be in the ascendant strong.

If in the eleventh house retrograde, though otherwise never so strong, the native will suffer much by and for his religion, even to his utter undoing, unless the lord of the eleventh be in * or Δ to him there.

If the lord of the ninth be in the twelfth house strong, the native will be fortunate in the first part of his life, but in middle life or declining years will be overcome by his enemies, and be obliged to abscond or be an exile.

THE LORD OF THE TENTH IN THE TWELVE HOUSES.

The lord of the tenth in the ascendant denotes that the native will attain to great preferment and dignities ; but if ill dignified, though he does attain it, he will be deprived of it at last, especially if the lord of the fourth be in \square or $\&$ to the \odot .

The lord of the tenth in the second house, the native will gain in estate or considerable advantage by a gift or office from some king or magistrate, and will be honored for his substance.

The lord of the tenth in the third, the native will have few, if any, brethren, will gain honors and advancement by his wife's relations, and enjoy it till death, as in the nativity of King William and many others.

In the fourth house, the native will be a farmer, or leaser, or letter of houses and lands, and he will prosper in possessions and immovable goods.

If it be in the fifth house, the native's children will be sickly, but will be fortunate in marriage, and enjoy the goods of their wives, but will not live to old age.

If the lord of the tenth be in the sixth house, the native will have but a mean estate, but will gain wealth and honor by the practice of physic.

If in the seventh house, the native will gain by lawsuits, and by his wife, and acquire credit and reputation by her.

In the eighth house, the native will in his youth attain to wealth and honor by inheritance from the dead ; but his mother will be in danger of child-birth by him.

In the ninth house, the native will prosper in long journeys or sea voyages, but die out of his own country; and will profit by his learning some years before his exit.

If in the tenth house, the native will thrive by his trade, calling, place, or office.

If the lord of the tenth be in the eleventh house, the native will be honored by his friends and will be very beneficial and helpful to his acquaintances, and himself of an honorable fortune.

The lord of the tenth in the twelfth, or the lord of the twelfth in the tenth, the native will be unfortunate, and will lose his office or dignity by the treachery of his pretended friends, who will become his private enemies.

THE LORD OF THE ELEVENTH IN THE TWELVE HOUSES.

The lord of the eleventh in the first house, the native will overcome his enemies, by means of his acquaintances, and will obtain his chief hopes and expectations, and be fortunate in most all his actions; but if afflicted, judge the contrary.

If he be in the second house, the native will gain riches by his friends or acquaintances, and increase his substance.

If in the third house, the native will have noble brethren and kinsfolk, have prosperity in his youth, and will be successful in short journeys; but if the ☿ be there, he will be banished for religion.

If in the fourth, the parents of the native will have a good estate, but will not live long; and the native will be fortunate in immovable goods.

If in the fifth house strong, the native will be happy all his life, both in friends, goods, and children.

If in the sixth, the native will live by the sweat of his brow, and his life be sickly and his days few.

If in the seventh house, the native will marry a good and rich wife, and they will live lovingly and happily, but he will be poor in his youth and rich in his old age.

If in the eighth house, the native will be unfortunate in trading, but will gain by the death of his friends.

If in the ninth house, the native will be fortunate the greater part of his life, and have good success in long journeys and out of his own country.

If the lord of the eleventh be found in the tenth, the native will have rule and power in his youth, and will raise his fortune by the favor of great men.

If in the eleventh, the native will have many friends and profitable acquaintances, with good reputation and success.

THE LORD OF THE TWELFTH IN ANY OF THE OTHER HOUSES.

The lord of the twelfth in the first house, the native will have many enemies and much perplexity and trouble in the beginning of his life by enemies, being poor in his youth, and that even to his old age.

If in the second house, the native will have many lies and dishonest things reported of him, and will be envied because of his estate.

If in the third house, the native will have many crosses by reason of his brethren and kindred, and will be vexed in short journeys.

If in the fourth house, the native's father will afflict him and become his enemy, and his wife's mother will be his enemy also.

If in the fifth house, his children will be disobedient, and he will have sorrow and vexation by reason of his children.

If in the sixth house, the native will be unfortunate in his

servants and small cattle, and thereby he will have much sorrow.

If in the seventh house, the native will deal with base and disreputable women, and be betrayed by them into a variety of mischiefs, and his wife will be his enemy.

If in the eighth house, he will see the death of his enemies, and will get an estate, though with much difficulty, occasioned by the inheritance of the dead.

If in the ninth house, the native will be molested by his wife's relations and suffer by long journeys and by treachery about religion and clergymen.

If in the tenth, the king or magistrate will prosecute the native, whereby he will suffer much grief and vexation, if not banishment.

If in the eleventh house, the native's pretended friends will become his enemies and he will be very unfortunate in most of his undertakings, especially in the former part of his life.

If the lord of the twelfth be found in the twelfth house, the native will have many enemies, but they will not have much power to hurt him, only vex and torment his mind with scandals and reproaches ; but if in ♀ or ♂ to the lord of the fourth, he is ruined at last.

N. B. All these rules and predictions are firm and true judgments when the lord of any house is in any other alone, and not peregrine, and not aspected by fortunes or infortunes, either of which alters the case exceedingly. Therefore when testimonies of fortunes and infortunes happen, it is necessary to weigh their significations one with another, and balance your judgment accordingly, because good planets increase the good fortune, and evil planets sometimes take it away. As for example: when we find the lord of the ascendant alone in the sec-

ond house, it is certain testimony of riches to the native by his own industry and ingenuity, if strong and well aspected by good planets from good places of the figure; but if weak and in \square or δ to \natural or δ , and the \mathfrak{U} happen to be there, and the lord of the second afflicted by the lord of the ascendant or fourth, the native will be poor throughout the whole course of his life.

CHAPTER XIX

ASTROLOGICAL APHORISMS

THESE aphorisms relating to horary questions, collected from various authors from time to time, and proved correct in my experience of twenty years, and others added from my own practice, whose truth has been abundantly proved, will be found useful in the judicial part of astrology.

1. When you hear news, or else in questions of news, behold the lord of the ascendant, the ascendant itself, the ☽, and lord of the hour.

2. If the ☿, ♃, or ♄ be in the ascendant, or the lord of the ascendant with them, it is not true.

3. If ♀, ♁, or the ☉ be there, not afflicted, it is true enough.

4. If no planet be in the ascendant, behold the fifth house, and if any planet be there, judge by the former rules.

5. If no planet be there, view the lord of the hour, and see whether he be direct or retrograde, in what house he is, and to what planet aspected, and judge from thence.

6. If the ascendant be a movable sign, especially ♈, then be sure it is false, saith Haly.

7. If the fortunes be in angles, it is likely enough to be true; if the infortunes are there, it is false, unless it be bad news, for then it is too true.

8. For example: if it belongs to war, bloodshed, or contention, and ♄ in an angle, it is true.

9. But if ♃ be there, it is false, because ♃ loves peace.
10. Likewise if ♃ be angular, and the report be concerning death, imprisonment, or sickness, it is true, because they are of his own nature.
11. If in questions of war the lord of the ascendant and lord of the seventh be in ♁ or ♄, no peace is to be hoped for or expected.
12. But if the lord of the ascendant and seventh be in ♀ or trine, a peace may be concluded by treaty, if they treat by such men as are signified by that planet, who is lord of the figure.
13. Venus in the first degree of ♋, at the ♄ of the ☉ and ☽, or at any other great ♄, causes great rains, especially in watery signs.
14. If a question be demanded when one will get out of prison or captivity, behold the ascendant, his lord, and the moon.
15. The lord of the ascendant and the ☽ in the fourth, sixth, eighth, or twelfth houses, or in a fixed sign combust of the ☉, denotes long imprisonment.
16. Movable signs hasten delivery, so does the lord of the third in good aspect to the lord of the ascendant or the ☽, or the lord of the ascendant in the third so qualified.
17. If ♃ or ♄ be lords of the twelfth and afflict the lord of the first from the eighth or sixth house, he will die in prison.
18. If the moon is angular, or in the twelfth, or joined to the lord of the twelfth, he will continue long in prison.
19. But if the significators separate from ill aspects of bad planets, and apply to the ☉, ♃, ♀, or ♁ with reception, it denotes speedy enlargement.
20. When a person comes to demand a question it is possible to know his thoughts before he reveals them.

21. To this purpose, mind where the lord of the ascendant is, provided he is not combust, retrograde, in his detriment or fall, for then you must take the ☽ and the lord of the hour.

22. For if they, or whichever is strongest of them, be in the first house, the querent comes about himself.

23. But if they are in the second, it is about his estate, goods, or money.

24. If in the first part of the third, he comes about some short journey ; if in the second part of that house, about his brethren or kindred.

25. If in the first part of the fourth, about his father and mother, or some elderly person ; in the second part about his house, farm, or ship, especially if it be a watery sign ; in the third part, the end or conclusion of some business.

26. In the first part of the fifth it is of children or scholars ; in the second part, of joy or play or amusement ; in the third part, clothes or ornaments ; in the fourth part, reports, letters, books, or messengers, or about drinking or merriment.

27. In the first part of the sixth, of sickness ; the second, of servants ; and the third, of small cattle.

28. In the first part of the seventh, it is of his wife or sweetheart ; the second, of his society ; the third, the theft of goods lost.

29. In the first part of the eighth, of death ; in the second part, of dividing inheritances ; in the third, of debts.

30. In the first of the ninth, of religion or laws ; in the second, of journeys or voyages ; in the third, of dreams.

31. In the first part of the tenth, of kings ; the second, of honors ; and the third, of the querent's mother.

32. If in the first part of the eleventh, of merchants or trading ; in the second, of riches ; and the third part, of friends.

33. In the first part of the twelfth, of enemies ; second, captivity or imprisonment ; in the third, of great cattle.

34. If the lord of the ascendant be weak or afflicted, then take the ♃ ; if the ♃ be weak, afflicted, or not in a sign of her own sex, then take the lord of the hour.

35. There are two signifiers specially in questions : First, the planet which the lord of the ascendant is separated from, and

36. The general signifier is the planet which has most dignities in the ascendant, or in the 6 or 8 of the ☉ and ♃, if it was near at hand, or in the 6 of ♃ and ♃, if that was newly past.

37. Figures of horary questions are either true or false, according to the intent of the querent.

38. Love and hate cause error in judgment, the one magnifies trifles, and the other depresses matters on the moment.

These aphorisms, if rightly understood and managed, discover the whole mystery of resolving all manner of questions.

CHAPTER XX

MISCELLANEOUS ASTROLOGICAL INFORMATION

BELOW I give directions for finding a thief by the planetary hour.

Goods lost in the Hour of Saturn. Look west by south, and you will find the thief; he is pretty tall, dark brown hair, lean, swarthy face, small eyes, goes stooping, and talks to himself as he goes. The goods may be had, but not quickly.

In the Hour of Jupiter. Seek north-east. The thief is of an indifferent stature, gray eyes, light brown hair. The lost article may be had again by threatening hard.

In the Hour of Mars. Look westward. The thief has black hair, scant beard, long nose, high-colored face; he travels hard, and the goods are hard to be recovered.

Goods lost or missed in the Hour of Sol. Seek eastward. The thief has red or sandy-colored hair, a great thick nose, fair face, middle stature, and is a person of a good family in reduced circumstances. The article may be discovered at the full of the moon.

Lost in the Hour of Venus. Look south-east. He or she has round cheeks, red and plump, the upper lip bigger than the lower lip, smiling countenance. If ♀ be in any aspect of ♂, the goods will not be found, otherwise they will.

Goods lost in the Hour of Mercury. They are gone north. The person is slender and tall, round visage, and very much

freckled, long and slender fingers. The goods will be difficult to recover, the thief having fallen sick.

Lost in the Hour of the Moon. Look north-west. The thief is very fickle and fearful of everybody he sees, thinking they know him ; he has gray eyes, dark hair, a gross body in all parts. The goods will never be had again.

Names, Characters, and Natures of the Five Aspects, Dragon's Head and Tail, with Part of Fortune.

♌ Conjunction.	♁ Opposition.
* Sextile.	⊕ Pars Fortuna.
⊔ Square.	♈ Dragon's Head.
△ Trine.	♉ Dragon's Tail.

♈, the Dragon's Head, is accounted a fortune. It increases the good of fortunate planets, and abates the force of evil ones.

♉, Dragon's Tail, is reckoned an infortunate. It increases the evil of bad planets, and abates the good of the fortunate stars.

⊕, the Part of Fortune, is of the nature of the Dragon's Head, being of a propitious signification in whatever house it is placed, unless impeded by the presence of an evil planet ; but none of these have any aspects.

A conjunction is improperly called an aspect, because it is when planets are in one sign, degree, and minute, having no distance from each other. Yet if two evil planets be joined together, it is a bad conjunction, and signifies misfortune to the querent, if the conjunction happens in that part of the figure that belongs to the querent's business. If two good planets be joined in almost any sign, it is considered fortunate.

A sextile is when the planets are two whole signs, or sixty

degrees distant ; for you must know that thirty degrees make a sign, it being the twelfth part of the zodiac ; as Jupiter in the first degree of Aries, and Venus in the first degree of Gemini. Here Jupiter and Venus are in sextile, because they are two signs distant, which is sixty degrees. Now, this aspect is very good, and the better because it is made by the two fortunate planets.

A quartile, or square, is when planets are three signs, or ninety degrees distant, being the fourth part of the zodiac ; as Saturn in the fifth degree of Aries, and Mars five degrees in Cancer. This aspect is very evil, and the worse by being both evil planets.

A trine aspect is when planets are four signs, or one hundred and twenty degrees distant, it being one-third part of the heavens ; as Mars one degree in Aries, and Jupiter in one degree of Leo. This is acknowledged by all astrologers to be the best of aspects, and even one of perfect friendship, much better than the sextile.

An opposition is when planets are six signs, or one hundred and eighty degrees distant, it being half the circle of the zodiac ; as Mars in Aries, and Venus in Libra. This is the very worst of aspects, and is therefore accounted a token of perfect hatred, so that in a question between the querent and his sweetheart, if the lord of the seventh house is in opposition to the lord of the ascendant, instead of love from her, he can expect nothing but affronts, ingratitude, and downright hatred, unless the said planets were in mutual reception by sign and house, and even then, if they happen to marry one another, there will be continual jars, quarrels, and contentions between them.

Again, if at the time of person's falling sick, or in questions of sickness, Saturn be in δ , \square , or $\&$ to the ascendant, its

lord, the moon or lord of the sixth house, it is an augury of a very dangerous and lingering sickness. The same observe of Mars or any other planet, if it happens to be lord of the eighth, sixth, or twelfth house. But if any of the planets be in sextile or trine to the cusp of the ascendant, lord thereof, or the moon, there is no danger, especially if the said planet be strong and in a good place of the figure. And thus you may judge of the success or failure in any question, concerning any matter or thing whatever, by the planet's good or evil aspects to the respective significators; only observe that Saturn and Mars are evil by nature, and consequently unfortunate; Jupiter and Venus are good by nature, and therefore fortunate; the sun, Mercury, and the moon are either good or evil as they are joined to or affected by good or evil planets.

The Particular Divisions, Natures, and Triplicities of the Twelve Signs.

Fiery, ♀, ♁, ♄, hot and dry.

Airy, ♀, ♁, ♃, hot and moist.

Watery, ♁, ♃, ♆, cold and moist.

Earthy, ♄, ♁, ♃, cold and dry.

By this you may plainly see, that fiery signs behold each other by a trine, and consequently make up the fiery triplicity. They also behold the airy signs, which make up the airy triplicity by a sextile, which shows the agreement of the fire and air in the quality of heat. The same of the earthy and watery triplicity.

Fixed signs, ♄, ♁, ♃, ♆.

Movable, ♀, ♁, ♁, ♃.

Common, ♀, ♁, ♄, ♆.

Humane, Π , xx , z , zz , first part of f having humane shape.
 Bestial, v , z , q , f , v .
 Double-bodied, Π , x , and first part of f .
 Fruitful, z , m , x .
 Barren, Π , q , xx , z , f , zz .
 Mute, z , m , x .
 Cardinal, v , z , z , and v .
 Equinoctial, v and z .
 Tropical signs, z and v .

The signs are also divided into masculine and feminine, thus :—

Masculine, v , Π , q , z , f , zz .
 Feminine, z , z , xx , m , v , x .
 Eastern signs are v , q , f .
 Southern, z , xx , v .
 Western, Π , z , zz .
 Northern, z , m , x .
 Dry signs, v , z , q , xx , f , v .
 Moist signs, Π , z , m , z , zz , x .
 Signs of long ascension, z , q , xx , z , m , f .
 Signs of short ascension, v , zz , x , v , z , Π .

Signs opposite to each other in the heavens :— v opposite z , z opposite m , Π opposite f , z opposite v , q opposite zz , xx opposite x .

The first six are also called northern signs, because they decline from the equinoctial toward the North Pole.

The other six are called southern signs, for they decline from the equinoctial to the South Pole.

Houses of Planets both by Day and Night.

PLANETS	DAY HOUSES	NIGHT HOUSES
♃	♌	♏
♄	♍	♐
♅	♎	♑
♆	♏	♒
♇	♐	♓
♈	♑	
♉	♒	

The table needs no explanation, the title being sufficient. However, the Table of the Essential Dignities and Debilities of the Planets on p. 305 will make the matter more easily understood.

Explanation of the Table of Essential Dignities.

By this table and the preceding one may be seen the day and night houses of the planets by inspection; and as for the exaltations of the planets, you may see the ☉ is exalted in the nineteenth degree of ♎; the ☽ in three degrees of ♏; the ♁, three degrees of ♐; ♃, thirteen degrees of ♌, as you may see under the title exaltation, in the third column to the right, and against it in the left hand is placed the sign ♌ which tells you ♃ has his exaltation in fifteen degrees of that sign; and so of the rest. By the same method you may observe that the ☉ and ♃ govern the fiery triplicity; ♆ and ☽, earthy; ♃ and ♁, the airy, and ♅, the watery. ♃ has the first six degrees of ♎ for his term; ♆, from the sixth to the fourteenth, etc; ♅ has the first ten for his face; the ☉, from ten to twenty; ♆, from twenty to thirty. She has her detriment in ♎ and ♃ his fall as the titles import, because that sign is opposite to ♌, his exaltation.

Note, also, that a planet in his own house has five dignities ; in his exaltation, four ; in his triplicity, 3 ; in his term, 2 ; in his face, 1 ; which is fully explained hereafter.

Significations of Planets in the Table of Essential Dignities, and the use that may be made thereof.

When a planet is in his own house, and he significator in any question or nativity, it shows the person by him or her signified to be in a good condition, prosperous, and likely to be lord and master of his family ; but if the said planet be retrograde, besieged, combust, or afflicted, then, although he be, or at least ought to be, master of his house, he is checked or overtopped by others, and thereby is forced to live in a mean and uncomfortable station.

If a planet be in his exaltation, it denotes the querent to be of a high and lofty spirit, proud and domineering, taking more upon him than he is able to perform, and very often obstinate and stubborn ; especially if affected by the ☐ of Saturn or Mars.

If a planet be in his triplicity, it shows a person meanly indued with the goods of this life ; and though not very well defended, his present condition seems indifferently good.

If a planet be in his term, it denotes the shape and quality of the querent, rather than the wealth, power, and dignity of the person signified by that planet.

A planet in his face, and not otherwise dignified, signifies one at his last gasp or shift, ready to be turned out of doors, having much difficulty to support his credit and reputation.

Having spoken of the planets' essential dignities, I shall here show you in what sign each planet takes most delight.

♃ rejoices or is best fortified in ♉.

♃ joys and is best dignified in ♏.

♃ takes pleasure most in ♎.

☉ joyeth most in ♏.

♀ is best of all dignified in ♏.

♃ is highly exalted and pleased in ♎.

☾ the only joy of Luna is in ♎.

By this you may observe, that ♃ joys in ♉ and not in ♏, though they are both his houses, because in ♉ he has his house and triplicity by day, and in ♏ has only his night house; and therefore ♃ consequently is more potent in ♉ than ♏; and so of the rest of the planets.

CHAPTER XXI

THE WISDOM OF ISIS OR OF THE SERPENT

To find the directionary period of the sun you must remember that in *Genesis* it says, "Let *us* make,"—etc. *Us* being plural, we are to consider what Gen-Isis means. In the beginning God said, "Let there be light : and there was light." Light first springs from the first point in which the sun ascends at daybreak, or the life of nature commences in the point Aries. Now, the moon's nodes, or the serpent, go from ♈ to ♈ through the twelve signs in reverse order or according to the precession of the equinoxes. But all planets move through the ecliptic, the brazen serpent, from ♈ to ♈, and through each sign alternately, thence to ♈ again in correct order of signs. One represents the movement of our earth, and the other the planetary movement ; one of the axis, and the other of progression. As *us* represents the ☉, Osiris, and ☾, Isis, the positive and negative principles, one the life-giver and the other the producer, we must find some date in which they are in conjunction in the first point of Aries, and then again find them both in conjunction at this same point with like declination of both. In an ephemeris or astrological almanac for

March 23, 1803 ☉ ♈ dec. 0°. N. ☾ ♈ dec. N. lat. N.

" 23, 1822 ☉ ♈ " 0°. N. ☾ ♈ " N. lat. N.

is just 19 years moon ♁ in ☿.

In March 23, 1841 ☉ ♀ dec. N. ☉° ♃ in ♀ dec. N. lat. N.
 Deduct " 23, 1822. " N. "
 is just 19 years ♃ node ☿.
 in March 23, 1860 ☉ ♀ dec. N. ☉° ♁ in ♀ dec. N. lat. N.
 Deduct " 23, 1841 " "
 just 19 years. Moon ♁ in ☿.
 and March 23, 1879. — ☉ ♀ dec. N. ♃ in ♀ dec. N. lat. N.
 from which March 23, 1860 " "
 a period of just 19 years, and ♃ ♁ in ☿. Now, these two
 serpents govern all the other planets, and the sun's period or
 directional period of travel is exactly nineteen years, during
 which time he makes many aspects which can be easily calcu-
 lated for the year, month, and day of life, without going into
 any abstruse calculations, by the *movement* of the serpent or
 travel in the moon's nodes or *N* serpent of Isis, the great
 dragon.

Rule by which to calculate the Exact Movement of the Sun.

Its true directional return to radix. 19 years the perfect one
 $1 + 9 = 10$, the perfect number or sun and ♃ — or male 1,
 female 0.

Its number of days, 6939.75 days, the perfect name of the
 ruler. $6 + 9 + 3 + 9 + 7 + 5 = 39, = 3 + 9$ or 12, the whole
 number of signs or months, and the number of letters to the
 holy name.

☉ moves in 1 year $18^{\circ} 56' \frac{1}{8}$ or $48''$

☉ moves in 1 month $1^{\circ} 34' 42''$

☉ moves in 1 week $21' 43 \frac{1}{8}''$

☉ moves in 1 day $3' 112$ or $3' 6 \frac{2}{8}''$.

As Mars is the ruler of Aries, so you must also make Mars
 in aspect to Isis, the moon, and on Dec. 5, 1810. I find ♂

the *opposer* or fighting planet in \sphericalangle opposed to the \mathcal{D} in φ , Mars in $13^{\circ} 2'$ of \sphericalangle and so we will call \mathcal{D} directly opposite, which would be near midnight of Dec. 5.

Dec. 5, 1810 \mathcal{D} $13. 2 \varphi$ lat. S. dec. N δ $13. 2 \sphericalangle$ lat. 1.28 N.
Dec. 4: 16 S.

Nov. 8, 1829. \mathcal{D} φ . Lat. S. Dec. N. δ $17.56 \sphericalangle$ lat. 0.54 N.
Dec. 5, 513.

or 18 yrs. 11 mos. 3 days. Moon \mathcal{Q} in π .

Again turn to Oct. 11, 12, 1848, we find, 1848, Oct. 11 to 12, \mathcal{D} in φ 20 lat. S. Dec. N. δ , $20^{\circ} \sphericalangle 42$. lat. 0.30 N. dec. 7.52 S. from which (\mathcal{Q} of \mathcal{D} in π) deduct

1829, Nov. 8, Mars as in 1829, Nov. 8,

Remain 18 yrs. 11 mos. 3 + days.

Again

1867, Sept. 15, \mathcal{D} in φ lat. S. dec. N δ $22 \sphericalangle 56$. lat. O. 8 N.
dec. $8. 47$ S.

1848 Oct 11 to 12 \mathcal{D} in φ lat. S. dec. N δ as above.

18. 11 mos. 3 + days and \mathcal{D} node \mathcal{Q} in π

and thus by these three revolutions we determine the directional period of Mars to be 18 years 11 months 3 days. The directional return to radix by the path of the Serpent is 18 years 11 months 3 days

δ moves per year	$19^{\circ} 1' 24''$
δ moves " mo.	$1^{\circ} 33' 25''$
δ moves " week	$21' 52''$
δ moves " day	$3' 7\frac{1}{2}''$

Of Venus.

On Jan. 1, 1878 \mathcal{D} in \mathcal{I} and \mathcal{Q} in $26^{\circ} 20' \sphericalangle$. Her lat. $0^{\circ} 26'$ South and declination $13^{\circ} 9$ S.

Jan. 1, 1886 \mathcal{D} in \mathcal{I} Venus $25^{\circ} 52' \sphericalangle$ lat. $0' 20$ S.

Dec. 13' 13 South. Moon's declination as at first S.

The true directional period is 8 years.

Venus serpentine period to radix. 8 years.

♀ moves in one year 45°. ♀ moves 1 week 52½'.

♀ moves in one month 3°45'. ♀ moves 1 day 7½'.

♀ Movements by Signs.

15°	or ½ sign	in 4 mos.
30°	" 1 "	" 8 "
60°	" 2 "	" 1 year 4 mos.
90°	" 3 "	" 2 years.
120°	" 4 "	" 2 " 8 mos.
150°	" 5 "	" 3 " 4 "
180°	" 6 "	" 4 "
210°	" 7 "	" 4 " 8 "
240°	" 8 "	" 5 " 4 "
270°	" 9 "	" 6 "
300°	" 10 "	" 6 " 8 "
330°	" 11 "	" 7 " 4 "
360°	" 12 "	" 8 "

For Mercury.

Jan. 1, 1868 ♀ 27 f 19 lat. 0° 23 S. dec. 23° 55 S.

Dec. 28, 29, 1887 ♀ 27 f 21 lat. 0. 33 S. dec. 23° 56.

19 years and 363 days, or 20 years. But as it is quite as correct for 10 years, we call the period 10 years, the difference will be so exceedingly slight.

Therefore the directional period of ♀ (Mercury) is 10 years. and movement for 1 sign 10 months.

for 1 year is 36 degrees.

1 month 3 "

1 day 6'

1 week 42'

For the Beneficent Planet Jupiter.

Take the year 1807.

Jan. 22 ♃ in ♄ dec. from 21 to 18 N.

♃ in 22°39 ′ 0° 14 N. lat. dec. 21. 48' S.

Take 1819 ♃ ♄ dec. 18 N.

Jan. 10, ♃ in 23. 25 ′ dec. 21°16 S. = 1st.

Take 1830 ♃ ♄ dec. 18 N.

Dec. 30, ♃ in 24° 50 ′ dec. 21 38 S. = 2d.

Take 1842 ♃ ♄ dec. 21 N.

Dec. 19. ♃ 26. 13 ′ dec. 21. 21 S. = 3d.

Take 1854 ♃ ♄ dec. 21. 37 N.

Jan 12. ♃ 21. 28 ′ dec. 21° 48' and lat. 0. 7 S. = 4th.

The last makes a complete return in the race.

From 1854 yrs. 1 mo. 12 days.

Take 1807 " 1 " 21 "

46 yrs. 11 mos. 20 days near, but not exact,

But I find that in neither case have I brought ♃ to the exact degree at noon that he was in at the start, and I must seek till I can get that 22.39 ′ and declination of 21°48 to agree, so I look ahead again and in the year 1890, Jan. 21, the moon in south latitude her declination in parallel to its place in 1807, and ♃ latitude parallel or 0°14'.

Jupiter is in 22° 39' and declination 21° 48' south as at commencement, —

1890. Jan. 21, or 1890 yrs. 1 mo. 21 days.

Take 1807 " 1 " 22 "

82 yrs. 11 mos. 29 days.

Lacking for correction of declination but one day's movement to make 83 years. Now, as this will make seven times of the planet Jupiter nearing his first place, but not before exact in longitude and declination, divide 83 by 7, and we get his direction; and this 7 is the sacred number of Zeus, or Jah-pitre. 7 into 83, 11 yrs. 10 mos. 9 dys.

So that he will make a directional period every 11 years 10 months 9 days, or 4,269 days.

And Jupiter's directionary movement for 1 year is 30° 48'
 1 month 2° 34'
 1 week 35' 42'
 1 day 5' 6'

15° in	5 mos. 28 dys.	90° in	2 yrs. 11 mos. 18 dys.
180° in	5 yrs. 11 " .06 "	270° in	8 " 10 " 22 "
30° in	11 " 26 "	120° in	3 " 11 " 13 "
210° in	6 " 11 " .02 "	300° in	9 " 10 " 18 "
60° in	1 " 11 " 22 "	150° in	4 " 11 " 10 "
240° in	7 " 10 " 28 "	330° in	10 " 10 " 14 "
360° in	11 " 10 " .09 "		

Saturn's movement to same sign and declination is 2 revolutions in 58 yrs. 11 mos. 12 dys, or his directional period is 29 yrs. 5 mos. 21 dys., or 10,611 days or 365. 25 = for 1 year × 360° ÷ 10,611 or movement for 1 year = 12° .09'

" " 1 mo. 1° 45"
 " " 1 week 24' 30"
 " " 1 day 3' 30"

for 15° 1 yr. 2 mos. 22 dys.	180° 14 yrs. 8 mos. 25 dys.
30° 2 yrs. 5 " 14 "	210° 17 " .01 " .09 "
60° 4 " 10 " 28 "	240° 19 " 7 " 24 "
90° 7 " 4 " 13 "	270° 22 " .01 " .08 "

15°	in	2 mos.	120°	in	1 yr.	4 mos.	240°	in	2 yrs.	8 mos.
30°	"	4 "	125°	"	1 "	8 "	270°	"	3 "	0 "
60°	"	8 "	180°	"	2 yrs.	0 "	300°	"	3 "	4 "
90°	"	1 "	210°	"	2 "	4 "	330°	"	3 "	8 "
							360°	"	4 "	0 "

Moon's node 1 year moves 19° 19' 43" backward ⊕ or para fortuna moves yearly 72°.

Part of Fortune in the Different Houses by Directions.

The movement of fortune, by the ∩ of Isis is 72° yearly, or the five-pointed star, or pentacle, and this is the signification of the 72 perfect points of the perfect man, which is represented as a man in a large star, and the 5 perfect points of masonry.

⊕ In the first house, abundance of gain or wealth.

In the second house, increase of personal property.

In the third house, success in final journeys, prosperity to kindred

In the fourth house, profit by dealing in real estate, and increase of fortune from thence.

In the fifth house, rewards, respectful messages, pleasure to children ; successful speculations.

In the sixth house, good to his servants ; gain by small cattle.

In the seventh house, damage to estate by suits and women's matters.

In the eighth house, gain from legacies or the dead, recovery of wife's portion, if she have one.

In the ninth house, very conversant with churchmen, good from thence, and long journeys.

In the tenth house, an office by the munificence of some eminent person, command or authority.

In the eleventh house, imports sure friends, from whom the native receives many courtesies.

In the twelfth house, fortune in trading in horses, oxen, cows, horse races, etc.

The Moon directed to or coming to the Different Houses.

Moon to the first house denotes a sickly time, changes, especially if fixed stars of evil influence be near the ascendant or within orbs of the moon, or rather the moon's orb.

Moon to the second house, if aspected by ♃ or ♀, the native may hope for much increase of wealth with little labor; aspected by the squares or oppositions, the contrary; and if ill aspected by ♁, ♂, or ♄, losses threatened.

Moon to the third house signifies short journeys to visit kindred, brothers, and sisters. If well aspected, the journey will be pleasant; if ill aspected, unpleasant.

Moon to the fourth house, industrious in all manner of husbandry, country work, and in finishing up matters; but if the planets ♂, ♁, or ♄ aspect by square, opposition, or conjunction, it portends a malicious disease, or death of the native, or of the mother or wife; also in a horary question, if ill aspected, the death of the business or ending of things inquired about, or evil to it.

Moon to the fifth house, the native rejoices in his children, has much pleasure, and is fond of all pleasurable things; and if well aspected by ♃ or ♀, gains in speculation; ill aspected, everything to the contrary.

Moon in the sixth house, thefts by bad servants, loss of small

animals; body ill disposed; looseness of bowels, choleric, gastric troubles, etc.

Moon to the seventh house incites to wrangling with wife, or mistress, incites to adversaries, the native hardly avoids death if either ♃ or ♂ or ♄ afflict by ill aspect.

Moon to the eighth house, molested about dead men's goods, or wife's portion, or trust money, or disputes of wills.

Moon to the ninth house, indicates long journeys, by water, if a watery sign; by land, if earthly, the success according to the manner the moon is aspected.

Moon to the tenth house, from some man or woman of good standing the native receives honor, and his profession or trade thrives. Mind the aspects.

Moon to the eleventh house indicates faithful friends and benefits through them and by their means, if well affected, or if not conjoined in any way with evil planets by ill aspect.

Moon to the twelfth house; this portends calumnies raised by enemies, loss in large cattle or beasts, danger of arrests; yet if good planets be in the house or aspect, the moon by trine, conjunction, or sextile, it predicts good.

Coming to any good aspect or conjunction of ♄, or to ⊕, signifies thrift and increase of honor.

The Sun (☉) coming to the Different Houses.

☉ to the first house, the native's private enemies will be reconciled to him, his servants will be more obedient, and he more delighted in house affairs and large cattle, horses, etc., but he must beware of unruly cattle, rabid dogs, etc.

Sun to the second house, many expenses to good purpose, and if fortunes be there, or well aspect the sun, he increases his private fortune.

Sun to the third house, the native makes short journeys to see friends, brothers, sisters, or kindred, and calls on neighbors.

Sun to the fourth house, if fortunes, ♃ or ♀ aspect the sun on entering this house, the native discovers some hidden treasure, and is much delighted in building, in manuring fields, grounds, real estate, mining, etc.; but if the ill fortunes ♂, ♁, ☿, cast their evil aspects, it portends loss by his servants or employees, by fire, by enemies, and the father of the native, if living, will be taken with some bad fever, and so will the native also, and likely the father may die; and if the moon be afflicted at same time the native also, which will be the more sure if the cusp of this house be in any of the degrees from the middle of ♋ to the middle of ♌ or *vita combusta* of the moon, or the vitals of man.

Sun to the fifth house, it promises good to children and delight in them; it inclines the native to dalliance with women, to feast and be merry; but if ill aspected, quite the contrary.

Sun to the sixth house, gain by small beasts or cattle; increase of goods by servants; sickness unto native or father.

Sun to the seventh house, sun entering the seventh house denotes a grievous illness, but the native will overcome his public enemies, and will either celebrate some marriage or be married, or secure the marriage of others.

Sun to the eighth house, the native will be conversant with his wife's portion, and perplexed about inheritances, wills, legacies, also trust money or other people's money, money of the partner in business, etc., fearful of his own death, and grieved because of his father's.

Sun to the ninth house, native undertakes a long journey to see foreign parts; he goes according to the sign of the

ninth; if watery, by water; if earthly, by land. If afflicted by malevolent planets, he is in danger of shipwreck or disaster, if by water; and if by land, damage to the means of travel; if aspected by ♃ or ♀, all goes well.

Sun to the tenth house, honorable employments from those capable by position, if well aspected; if ill aspected, it threatens imprisonment, loss of office, removal from all employment, and change of place on account thereof.

Sun to the eleventh house signifies many eminent friends, much esteem by courtiers and employees of those in authority, by which the native thrives.

Sun to the twelfth house, it provokes unjust enemies, who will be much displeased against the native. He will be privately maligned and evilly spoken of by many, which will damage his reputation, and he will be in danger of imprisonment. Yet he will thrive by horses, large cattle, etc. His conjunction with ♃ in this house is very evil.

In all cases, whether it be the ☉, ☽, ☿, in many of these houses, observe carefully the aspects of the good and ill fortunes.

Many persons ask me why I place the conjunction of the ☉ among the evil aspects. I answer because the *sun is* a consuming fire, and overpowers every other planet, therefore weakens it. But to prove this better, I will give from the oldest authors and teachers the meanings of the conjunctions of the sun or by direction his coming to the radical place of any planet, and you will see that the good he produces is almost eradicated by enervation or illnesses produced.

When the sun comes to radical ♃, it portends many difficulties, an infirmity or sickness in the body, weakness, throbbing of the heart, pains in the belly, melancholy fits, a quartin ague,

chronic diseases, dark spots on the body, cold, windy colic, head troubles; the native's father, if living, gets sick; infirmities and rheums, troubles of the eyes, especially the right one, or a hurt therein by some blow or fall. It provokes the indignation of some saturnine persons, or those endowed with saturnine qualities against the native; one will cross and envy the native and detract from his reputation and fortune; he will undergo dangers in travel as well by land as at sea. Verily this direction seldom comes without abundance of melancholy and many splenetic troubles. Yet the * and Δ to Saturn are excellent and bring much good from all saturnine affairs and persons.

The conjunction of the sun and Jupiter is good; yet do I consider it better to have Jupiter past the exact conjunction some three degrees to feel his benefit.

The sun to the radix of δ is evil enough; loads the body with many infirmities; afflicts with overflow of bile and anger, acute fevers, bitter headaches; vitiates the eyesight with dullness and other casualties; deforms the face with wounds or scars, and the other parts of the body with iron, fire, or hot scalding water. It makes the native inconstant and variable in his counsels and actions, meeting with much trouble and difficulty from all sorts of evilly disposed persons, malefactors, etc. His enemies domineer over him. He falls easily into the hatred of the upper classes and those higher than himself. He should be careful of dog bites, kicks of horses, and other four-footed animals. It is best this year to avoid soldiers. If, however, the native be a soldier or a person ruled by Mars, it gives preferment. When violent death is signified, it shows the time or occasion thereof to be near at hand, or anger thereof. If in moist signs, it is a sure sign of bloody flux or dysentery,

cholera, cholera morbus. Yellow fever and African fever come under this head when ♃ gives testimony.

The ✳ and trine are excellent, and the native profits by all manner of martial things and persons.

The meeting of the sun with Venus is good, and shows a very apt time to marry, court, and love, and imports a happy marriage for love and money.

The sun to the body of Mercury implies a store of business; apt and inclined to trade, and mercantile transactions; propensity to write, and thereby both increase and waste substance; magnified or esteemed for his learning by many people; involved in some contentious or literary conflict, or employed on some embassy or message; in dangers of false witness and prejudice by such, and of thieves or murder if he travel, which this direction gives inclination to do, although with loss of patrimony or damage therein; many lawsuits, many controversies. But if ☿ in the nativity signify preferment, now the native may expect it; constant in no one study.

The ✳ and △, benefited by all things of ☿. Sun to the radix of ♁ (moon) impairs the wealth, brings with it a phlegmatic condition not without disturbance to the head and stomach, with pain and extreme misery; it dulls the eyesight, and if the nativity portends such, then the native is struck blind. He is given to rapine, theft, to travel, waste of substance by inconstant courses. If the moon be well dignified, it may give some preferment or office. It denotes marriage, but usually if married on this direction the partner turns arrogant, proud, and masterful, be it either man or woman, and will be very imperious. It also denotes travel or a journey to be undertaken.

The ✳ and △ are excellent for marriage and everything the moon rules over.

The ☉ coming to the radix of ♄ indicates all the evils of ♃ brought on the native like an earthquake, the same with a thorough mixture of the evils of Mars and the moon. It will do anything inconceivably wicked; divorce and make jealous and suspicious husband and wife; destroy business, upset the hard work of years, and all without warning. The native may commit suicide, turn evil, careless, cruel, and lewd, steal, embezzle, — in fact, it is a terrible direction and fully equal to its opposition. Any marriage under any aspect of ♄, either good or evil, will seldom fail of divorce or parting. Be sure that under this direction ♄ will torment you with some evil in whatever he rules over, and the worst of it is, the evil is so lasting. The movement into any sign by ♄ is equivalent to seven years of disasters in all that sign rules over and the house which the afflicted sign rules in a nativity when the sun comes to fortune ☉, he declares a thriving year; when to ♁, promotion.

The Secrets of Isis, or of the ☽

In every circle there are 360 degrees, but in an actual year there are $365\frac{1}{4}$ days, or *leap year* once in four years. This four years is the moon's movement directionally from the serpent, and the moon number is the serpent *negative*, or 9; that of Osiris, or the ☉, is the serpent *positive*, or 6. The tarot (to turn, signified by four sixes or four serpents) gives the motion of the earth, thus: ♄ or ♃, and afterward simplified in + because each of the points is 90 degrees, or nine tens, or nine perfect numbers, for the perfect number is 10; *i.e.*, male and female. Each of the points of the + is an angle, or angel, and the upright one is the house of the moon. ♃, whose sign is 6 and 9 lying down, or fecundity, or the mother of nature, is a watery sign, signifying the menstrual of nature, as the

moon is a watery planet. Now, it is plain to be seen that there are but twelve solar months in a year of 365 days, and that would give but twelve equal months in three hundred and sixty, or thirty days each ; and at the same time, as all feast days of the Ancients were ruled by the crescent, or new moon, that from the angel, or angle, Gabriel, we must declare the acceptable year of the Lord, as that is the angel's name, as I have before shown, and the crescent moon is her trumpet. By observation the Ancients ascertained that a month of thirty days and nights did not exactly bring the sun correctly each year, and also that in these three hundred and sixty degrees there were more than twelve moons, or mooneths, and as they used numbers exclusively to represent their secret doings, they took first the moon's movement L (4 or an angle or angel), and counting the number of moons which made a year as perfectly as possible they found thirteen moons, that is to say, the two figures added $1 + 3 = 4$, the moon's movement, and $4 \times 13 = 52$, moon's movements, and seven planets which constituted a week, for they had also found that the sava (or sacred number) was the only one that could count the true 12 which I will explain shortly. The 52×7 planets = 364 days, for each day was named from the planets, and but seven planets. Now, this $3 + 6 + 4 = 13$, the number of moons ; but it is not right, for there are but twelve signs to the zodiac. So they say it takes four years for the perfect period of Isis : therefore $364 \text{ days} \times 4 = 1,456$ days, and $1 + 4 + 5 + 6 = 16 = 1 + 6 = 7$; 7 is not correct, for it only shows the trouble lies in the exactitude of the planet's movement, and now the number added should make the exact name of sacred divinity, 12, lacking 5 ; therefore to 1456 days

add

5

1461 and $1 + 4 + 6 + 1 = 12$ perfection.

Then taking 1461 days ÷ 52 moons = 28.096142 + days to a lunar month or \mathcal{D} , and 28.0961423 × 13 moons = 365 $\frac{25}{100}$ days to a year, which divided by 7 planets, *i.e.*, the 52 moons in the period (5 + 2 = 7), gives 7 $\frac{123}{100}$ + days to a week. Or if you again take the moon's period 4 × 7 $\frac{123}{100}$ + you get just four weeks to a lunar month, and just 52 weeks in a year. And thus all the conjectures of moderns about the Ancients and their not knowing the true year is entirely erroneous.

"*Let us make man in our image.*" Don't forget *us* means negative and positive, sun and moon, and men planets, and until the whole combination was taken there was nothing perfect.

Now, to explain the perfection of the serpent, or sign \mathcal{M} , the seventh sign, place the signs in a row thus:—

F E A W F E A W F E A W
 \mathcal{V} \mathcal{B} \mathcal{A} \mathcal{E} \mathcal{L} \mathcal{M} \mathcal{S} \mathcal{M} \mathcal{I} \mathcal{V} \mathcal{W} \mathcal{X}
 *

I have marked them in succession, fiery, earthy, airy, and watery. Now commence at \mathcal{M} and mark a + under, then count seven to the right and thence turning to \mathcal{V} (Aries) you reach \mathcal{A} , an airy sign, which place a dot under. Count seven from that and you find \mathcal{B} , an earthly sign; count seven and you come to \mathcal{L} , a fiery sign; count seven and you reach \mathcal{X} , a watery sign. Now, observe you have out already air, earth, fire, water. Count from \mathcal{X} seven and you reach \mathcal{S} , an airy sign, next \mathcal{B} , an earthly sign, next \mathcal{I} , a fiery sign, then \mathcal{E} , a watery sign—again air, earth, fire, water; from \mathcal{E} to \mathcal{W} , an airy sign; from \mathcal{W} to \mathcal{M} , an earthly sign; and from \mathcal{M} to \mathcal{V} , a fiery sign; from \mathcal{V} to \mathcal{A} , a watery sign, and again it is air, earth, fire, water, and the twelve signs have been perfectly counted by the serpent and arranged perfectly in their trigons; for under \mathcal{A} , \mathcal{B} , \mathcal{L} , \mathcal{X} , the first taken out, place the second taken out,

and then the third taken out. Observe the number you count is 4 times $7 = 28$, the number of days in a moon and the number of planets \times by the moon's movement, then you get the perfect air, water, fire, and earth — four elements. At the end say $4 \times 7 = 28 = 2 + 8$, the perfect number, 10.

The second row the same, 10.

The third row the same, 10; and $3 \times 10 = 30$, the age of the $+$, or number of the $+$; and three times $28 = 84$, and $8 + 4 = 12$, the number of signs, angels, or kings, which is again shown in the three rows of four each = 12, or 12 months.

Again place the figures from 1 to 6 in succession — 1, 2, 3, 4, 5, 6. By using the number 7 we can now form any number we like, *by addition*.

$$\begin{aligned}
 1. \ 2. \ 3. \ 4. \ 5. \ 6. \ - \ 7 + 1 &= 8 + 7 = 15 + 7 = 22 + 7 = 29 \\
 &7 + 2 = 9 + 7 = 16 + 7 = 23 + 7 = 30 \\
 &7 + 3 = 10 + 7 = 17 + 7 = 24 + 7 = 31 \\
 &7 + 4 = 11 + 7 = 18 + 7 = 25 + 7 = 32 \\
 &7 + 5 = 12 + 7 = 19 + 7 = 26 + 7 = 33 \\
 &7 + 6 = 13 + 7 = 20 + 7 = 27 + 7 = 34 \\
 &7 + 7 = 14 + 7 = 21 + 7 = 28 + 7 = 35
 \end{aligned}$$

And so on to infinity, merely keeping the columns of 7, and adding the 7 constantly unto 70 times 7 you will never deviate in correctness. The number 9 is the moon's number, and no matter what number you *multiply* by it, the product will always give a multiple of 9.

$$\begin{aligned}
 45 \times 9 &= 405 = 4 + 0 + 5 &= 9 &= 9 \\
 730 \times 9 &= 6570 = 6 + 5 + 7 &= 18 = 1 + 8 = 9 \\
 842 \times 9 &= 7578 = 7 + 5 + 7 + 8 &= 27 = 2 + 7 = 9 \\
 90002 \times 9 &= 810018 = 8 + 1 + 0 + 0 + 1 + 8 = 18 = 1 + 8 = 9 \\
 876 \times 9 &= 7884 = 7 + 8 + 8 + 4 &= 27 = 2 + 7 = 9 \\
 52043 \times 9 &= 468387 = 4 + 6 + 8 + 3 + 8 + 7 = 36 = 3 + 6 = 9 \\
 11240 \times 9 &= 101160 = 1 + 0 + 1 + 1 + 6 &= 9 \\
 301 \times 9 &= 2709 = 2 + 7 + 0 + 9 &= 18 = 1 + 8 = 9
 \end{aligned}$$

And this can be carried on to infinity and always be perfect. Now take the following : —

$$\begin{array}{l}
 1 \times 9 = 9 = 9 \quad 2 \times 9 = 18 = 9 \quad 3 \times 9 = 27 = 9 \\
 4 \times 9 = 36 = 9 \quad 5 \times 9 = 45 = 9 \quad 6 \times 9 = 54 = 9 \\
 7 \times 9 = 63 = 9 \quad 8 \times 9 = 72 = 9 \quad 9 \times 9 = 81 = 9
 \end{array}$$

Let the reader take notice that the 7 is additive, the 9 multiplied, and these two characters comprise the * and the key of the Chaldean or great astrological language or cabalistic secrets.

All mathematical signs originate from astrology, and the language of the Ancients from the same. I do not mean language, but alphabets or characters for language. The sign of + (plus) is the cross added to the old tau cross, which × signified, “be fruitful, and multiply, and replenish the earth.” But we are taught that “all these things shall be added to you,” and * is the union of the two “I and my father are one ;” and “he that hath seen me [+] hath seen him [×] also.” The —, sign of subtraction, is the equator, or to take one from the other, that of ÷ (division), a planet above and a planet below the equator in the ecliptic ; = parallel lines, or equal to, the sun goes as far north as south of the equator, and so you can neither add nor subtract, multiply nor divide, nor appor- tion anything unless ancient astrology is used. Again, from the serpent all figures are formed ; for in the commencement the 9 is but 1 ; as he turns towards the male he is 2 ; at puberty it is ω or 3, and is at the sign representing the ☉ climbing half-way to mid-heaven ; at the angle it is L or 4 then turning from noon, the house of the moon, he turns towards the female, S, five, and in his heat and glory in ♀ is 6. Now at ♂, when the serpent tempts the woman, he is 7,

and in ♁ woman causes him to fall or ♁ the sun, and the serpent becomes ♁, and which, before ♁ was instituted, was in ♀. These two great numbers, 7 and 9, are used alone, but the perfect number is the union of male, 1, and female, 0, positive and negative forces, and because 10 can be divided into the minutest parts and still remain a decimal of 10 — 100 or 1000 left.

And now, dear reader, hoping that many things before dark are now plain, and trusting that my efforts may have worked to the glory of the Great Architect of the Universe, the Lord of lords and God of gods, with one injunction I leave you. If you would divine well, study much ; keep to the ancient landmark and make no modern innovations. Recollect, all that has been, shall be, and all that shall be, has been, and there is nothing new under the sun. And with the blessing of the All Father, the One and All-Powerful God, I subscribe myself,

Yours faithfully,

KARL ANDERSON.

S.: P.: R.: X.:

A. U. M.

A TABLE SHOWING THE FORTITUDES AND DEBILITIES OF THE PLANETS.

ESSENTIAL DIGNITIES.	DEBILITIES.
A Planet when in his own house, or in mutual reception by house, shall have dignities 5	In Detriment 5
In Exaltation, or reception by Exaltation 4	In Fall 4
“ Triplicity 3	Peregrine (or in a sign in which he hath no dignity whatever) 5
“ Term 1	
“ Decanate or face 1	
ACCIDENTAL FORTITUDES.	ACCIDENTAL DEBILITIES.
In mid heaven or ascendant . 5	In the 12 House 5
“ 7, 4 or 11 House 4	In the 8 or 6 House 2
“ 2 or 5 House 3	Retrograde 5
“ 9 House 2	Slow in motion; viz., slower than mean motion 2
“ 3 “ 1	♃, ♄ and ♅ Occidental . . . 2
Direct 4	♀ and ♁ Oriental 2
Swift in motion 2	♃ decreasing in light; i.e., from full to new moon . . . 2
♃, ♄, ♅ Oriental 2	Combust of Sun 5
♀ and ♁ Occidental 2	Under ☉ beams; i.e., within 9° of Sun 4
♃ Occidental or increasing . 2	Partil ♄ of ♃ or ♅ 5
Free from combustion and ☉ beams 5	Partil ♄ of ♁ 4
In Cazemi (or within 5' of heart of ☉) 5	Besieged of ♃ or ♅ (i.e., <i>equally distant from each</i>) . 5
Partil ♄ ♃ or ♁ 5	Partil ♁ of ♃ or ♅ 4
Partil ♄ of ♁ 4	Partil ☐ of ♃ or ♅ 3
Partil △ ♃ or ♁ 4	♄ of * Caput Algol 24° ♁ 5
Partil * ♃ or ♁ 3	♁ 5
♄ * Cor ♁ 24° ♁ 6	In terms of ♃ or ♅ 1
♄ * Spica ♁ — in 18° ♁ . . 5	☐ ♁ of ☉ 1
In terms of ♃ or ♁ 1	
♄ or △ or * ☉ 1	

THE FORTITUDES AND DEBILITIES OF PART OF FORTUNE (⊕).

If ⊕ be in ♄ or ♀, Fort	5	When in ♄ ♃ = loses	5
“ “ ☽ † ♄ ☽	4	“ “ ♃ neither gets nor	
“ “ ♀	3	loses	0
“ “ ♃	2	When in 12th House loses	5
“ “ ascendant	5	“ “ 8th “ “	4
“ “ 10th House	5	“ “ 6th “ “	4
“ “ 7, 4 or 11 House	4	“ “ conjunct ♃ or ♂	
“ “ 2 or 5 “	3	loses	5
“ “ 9th “	2	When in conjunct ♄ loses	3
“ “ 3d “	1	“ “ opposition ♃ or ♂	
If in conjunct ♃ or ♀	5	loses	4
“ “ trine ♃ or ♀	4	When in square ♃ or ♂ loses	3
“ “ sextile ♃ or ♀	3	“ “ terms ♃ or ♂ “	1
“ “ conjunct * Regulus		“ “ conjunct * Caput	
25° ♄	6	Algol 24° ♄ loses	4
“ in conjunct * spica ♃ or		When combust	5
19° ☽	5		
“ not combust	5		
“ terms ♃ or ♀	1		

THE QUARTERS OF THE HEAVENS WHICH THE
SIGNS SIGNIFY.

♈ East.	♋ East by the North.	♌ East by the South.
♎ West.	♍ West by the South.	♏ West by the North.
♉ North.	♊ North by the East.	♋ North by the West.
♊ South.	♌ South by the East.	♍ South by the West.

THE QUARTERS OF HEAVEN WHICH THE HOUSES
SIGNIFY.

1st House	East.	7th House	West.
2	" N.E. by E.	8	" S.W. by S.
3	" N.N.E.	9	" S.S.W.
4	" North.	10	" South.
5	" N.W. by N.	11	" S.E. by S.
6	" W.N.W.	12	" E.S.E.

An important thing to notice in sickness at any time, and also in a nativity.

Whenever you find the moon in *Vita Combusta*, which is from the middle of Libra to the middle of Scorpio, or under the sun's beams or combust or decreasing in light or motion, and applying to a conjunction, square, or opposition of ♃ or ♄, or by *any* aspect, but chiefly the opposition, square, or conjunction, although but half the diameter or their orbs do behold the half orbs of the moon, it threateneth death, and in a question of other matters death to the affair. Few astrologers get the death correctly because neglecting this.

EXAMPLE.

A man sick *takes his bed*, the moon in the third degree of ♎, and decreasing in light and motion, and Mars in thirteen degrees of ♌. Saturn in twenty-seven of ♌. He died when moon came to the thirteenth degree of ♎. The orbs of these planets are found in the description of the planets.

SIGNIFICATION OF THE ASPECTS BY DIRECTION,
AND WHICH BY GOOD JUDGMENT MAY BE USED IN ANY MOVE-
MENT MADE BY THE PLANETS IN A NATIVITY
OR HORARY QUESTION.

THE ☉ to ☐, ☌, or ☎ of ♄. Very unfortunate; signifies unlooked-for calamities; upsets in business or home, great anxiety attended with law, divorce, partings, danger of imprisonment. Troubles from old professors, and occult troubles; if the figure shows it, suicide, insanity. Evils of lasting magnitude coming like a thunderbolt; in regard to health, an incurable disease. Great and sudden losses by bad debts, speculation, elopements. In marrying these aspects seldom fail to produce divorce or separation within a year. Signification of evil changes, voyages, and travels. See third and ninth houses for voyages and travels or journeys and changes; seventh for partners; twelfth, enemies, imprisonment, etc. Accidents and premonition of losses or friends, or matters described by sign and house.

The ☉ in * or Δ of ♄. Sudden benefits, most agreeable changes, beneficial changes, benefit from astrologers, professors of chemistry; by phosphate lands if in earthly signs. Sudden advancements, especially if seeking from government; benefit by patents, pension granted and government affairs; a pleasant journey denoted. Civic honors gained; hasty marriages yet seldom happy ones, for Uranus gives no good with-

out a corresponding evil to follow. If you find this aspect and Venus afflicted, it denotes the birth of a son.

The ☉ in ♌, ♍, or ♎ of ♃. Evil in all shapes; trouble to health, mind, estate, and often death; often the signification of death of father if the aspect be in the fourth house, or ♃ or ☉ be lord of the fourth. In the second house, loss of wealth, hatred of elderly persons. The conjunction of any planet with the *moon* means the meeting of a person described by the planets in the sign shown, and perhaps a contract with same if Mercury be in good aspect. Mark well the house Saturn is in, for if he can't kill any person or matter represented by the sign and house, he'll retard it in every way. His aspects last two years and a half in a sign. If he be posited in the first house in evil aspect, he signifies any of the following: brain fever, mental affliction, rheumatism, chronic ailments, falls, accidents as are likely to result in death, as falls of buildings, crushed by bowlders, logs; hurts by wood, logs, and large stones; if in watery signs, shipwreck, drowning, etc.; if in second house or afflicting its lord, loss of substance, wealth, and general misfortune. In third, accidents in travelling by brethren, kindred, or neighbors, or ill receipts of letters in post-office. If in the sixth, much sickness, and any evil aspect to lord of fourth, death, and the same in the eighth house; also in this house, loss of partner's money. In eleventh, false friends by whom the native is robbed, cheated, or cozened. Look carefully to the houses of which ☉ and ♃ are the lords. In a female nativity, the loss of husband, death of parents, sorrow and bereavement.

N. B. — The evil aspects of Uranus also denote the death of a grandparent or some aged, gray-haired person. Sometimes a death occurs even when the native has apparently a good di-

rection. Look what house that planet be lord of, for the native benefits in some way by that person's death, either by legacy or otherwise. Bear this in mind.

The ☉ in * or Δ to ♄. Very fine directions, especially if Saturn at birth be powerful and dignified from prominent houses. Shows gifts, gain, honor, new friends, gain from the elderly, widowers and widows, real estate and all matter of ♄ (Saturn.) Sometimes with females this gives marriage.

The ☉ in δ, *, or Δ of ♃. Excellent, denotes influx of wealth, honor, prosperity, and good friends; a veneration for the Almighty as a benevolent Father. Many orthodox and congregational worshippers and Catholics are converted or embrace a more liberal belief under these aspects. The native manages his affairs with skill and tact. These aspects last generally one year before and one after the exact aspect. The parallel is especially good, if much excited by good aspects. Females marry very often under these aspects; always expect an offer of marriage if nothing more on these aspects. Good time for seeking judgment.

The ☉ in □ or ♂ to ♃. Terribly unfortunate, worse for money even than ♄. Law threatened, adverse judgments and court decrees. Do not speculate under these aspects. It deranges the health, often produces apoplexy, vertigo, pleurisy, ruptured blood vessels, and disarranged systems. Bad for law if taking place in the seventh, the tenth situations, or business, money and preferment. In the second, bad for money affairs. In first, sixth, and eighth, bad health, and money losses by partners and others; also, if in twelfth great danger from secret enemies and danger of imprisonment.

The ☉ in δ, □, or ♂ of ♄ or parallel. Sharp, poignant pains, inflammatory fevers, accidents from iron and steel in-

struments, danger from fire and scalds, burns, hurts, cuts, blows, explosions, bites of dogs, kicks of horses, fluxes, diarrhœa, cholera morbus, cholera, small-pox. Look well to the signs the ☉ and Mars are posited in, also see what houses they are lords of. In fiery signs it disposes to cuts, blows, explosions, accidents from guns and pistols, lightning and fevers, etc., very often to stabs, punctures from knives, needles, or nails. In watery signs, fluxes, drowning, scalds, dangers from water; in airy signs, broken bones, hanging, beheading, fluxes, choking. In a female nativity, danger of death in childbirth. These directions come on the native like a lightning stroke, if ♃ (Uranus) join in the evil aspect and in spite of all precaution, since Uranus *hides* the cause. It behooves the native to be constantly cautious and guarded when these directions are in force. A transit of the sun or Mars over either of these places will bring these directions into force. Sun and moon posited in fixed signs at birth give danger of heart disease, sudden bursting of blood vessels, suffocation; and if either ♀ or ♂, lung troubles, always inflammatory. The conjunction always betokens the meeting with some sharp instrument, even were it only a lancet. If the sun or moon be afflicted at birth by Saturn or ♃ (Uranus) then these directions are much stronger. These directions incline to irritation, anger, quarrelling, violence, robbery, losses by fire; if in fiery signs, sudden murder; if in watery signs, burning, thirsty fevers, and desire to drink deeply, and drunkenness. Losses by ♂ persons and things also implied.

☉ in * or Δ of ♂. Gain by all manner of things and persons ruled over by Mars, honor, preferment, activity, changes of place, health and strength. Yet the mind will be quickly provoked to irritability and quickly angered. To all rulers it

means gain of domain, increased armies, honor and fame, great prosperity to military men. These often produce marriage with females, but had better be avoided as discord and separation often are the result.

☉ in ♌, ♍, or ♎ of ♀. Happiness and pleasure attend these directions. The native is ready for any pleasure or amusement, and with much leaning to the opposite sex. The ♌ or parallel generally produces marriage with a male. It conduces to health, preferment, promotion, society, and squandering of money on dress, furniture, drink, and all manner of pleasure.

The ☉ in ♏ or evil aspect to Venus is unfavorable, and denotes wasting of money on dress, females, extravagance, furniture, theatres and places of pleasure, drinking shops, gambling, low or evil company.

☉ ♌, ♍, or parallel to ♁. Great inclination for writing, books, study and accounts, deeds and papers, much business, mental activity, often journeys, credit by and through inventions, and promotion if the nativity show that Mercury signifies the same. Chiefly this signifies benefits from all written matters and affairs of Mercury. Often as a mercantile traveller, of, in, and through travelling or teaching.

☉ ♏ or evil direction of ♁. Not very important; signifies troubles through writing and letters, writings and agreements.

☉ ♌ ♃. With a male it signifies gain, success, fame, prosperity, sometimes marriage, if in seventh or tenth, new friends, introductions and preferments. In horary questions the signification of ♃ and ☉ in conjunction is an affliction. In a female nativity it is bad as regards health, danger of fever, inflammation, bad health, and in the eighth, death or danger thereof. In the second, bad trade and loss of money. In the seventh, a bad marriage or trouble through the husband. Per-

sonally I consider it an affliction, and in an evil house a very bad affliction.

☉ *, Δ, or parallel of ☽ are most excellent. Betokens favor, friendship, credit, esteem, and prosperous business. In horary questions, ask favors on these aspects; they are seldom refused, if the person asked be capable of granting the favor, and the request reasonable. Marriages often take place on these directions with either sex, the parallel especially. The affairs of the native are very successful. Often he or she is promoted, or favored by some one in power or authority, or a superior.

☉ in ☐ or ♁ to ☽ is very evil, full of vexations, refusals, losses, and troubles. In horary questions it signifies evil results. Nothing should be *commenced* at such times. Look well to the houses and signs either in nativities or horaries. The native or querent is denied and thwarted in all his purposes, and suffers damage by every one either in authority, or by some one superior to himself or herself in station. Many times it betokens the death of a parent, loss of wife, and much sorrow and bereavement. It is unusually evil to females, for unless the radical figure be strong there is danger of illness, even death. Happening in watery signs, the native gets sottish or takes to drink, or to bad or low company. From the twelfth house, danger of imprisonment, loss of trade, and in general much misfortune. When in secondary directions you find the above, and the infortunes in square or opposition or conjunction, and evil directions still continuing for next two years and no favorable direction from Jupiter or Venus, you may conclude the death of the native especially if cast from ♃, ♆, ♁, ♀.

THE DIRECTIONS OF THE MOON.

The ☽ in ☐ or ☿ or parallel or ☌ of ♄. Unfavorable changes, journeys, accidents, losses, death, entire change if ☿. Troubles through females, loss of credit, anxiety and worryment, often bereavement. In the seventh house, divorces, partings and discord in marriage, breaking up of partnership, unfaithfulness in marriage. In the fifth, illicit connections. Not as evil with females as to males, generally producing with females an unpleasant journey or a bad removal, change of occupation or employment. The mind under these directions is always bitter and worried, sarcastic, obstinate, and wayward; hence all manner of libels, slanderous letters, and difficulties from same, troubles from old professors and gray-headed persons. If in ♃, ruptures, breaks, and crevasses in and about muddy rivers and streams. In matters relating to horary questions, a miserable aspect or direction, as are all evil directions of ♄ with any planet.

☽ in ♃, △ to ♄. Good. Pleasant journeys, gain by all persons and things ruled by ♄. Advantageous removals, great inclination to female society or of opposite sex, concealed liaisons. Very powerful for changes in 1st, 3d, or 9th Houses.

☽ ☌, ☐, or ☿ or P. of ♃. Very evil. Losses in business and money, and if ♃ be in second, danger of bankruptcy and ruin, disappointment, grief, sorrow and bereavement. If Saturn be near the cusp of first, danger to life, sicknesses, and constant and continued attacks; native full of phlegm, choking, and subject to malaria; languid, inert. He may lose a good wife, mother, or child. If this happens from eleventh or fifth, the mind is disturbed and anxious. Beware the middle of the sign ♃ and ♃. If the moon be in either with these aspects, it

means a death, and in horary questions death to the matter asked for or about. With females it is most unfortunate; it denotes sickness, and in many cases death; loss of good friends and parents; slander, reproaches, and disappointment. Losses by persons, matters, and things ruled by ♃.

♃ in * or Δ of ♃. Gain in business in all matters ruled over by Saturn. Popularity, credit, esteem, new friends, especially the aged; the mind austere and serious, thoughtful, caring but little for society, sober in manners, mindful of business and such things as are to be attended to.

♃ in ♄, *, Δ, and P. with Jupiter, or ♃. Excellent for money, wealth, health, promotion, business, riches, gifts, legacies, fame and honor; significator of marriage, more particularly with females; good health, fortunate with all manner of enjoyment and gain; and with those who pursue any avocation or business, prosperity and increase of finances, salary, etc.

♃ in □ or ♁ of ♃. Evil, for it denotes loss of wealth, some blood poison in the system, ulceration or otherwise, according to the sign the ♃ or ♃ may be in; purple spots on the skin and body, fish poisons, etc. A bad time to speculate, or to deal with lawyers or judges, landlords, magistrates, ministers, or matters ruled by Jupiter. The native squanders his money, and if he lends to others will most likely lose it.

♃ in ♄, □, ♁, and P. ♁. Evil. The native is rash, quarrelsome, and desirous of disputing, arguing, and apt to plunge into litigation or lawsuits; great liability to accidents, acute diseases, inflammations, fevers, burning and hot diseases like small-pox; all such things as carbuncles and boils, especially if afflicted by Jupiter at same time; perhaps inflammation of bladder or brain, or spinal meningitis, the gravel; is liable to wounds, bites, kicks, and broken bones; all sorts of ills from persons

governed by Mars, and from matters and things governed by the red planet ; if the nativity shows it, the native will steal, commit forgery, or get into trouble. The native suffers from bad associations and depraved women, takes to drink, spends and wastes, and is careless in all matters. He is likely, if travelling, to meet with accidents, and, if in the first or second, losses by fire, theft or robbery ; if δ be in seventh, in danger from enemies. A marriage under these directions produces speedy parting and much misery ; with females, dangers like the above, loose morals. Unmarried females should be cautioned when coming to these directions, taking good note of the house and lords and the signs. Married females are apt to quarrel with the husband under these directions, to be ill, etc.

▷ * or Δ to δ . Great activity and energy, delight in exercise, courageous, generous, seeking society, good health, success with lawyers, and in new enterprises, and in all matters, things, and persons ruled over by Mars. Females under this influence should be cautious, as they become amorous and fond of the other sex.

▷ $\acute{\circ}$ \odot . This signifies gain, activity, and increase of business, and often of marriage ; the mind free and generous. It, however, is not a good signification of health, but may produce fevers, inflammation, sore eyes and change, and sometimes death if in the sixth or eighth, but to business it is favorable since \odot is a great significator of business. In the angles it is very strong, and here would affect the eyes, especially if near nebulous stars.

▷ in *, Δ , or P. of \odot . Most excellent. New acquaintances, powerful friends, advancement ; introduces new persons ; great success in business and speculation, and general success ; often marriage, and if so, fortunate.

☽ in ☐ or ☿ ☉. Most unfortunate. Things go wrong in general, all sorts of mental and bodily suffering, acute fevers and diseases, loss of business, trade and position, friends; perhaps death of wife or relatives. With females, bereavement, loss of situation, and in addition any or all of the above. Watch well the houses and signs these fall in, as they are very evil if in six, eight, or twelve. The significations generally like those of ☉ in ☐ or ☿ to ☽.

☽ ☌, ✱, or △ ♀. This is a good significator of marriage, and conducive to same. The native gives way to all manner of pleasure and intermingling of sexes. If married, it is a significator of a child; much domestic and social pleasantness, a period of great pleasure, the love of some one of the opposite sex. The ☌ is significant of a promise of love or marriage.

☽ in ☐ or ☿ to ♀. Trouble through females, domestic unhappiness, scandal, illicit connections, waste on sumptuary things, such as jewelry, females' dress, and furniture; some venereal illness, gleet, eczema, rash, scarlet fever, scarlatina, mumps; extravagance, lewdness, adulterous connection, fornication, loss of or unpleasantness from a female, or one loved of the opposite sex, or by their unfaithfulness. If married, a miscarriage or loss of a child or abortion, the last if ♃ have any evil aspect, or even otherwise; disappointment and sorrow, general unpleasantness; also losses through all things ruled by ♀.

☽ ☌, ✱, △, or P. ☿. Very studious, inclined to travel, and if from third or ninth house will travel; much mental activity, busy with papers, deeds, and accounts by which the native is prospered, as well as by all persons and things ruled by ☿; literary undertakings, much inclined to write if ☽ or ☿ be in ♃, or for printing or publishing of books if in ♃; success in law-suits, and generally prosperity.

☽ ☐ or ☿ ☿. Unfavorable. Denotes slander, fevers in which the native is delirious, croups, catarrhs, phlegmatic disorders, troubles from writings, deeds, papers, cheaterly; embezzlements (especially if ☿ retrograde), bad results to lawsuits, quarrels with writers, ill success in books and with publishers; disputes. Make no contracts under these aspects, and lend no money, nor take or give notes, for you will be cheated of your money, and the notes will not be paid. Beware of all persons ruled over by ☿ at this time, and matters and things.

☽ in ☌ or good aspect to her own place. Change, gain by females, new friends, journeys, increase of trade and business. If a male, he seeks female society.

☽ in ☐ or ☿ her own place. Losses, disappointment, and unpopularity; disagreeable changes, and likely ill health.

I consider the aspects of the sun and moon thrown by direction as more important than any mutual aspect of one planet to another. These in connection with the aspects cast or directions cast by the other planets to the sun and moon, will enable the student to read nearly every event with facility. I will now give the signification of the planetary directions or commonly called mutual aspects.

THE PLANETARY DIRECTIONS.

The evil directions of Uranus and Saturn, which are the square, opposition, and conjunction, are rare, but when they occur are sudden and very evil; and the good aspects, viz., the trine and sextile, would denote some unexpected good in matters of real estate, lands, professorship, and from elderly persons; mining, etc., and such as ♃ rules.

Uranus in conjunction, parallel, sextile, or trine to ♃ (Jupiter) signifies gifts, gain by legacies, favors from aged or gray-

haired persons, and such persons and matters as Uranus rules over, as written in the chapter on description of the planets, all happening suddenly.

♅ (Uranus) in evil aspect to ♃ (Jupiter) denotes lawsuits, losses by judgment, bankers and lawyers and superiors.

♅ (Uranus) in evil aspect to ♂ (Mars) is significant of danger, likely murder, suicide. If happening in the first house, it signifies increase of anger; in the seventh, if married, divorce or separation through law or a quarrel, also trouble with partners. In matters of land, losses, crevasses, disasters by explosions.

♅ in good direction to ♀ (Venus) denotes secret liaisons and amours, inclination to secret pleasures and illicit connections; affection shown from gray- and light-haired person, some old professor, grandfather or grandmother, pleasure from old and occult things, gain from phosphate; oftentimes the birth of a daughter.

The evil aspects of ♅ and ♀ (Venus) show scandal and discovery from the foregoing, also grief from the very aged, disasters and sorrow from such, and by all such matters as are ruled by ♅ (Uranus).

Good aspects from ♅ (Uranus) and ☿ (Mercury) betoken an opportune time and inclination to study occult matters, to invent, get out patents, to study astrology and astronomy and geology; oftentimes the birth of a son.

The evil aspects of ♅ (Uranus) to ☿ (Mercury) show a bewildered brain, forgetfulness, nervous prostration, memory affected, dislike of study and teachers, gray-haired people. It is always necessary in all these aspects to see which significator is making the aspect or direction, and from which particular house; and especially in horary questions, since the aspect of

the moon and lord of ascendant to any of the planets signifies intercourse either good or evil with persons characterized by such planet in the *sign* it is in; and also note which house that planet is lord of. Under the evil aspect of ♃ (Uranus) to ☿ (Mercury) the mind of the native is apt to become bitter and sarcastic, cranky, suspicious, and even maniacal. He may commit forgery, embezzle, cheat, or get into trouble through letter-writing, deeds, papers, pension papers, patents, etc., unpaid notes and accounts. Directions of ♃ last longer than any other planet. The good aspect makes the native much inclined to travel and move about, and the mind is sharp, witty, full of original and inventive ideas. ♃ is the greatest incentive in all matters scientific during the good directions to Mercury.

♄ (Saturn) well aspected by parallel, sextile, or trine to ♃ (Jupiter) is very good, and if Jupiter is strongly placed in the radix the native falls into a good fat legacy, gift, or inheritance, or testamentary property. It denotes gain in lawsuits by elderly persons, houses, lands, etc., and such matters as are ruled by ♄. (See description of planets.) But if ♄ (Saturn) afflict Jupiter by square, opposition, or conjunction, then the native may expect losses through law and judgment, disgrace, unpopularity, bank failures, waste and destruction of trade and income, disquietude, worryment.

♄ (Saturn) and ♂ (Mars) well disposed and in good aspect to each other make the mind of the native steady and resolved and energetic. If occasion requires he or she may do some courageous action worthy of notice.

♄ afflicted by or afflicting ♂ (Mars) by conjunction, square, or opposition, the mind of the native is angry, violent, and leads to fighting, wrangling, and bad and depraved habits, especially if placed in the ascendant, seventh or tenth houses.

N.B. — At the death of A. J. Borden, Aug. 4, 1892, at Fall River, Mass., Mars came to a square of ♃, ♂ in the tenth house, while ♃ radix is in the twelfth or house of secret enemies, ♂ in square to ☊ (dragon's tail) from the sixth in ♎, the blood or murder sign, and Saturn was in conjunction of lord of fourth, the sun. The moon had returned to her radix in the eighth or house of death in exact square to the sun, while ☿ (Mercury), lord of ascendant, was excited by a square to ♃ (Uranus) in eighth or house of death. ♂ was retrograde and in the sign of ♒ (Aquarius), signifying a death hard to find the murderer, who is *masculine*. I insert the figure that the student may study it out. It is well worth the time, and speaks plainly to him that searcheth. The aspect of ♃ shows a hidden mystery.

You must observe that at the time, though Mars was retrograde, still he was accidentally dignified by being in Mr. Borden's tenth house in elevation above all the other planets in his figure.

♃ (Saturn) in good direction of ♀ (Venus) denotes the love and affection of some widow or widower or elderly person, or one described by the sign ♃ is in; pleasure derived from acquisition of real estate, ancient things, etc., and by persons and things described by ♃ (Saturn). The mind is steady and reserved, yet courteous, inclined to chastity and good behavior.

The conjunction, square, and opposition of Saturn to Venus denotes grief occasioned by a loss of some elderly person, or the father, loss of offspring, relatives, wife, and sorrow. If a male he is likely to be crossed in love, some keen agonizing sorrow, especially if either planet be in ♌ (Leo). The native is inclined to drink and take to bad habits, company of the low and lechery, often denotes failure of desire, and distaste of the pleasures of Venus. In a nativity at birth it often denotes dis-

like to company of the opposite sex, and some miserable transaction with their own sex.

♄ (Saturn) well disposed or in good aspect of sextile or trine to ☿ (Mercury) imparts steadiness or gravity to the mind, deep thought, discretion and prudence, with seriousness and reserve, and much calculation and good from deeds of land, real estate, etc.

When ♄ (Saturn) is in ☌ (conjunction), ☐ (square), or ☍ (opposition), to ☿ (Mercury), then the temper becomes short and snappish, danger of forging, thieving, and such like which bring trouble to the native; quarrelsome, and gets into bad company.

♃ (Jupiter) in good direction to ☌ in the sextile or trine inclines to energy, increase of estate and promotion. The conjunction denotes generally an agreement or contract for a future good, or with a doctor, lawyer, or judge from whom you may expect good results, or if a broker or dentist the same, and gain by all things ruled by Jupiter. If in square or opposition to Mars then expect losses, law-suits, quarrels, inflammatory boils and carbuncles, blood poisons, putrid fevers, fetid sore spots, and losses by all things ruled by ☌.

♃ (Jupiter) in conjunction, sextile, or trine of ♀ (Venus). The greater indication of love and marriage, full enjoyment, success in speculation, exceeding prosperity, perfect love or agreement, desire for company of the opposite sex. The native under this direction is polite, courteous, and pleasing. Gains by copper or zinc, and all things ruled by ♃ or ♀. If ♃ afflict ♀ (Venus) by square or opposition, then the native squanders money on over-dress, furniture, foolish luxuries, and the opposite sex, and loses in speculation; the copper market declines rapidly, money grows scarce, the banks raise their discounts

and a money panic often ensues, and like matters to the native take place.

♃ in conjunction, sextile, and trine to Mercury, is of good import, denoting much gain from writings, studies, notes, deeds and papers, commerce and credit; the native is attractive and magnetic; denotes gain, fame, popularity; the mind is steady; denotes aid from writers, also young persons.

♃ (Jupiter) in square or opposition to ♃. Losses by notes, papers, deeds, writing, from young persons book-keepers and accounts, trouble, threatening imprisonment for forgery, swindling or embezzlements, libel or perjury, mental derangement, memory affected. Losses by all things ruled by ♃.

♂ (Mars) in ♂ (conjunction), square, or opposition of ♀ (Venus). Lewdness, fornication, filthy habits, liability to scandal through indecency, domestic infelicity and quarrels, drinking, debauchery, and fighting. This is very bad at birth for a female should Mars be in the fifth, seventh, or tenth house. Any one marrying at the time of these directions will lead an unhappy life of constant bickerings.

♂ (Mars) in sextile or trine of Venus makes the native jovial, loving, free, delighting in the company of the opposite sex, hot, strong, and passionate.

Raphael says that "no direction of Mars to Venus is good in a *moral* point either to male or female," in which I agree since ♂ (Mars) has no conscience. In directions it signifies good or pleasure derived from such persons as are described by the planet ♂ (Mars) in the sign he may be in at the time.

♂ (Mars) in sextile or trine of ☿ (Mercury) denotes the native to be full of energy, very active, full of business, the mind apt to conceive and quick to comprehend; benefits by stock in railroads and by lawyer's briefs, writings, brokerage, and matters ruled by Mars.

When Mars (δ) is in δ (conjunction), square, or opposition to ζ (Mercury) then the native is inclined to quarrel, thief, cajole, cheat, lie, forge, drink, to libel and backbite or slander; gets in trouble; full of law and litigation, mixes with low and bad company, and may commit violence. Loses by all things ruled by Mars.

ν (Venus) to δ (conjunction), sextile, or trine of Mercury. Gain by actors, singers, all decorators and measurers, linguists, painters, and artists, sugar and copper stocks, musicians. The native is pleasing, courteous, full of oratorical flourishes, and inclined to much pleasure. The evil aspects to ζ are entirely the reverse.

EXPLANATION OF THE COMBINATION ZODIAC OR MYSTERY
OF THE PYRAMID OR SQUARING THE CIRCLE.

(See frontispiece and accompanying figure.)

With the chord of 60 degrees describe the circle A A A A at the points 360° , 90° , 180° , 270° form the first +; now divide and intersect this cross, +, at the points 45° , 135° , 225° , 315° , thus, \times ; the point intersected will then form \ast , and from these two crosses commences the great wisdom of the ancients.

Now turn to the first made $\overset{A}{A}+\overset{A}{A}$. From the positive, | measure on the circumference the *polar* distance of the sun, and make a dot on each side of the poles north and south, as at $b b b b$. Connect these by lines thus |·|, then from the negative, —, measure the sun's highest declination or ecliptic, which is $23^\circ 38'$ north and south of the equatorial line $360^\circ - 180^\circ$; and from the points marked on the circumference of the circle first described, which is for your scale, draw two parallel lines

crossing the two first lines, thus $\#$ and the other \times intersecting this $\#$ is now $\#$. With the compasses place one foot in the centre, extend the other to the upper line of the intersecting square formed by the union of the crosses or \square , and as this square is formed between $23^{\circ} 28'$ north and $23^{\circ} 28'$ south of the tropics, wherein everything grew that was good for man to eat and for pleasure, we describe a circle whose circumference will touch every part of the $\#$, and which circle shall be the orbit of Venus, or ♀ , as she rules over all love and pleasure, and also because it was herein that Aphrodite, Venus or Eve, the serpent woman or ecliptical serpent, dwelt. Inside this circle or orb of Venus *square* the circle on the points 360° to 180° , 90° to 270° , 450° to 135° to 225° to 315° to 45° , and inside this \square describe another circle which shall be the orbit of Mercury, the smallest and most rapid of the planets. Now from the centre (which is the sun) you describe a circle cutting the angles of our first square at $c c c c$ and we have the earth's orbit. From the points $b b b b$ draw the lines $b o - b o$, and you will find them cutting the orb of the earth on the north and south poles exact; but at the equatorial line you will find two angles projecting, showing the exact knowledge of the ancients of the earth being in shape an oblate spheroid, or flattened at the poles. The excess of diameter at the equator over that at the poles by measurement will exactly give that excess in miles. Again you find two angles, one at each pole, and thus you find the four angles (angles) at the Garden of Eden, which kept out the earth dwellers. These also represent the four angles in an astrological figure, the first angle being east, the second, or mid-heaven, south, the third on the descendant or seventh house (see 180°), and the fourth angle under the earth or fourth house. The four great angles of the outside

square are the corner-stones of the Great Pyramid, and esoterically the corner-stones of the universe; it being evident that though you multiply these orbs ten thousand times, yet the *squares of the circles* will always leave the angles outside of the last to build more upon. These four great angles are the four fixed signs, ♉ (Taurus) the bull, calf, or heifer; ♌ (Leo) the lion; ♏ (Scorpio), whose principal fixed star is Aquila, or the eagle; and ♒ (Aquarius), the water bearer, or man with the urn. They comprise the first original cross, and their intersecting lines in the centre make the apex of the pyramid, and the four immense angles comprised between these lines, running from ♉ to ♏ (45° to 225°), and ♌ to ♒ (135° to 330°), are the four sides of the pyramid. The great square of the outside circle is the base, and the square of the inner circle of the sun is the space on the top of the pyramid \triangle ; the whole being erected when ♉ was the first point of right ascension of the sun; when Al or El, the sun god or Ra of Egypt first made his appearance in Tau ♉, and the \times is the tau cross of Egypt and of Babylon, and of the Aryans and Akkadians, a race before the time of the Chaldeans. The pyramid is an al-tau or altar to the Lord of Hosts, made of stone, on the ecliptic, exactly north, south, east, west, its four corners being exactly on those points in Egypt. Thus "They builded an altar of stone to the Lord of Hosts, in the midst of the land of Syria, at the *four corners* of the earth." On the apex of the pyramid, on the longest day of summer, the sun at *high twelve* is enthroned in glory, and the head of the bull, the head of the lion, the head of the eagle, and the head of the man surround the holy of holies; and behold God dwelling between the cherubims.

At the time of the exodus of the Jews, or sons of Yud, from Egypt, the precession of the equinoxes had already

brought the sun to the first point of ♈, the Ram, and as the sun crossed the equator for spring-time at the first point of ♈ about the 22d of March, and as both luminaries have to work in combination to make an exact year, it must have taken place when the sun and moon, or Ra and Isis, were in conjunction, one of the sun's periods of nineteen years, at which time the exact period of the sun takes place; for the combination of the two figures is exact, that of 1 and 9 = 10, the perfect number, or +, the union of three in one, from which originated the symbolic life-giver, ♀, or the orb of Venus (♁). The four points comprising this new cross, from the sun's movement at the time, were called movable signs; they denote the seasons. At ♈ commences the acceptable year of the Lord ☉. The ☉ (sun) crosses the line, the feast of the passover takes place, the feast of the paschal lamb, and the new moon, who rules over feasts, tells the Easter day, for is not the ruler of our solar system in the *due east*? At ♋ commences summer on or about June 22 yearly, and the fruits of the earth are nourished and their juices fill their stalks and pods, and sap overflows, and all is sweet and tender and watery, so the sign of the ♋, the breasts, is emblematical. At ♌ the sun commences to decline in his glory about Sept. 22. It is the sign of the womb, and lo! the earth brings forth her fruits, and much falls to the ground prematurely ripe. The sun crosses the line again, and the feast of unleavened bread commences, and lo! He of the + is soon to be led away to be betrayed of one of his twelve chosen ones, which has already been explained in my book. On Dec. 22 the sun reaches the lowest point of the ecliptic at ♎ (Capricorn), the renewer of life, and here nature dies in mid-winter, the shortest day, to recommence three days after the angel or angle has rolled away the stone from ♎, which signifies a stone, sepul-

chre, cemetery, cave, grotto, hades, hell, and the strong house of Saturn, or Christian Satan, and a *goat*. Now these four points make the + of modern times, since the Exodus, and yet was well known to the Egyptians from whom Moses had learned it, and also because the Pharaoh at that time had appropriated to himself the title of the keeper of the sacred ram, or point where Ra and Isis met in conjunction; and so Ram-Isis, or Essus, or Rameses, was the Pharaoh who was the protector of this secret. The union of these two crosses makes the letters of the caballa thus, † ×:

┌	┐	└	┘	□	▢	┌	┐	└	┘	>	<	^	<
A	B	C	D	E	F	G	H	I	J	K	L	M	
└	┐	┌	┘	□	▢	└	┐	┌	>	<	^	<	
N	O	P	Q	R	S	T	U	V	W	X	Y	Z	

the Akkadian alphabet or characters being entirely from the × or ancient fixed cross. The cross is also the tarot, and used thus ☩, describes the turning of the world, or rather the earth, on its axis and producing the seasons, being but segments of a circle, the farther and better to hide the mystery of the movement. The tarot, or ☩, is made to show both the daily and yearly revolution, that while the earth turns from ♃ to ♄ the sun goes from ♄ to ♃, thus delineating the change of signs by the precession of the equinoxes. The twelve divisions constitute the twelve signs of the zodiac in which are the various constellations. The corners or squares of circles, or corner-stones, represent the tents or encampments of the Israelites, and the planets within the circles the priests' court; the ☉ (sun), the altar and holy of holies; the twenty-four armed men with spears are the twenty-four hours of the day, also the captains of hosts of the Israelites; the tarot, or ☩, again represents the nails of the Crucified One, for the sun is always the centre of a ☩, as is always every living thing, since

the latitude and longitude of one's person always makes a cross. The tarot also represents the union of positive and negative forces; the circle of various colors is the coat of many colors of Joseph, and represents the colors of all races to be an order of evolution, and a complete chain, the lowest in the scale being the sign ♁, or earth man, or aboriginal and black. This circle also represents the colors of the stones on the high priest's breastplate of judgment, and the break of day, the rising sun attaining to its meridian height, then declining, setting, and going below the horizon to midnight and from thence to dawn. He rises in the due east or place of light, and as master of the temple commences the *twenty-four* hours; then having risen to his meridian height in the south, from midheaven there is no shadow and he is *plumb*, he has ascended his *five winding steps* after the *three direct ones* in the east, for *sun and moon and star* always enter there first, for here is the place of light. For God said, Let there be light, and there was light. From light he passes quickly over the earth, ♁, and now in the airy sign ♀ moves forward through ☽, the watery sign of heaven. And the Spirit of God moved on the face of the waters, viz., air in motion or wind, also the sun's rays glittering and dancing over the *moon's* house or meridian, the house of Merè, through ♄, the throne, and ♃ to ♌. He has made his five winding steps, he turns L square *downwards*, and from *sundown* the grand-master whom we *met* at Aries (♈), *on the level*, we must *part with on the square*, and *renew our journey in darkness in search for him under the earth*, till, having taken *seven more winding steps* through ♎ (Libra), ♏ (Scorpio), ♐ (Sagittarius), ♑ (Capricorn), *the tree of evergreen*, the lower part of the † and a tomb or place of burial, where he again climbs up towards the dawn, we proceed towards the place of light, and pass through ♒ (Aquarius) and ♓

(Pisces) into ♋, the exaltation of the *R. A. M.* or right ascension of meridian again and again to go through the *royal arch* above. This circle also represents the twelve chosen ones of Christ, the †. It also represents by the twelve corner-stones or tents the twelve gates of the New Jerusalem, and the *New Jerusalem is a perfect square*; also the banners represent the twelve tribes. It also represents the twelve foundation stones, or the disciples of Christ, the †, and the key-stone of the order of Masonry. The concentric rings are the orbs of the planets of our solar system, and the prismatic colors those produced by the planets.

The golden circle signifies the boundless and unbroken circle of light above and below the earth, and the robe of Christ, the †, woven without seam. The combination of the lion's mane in the head of the man, the eagle's head in the eyebrows and nose, and the head of the bull in the chin, cheeks, and throat, the head of the man being ♋, an airy sign, denotes that man generated from heat, ♁, a fiery sign. He passes through the water, ♋, a watery sign, into the air, ♋, an airy sign, and back into the earth, ♁, an earthy sign; also that from *air, water, and fire* all things earthly are produced, thus using the

The Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. And He *divided* the waters which were above from the waters beneath; and the dry land appeared. The cherubim have many significations, principally these, yet whichever way you may make a cross, you can never deviate from a fiery sign, a watery sign, an airy sign, and an earthy sign, a true signification of all natural bodies being produced by the same means.

The birth of Christ as a man or personal God is thus originated. Observe that the four *great* angels or angles are at ♋, ♁, ♋, and ♁; that there are just twelve signs, each sign equal

to one month. Now look at the constellations. Just above the west angle, or ♉, you will see the constellation Virgo, or celestial virgin, a constellation of stars likened to a virgin with wings, and holding a sheaf of wheat in her hand; above her, with his foot near her head, is the constellation Lion or Leo, or Boötes; here you see a man with a cluster of stars, representing a flowering almond bush, in his hand, and this constellation is called in Greek Ἰουσεφ or Joseph or Boötes. Now as Libra, the womb sign, is some distance from Joseph or the *lion of Judah*, or the house of David, who sprang from the shepherd sign, ♈, or the lamb, and was a warrior king, *he the sun* having also sprung from that favorite house of Mars, the warrior planet, and in which sign, ♈, the sun has its exaltation. Now Joseph is called a man getting on in years because the sun in ♎ is past the prime or has turned from the *summer* or *full* strength and espoused to this virgin because ♎ is joined to ♋. You will observe that when the *sun* arrives at ♉ in September, autumn commences, and also that it is the place of sundown or decline of the day. So Joseph (and Joseph is Jos, the sun) is likened to an old man, and he is in sight of the angle or angel, and because it is so far from Leo it is like a dream; so the angle, or angel, assures him that he need not be afraid to take unto him Merè, his wife, because that which was conceived by her was of the Lord; for most certainly we must have one of these points of the cross, +, to start the story from (and the Romans were all *sun-worshippers* at the time), so we have the best place imaginable, ♉, the womb sign. This virgin is to bear a child who is to be called Emmanuel, the Lord with us. He is to be sent to the lost sheep of the house of Israel, etc. On Sept. 22, in Libra (♎), or womb sign, the seed (or fruits of the virgin or earth) begins to fall, and of course reproduction must take place, but it *must be from the earth*. So from ♉, take the *turn of the sun*

(as the child must be of the *Lord*), and say, ♁ one, ♃ two, ♄ three, ♀ four, ♁ (Taurus) five, ♈ (Aries) six, ♋ (Pisces) seven, ♊ (Aquarius) eight, and ♐ (Capricornus) nine signs, each sign equal to one month, and on the ninth month about the 22d of December, then the *sun* gets to the lowest point of the ecliptic. In the great earthly sign of ♐, in the angle or with the angel, the sun or lord, or son of the sun, is born, just as the days commence to increase one minute of time on Dec. 25, or the point of the winter solstice, Christmas or † mass day, or rather eve, because ♐ is under the earth, and signifies *midnight*. And in this mansion of the sun, for ♐ signifies a house, palace, mansion, grotto, cave, etc., also a *goat*, and ♐ (Sagittarius) a horse or ass, and on this dividing line, for bear in mind the sun must first enter Capricorn, where the ass and the goat are meeting at the angle, here is the *son* of the sun or the *old sun resurrected*, and he is now Emmanuel, or Lord with us, heralded by the angel and the animals (♐ is also the sign of knees or joints) *bending* down before him. ♐ is also a book or anything with hinges, or that opens and shuts. So the angel records. At this time Sirius, the dog-star, rises in the east, and the three great stars in Orion point directly at it to denote the annual rising of the Nile, the *saviour of Egypt*, where the Great Pyramid is, or great first or prime meridian or †. They are represented as three wise men or kings from the east, and bring gold and frankincense and myrrh, three *yellow* things, as offerings to the sun (or son). He, the child, is to be called the Lamb of God; so continue again nine signs till dentition takes place, which we must find in the head sign of man, and say, ♐ (Sagittarius) one, Scorpio two, Libra three, Virgo four, Leo five, Cancer six, Gemini seven, Taurus eight, and nine (for nine is the number of the serpent of Isis) is ♈, the lamb sign, and

so he shall be called the Lamb of God. But he is described as having two brethren which this *perpetual virgin* brings forth by natural means, or "left-handed children" as the common expression of the Jews is. These are the children of the earthly father, or Buddha and Krishna, coming as they do before the time of the later † and are of the old ×. Now we must make our count exactly opposite, and so commence from the sign ♍ (the virgin), an earthly sign, and say Libra one, Scorpio two, Sagittarius three, Capricorn four, Aquarius five, Pisces six, Aries seven, Taurus eight, and Gemini, or Π, the twins, *nine*; and here are the two brethren. To tell the birthday of the saints it is no need to recapitulate; any Old Farmers' Almanac will show you that the sun's ingress into the different signs of the zodiac are those days, and are only the ancient festivals of the sun.

If the reader will look on the combination horoscope in the east near the constellation Aries, he will see three bright stars marked Orion, and east of these is Sirius, the brightest fixed star in the heavens. And this is the star of Bethlehem visible every year, and the sun's or son's advent takes place every year on Dec. 25, and the tale of his death and crucifixion, of his birth and resurrection, is exactly the same, takes place at the same time and is the old story of the death of Osiris, the death of Grand Master Hiram, and the sun on the winter solstice. Every so-called miracle of Christ is related in the zodiacal signs and all the ancient religions. As ♍ is the sign for bread, wheat, corn, and a place where eatables are stored, and is *mother earth* or Ceres, the bread giver, also Ruth the gleaner, also Eve, the mother of all earth men, and from ♍ to × there are no signs of animals fit to eat, while the sun goes south of the ecliptic or across the line. See Matthew xiv. 13-21 :—

"When Jesus heard of it, he departed thence by ship into a desert place apart."

The *it* here alluded to is the beheading of John the Baptist, or sign Aquarius, or Jean Baptiste, the water gate, and astrologically signifies waves, deserts, and sandy, gravelly places, and one of the fixed signs and of the X, the *head of man*.

15. "And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.

16. But Jesus said unto them, They need not depart: give ye them to eat.

17. And they say unto him, We have here but five loaves and two fishes."

19. "And he commanded the multitude to sit down on the grass, and took the five loaves and the two fishes, and looking up to heaven [being, as I said before, south of the ecliptic] he blessed and brake [for the sun uses no weapon of iron or steel], and gave the loaves to his disciples, and the disciples to the multitude [for the signs or disciples must be *gone* through before they can reach a multitude].

20. And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.

21. And they that had eaten were about five thousand men, beside women and children.

22. And straightway Jesus constrained his disciples to get into a ship and go before him unto the other side."

From Aquarius to Virgo, the bread giver, or from the desert place to the place of bread, counting from the division of the two fishes, are, Aquarius one, Capricorn two, Sagittarius three, Scorpio four, Libra five, and we have reached ♁. These are the two fishes and five loaves of bread. The twelve signs still remain intact, and the twelve baskets of fragments are thus accounted for. Multiply five signs by one thousand, and five thousand are the multitude.

The disciples *cross* over now to Leo, a mountain, reaching

there by ship, having to cross \times , the river, and also $\overline{\text{sc}}$, the sea of Galilee, first to get there. See Matthew xv. 29:—

29. And Jesus departed from thence [that is \dagger departed or changed to the other \times] and came nigh unto the sea of Galilee [Cancer] and went up into a *mountain* [Leo] and sat down there." (This Leo is the throne also, or king's house and strength of the sun.)

32. "Then Jesus calls his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat; and I will not send them away fasting lest they faint in the way."

34. "And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes.

35. And he commanded the multitude to sit down on the ground.

36. And he took the seven loaves and the fishes . . . and brake them, and gave to his disciples, and the disciples to the multitude."

Observe the same ceremony passing through the signs to the multitude, and *breaking* of bread.

37. "And they did all eat, and were all filled: and they took up of the broken meat that was left seven baskets full.

38. And they that did eat were four thousand men, beside women and children."

The mountain here is the sign Leo. The fish remains the same on account of the sun crossing the 22d of March and coming north of the ecliptic. The seven baskets full are the number of signs from the desert place to the first degrees of sc where it joins sc , or mother of nature, the bread giver. From \times where it joins sc , the first point of the \dagger , to sc , the opposite point of the \times to sc , is 4 signs; $4 \times 1000 = 4000$, the multitude; and this is the miracle of the loaves and fishes, purely astrological and allegorical of the movements of the sun, or the \ast or Crucified One.

"Seek, and ye shall find; ask, and ye shall receive; knock, and it shall be opened unto you."

As much more is explained in my book, "The Lost Word Regained," I will close here by stating that all the allegories of Jesus are found in these signs, and all of the so-called myths of ancient religions are included, since nothing of God's ordinances in regard to the planets has ever changed. One thing before closing. The first miracle states that five thousand were fed; the second, four thousand. Astrologically it would be worthless unless the number of Isis were complete, for she is the *producer*, and nine is the number, and whatever she produces is of that number nine. Be ye as wise as serpents.

PLANETARY DESCRIPTIONS.

Descriptions and Dispositions which the Planets give, being Significators, and posited in any of the Twelve Signs.

SATURN in the TWELVE SIGNS.

♄ in ♈

Gives a ruddy complexion, a spare raw-boned person, full-faced, loud voice, dark hair, not much beard, addicted to boasting, quarrelsome without cause, and ill-natured.

♄ in ♉

Gives no comely person, but heavy and lumpish, dark hair, a mean stature, not well made, rough in carriage, vicious, sordid, etc.

♄ in ♊

Gives a person of rather a tall stature, dark complexion, oval visage, hair dark brown or black, ingenious, but generally unfortunate, unpolished, and perverse.

♃ in ☌

Gives a person sickly, crazy, of a middling stature, dark hair, meagre face, sometimes crooked, jealous, malicious, and in his inclinations addicted to vicious pursuits.

♃ in ♋

Gives a person of moderate large stature, broad shoulders, lightish hair, surly aspect, big boned, eyes sunk, apt to stoop, qualities tolerably good, generous but passionate, though not over valiant or courageous.

♃ in ♌

Represents a person of a tall spare body, swarthy, dark or black hair, and much of it, a long head, solid or grave countenance, generally unfortunate, inclined to melancholy, retaining anger, a projector to little purpose, studious, subtle, reserved, inclined to pilfering, and indirect dealings.

♃ in ♍

Describes a person above the middle size, comely, brown hair, oval face, large nose and forehead, clear complexion, opinionated of himself, prodigal of expense, seldom leave any wealth at their death, and subject to debate and controversy.

♃ in ♎

Represents a person of a mean stature, squat, thick, trussed body, broad shoulders, black or dark hair, usually short and thick, quarrelsome, mischievous, and will undertake violent and dangerous actions, though to his own detriment.

♃ in ♏

Gives a large body, brown hair, decent make, tolerable complexion, obliging disposition, not covetous, moderately

frugal, not profuse, and choleric ; will not bear an affront, yet willing to do good, a lover of his friend, and merciful to an enemy.

♃ in ♋

Personates a lean, raw-boned person, dark or black hair, rough skin, middle size, dark complexion, little eyes, long visage, and an ill gait ; discontented, melancholy, peevish, covetous, of few words, fearful, retains anger, and of great gravity.

♃ in ♌

Gives a reasonable full-bodied person, a large head and face, rather inclined to corpulency, middle stature, sad brown hair, a clear complexion, a graceful deportment, affable, courteous, of an excellent prying fancy, and generally a proficient in what he undertakes in sciences and arts, but subject to be conceited, yet a person of a pregnant genius.

♃ in ♍

Describes a middle-sized person, pale complexion, sad or dark black hair, a large head and full eye, sometimes the teeth distorted, not very comely, yet active ; inclined to dissimulation, contention, and malicious ; prone to many ill actions, not loquacious, but deliberate : on the whole an uncertain fickle person in his actions, presents a good outside appearance, but fraudulent and deceitful in the end.

JUPITER *in the* TWELVE SIGNS.

♃ in ♎

Represents a middle stature, ruddy complexion, flaxen hair, a piercing eye, a high nose, pimples in the face, oval visage, lean body, free disposition, credible, and a very obliging person.

λ in γ

Describes a mean person, but well set, swarthy, brown curling hair, a compact body, though not handsome ; disposition good, judgment sound, of good deportment, a lover of the female sex, good-natured, and free to such objects as deserve compassion.

 λ in π

Denotes a curious, decent, well-composed plump body, a sanguine complexion, above the middle stature, brown hair, a full eye, graceful deportment, affable, courteous, gentle, mild, obliging, an admirer of the female sex, and a lover of learning ; but if λ be near violent stars, it renders the person rash, unstable, inimical to himself, and unacceptable to others.

 λ in $\epsilon\bar{\nu}$

Gives a person of a middle stature, a pale unwholesome complexion, dark brown hair, oval face, the body disproportioned, a busy, loquacious person, apt to intermeddle with others' affairs, conceited and lofty, a great favorer of women, fortunate by water, and delights to be thereon, but of an ordinary courage, unless his significator be well beheld by δ .

 λ in ϱ

Represents a strong well-proportioned body, tall, a light brown or yellowish hair curling, a ruddy complexion, a full eye, rather a comely person, noble-minded, courageous, magnanimous, lofty, delighting in warlike actions, a terror to his enemies, a person that scorns to truckle to them, and contending for grandeur and honor.

 λ in $\pi\alpha$

Denotes a person of a reasonably full stature, sad brown or black hair, ruddy complexion, but not clear ; well-built, termed

handsome, choleric, ambitious of honor, boasting, studious, covetous, and by rashness subject to losses, and not easily wrought upon by any person.

\mathcal{U} in \sphericalangle

Personates a complete body, an inviting countenance, a clear complexion, a full eye, upright stature, rather tall, slender, oval face, light brown hair, subject to pimples in the face, a mild disposition, and winning behavior; delights in noble exercises, and recreations, obliging to all persons, and gaining honor and esteem.

\mathcal{U} in \mathfrak{m}

Gives a middle stature, a compact body, dark hair, a full fleshy face, a muddy dull complexion, but lofty, proud, and ambitious; one that desires and endeavors to bear rule over his equals, resolute and ill-natured, covetous, subtle, and to be warily dealt with.

\mathcal{U} in \mathfrak{f}

Gives a tall upright body, chestnut hair, oval face, ruddy complexion, much beard, a good eye, courteous, fair conditioned, noble deportment, just, a lover of horses, accomplished, and deserving respect.

\mathcal{U} in \mathfrak{v}

Gives a mean stature, pale complexion, thin face, little head, little beard, weakly, ingenious, dark hair, low-spirited, peevish, inactive, and unfortunate; in fine, a very helpless, indigent, harmless person.

\mathcal{U} in \sphericalangle

Personates a middle stature, brown hair, well set, clear complexion, rather corpulent, compact, cheerful, hurtful to none,

obliging, decent, and moderate in recreations, just and merciful, good-humored, industrious, rather inclined to extravagance, communicative, etc.

♃ in ♁

Denotes a mean-statured person, obscure complexion, fleshy body, lightish brown hair, harmless, studious, endowed with excellent parts and acquirements, fortunate upon water, delights in good company, if the ♃ dart her quadrate or opposite aspects.

♃ usually gives good teeth, and ♁ the contrary; and sometimes an apparent mark on the forehead: in an airy sign, he gives broad fore teeth; in a fiery, crooked; in an earthy, foul; but in a watery sign, the teeth decay suddenly: and this more certainly if ♃ be in a bad aspect.

♃ in a watery sign: the person is fat and comely; in an airy, more strong and corpulent; in an earthy, a well-composed body; in a fiery, more square. ♃ significator, and in a watery sign, gives some impediment in speech.

MARS *in the* TWELVE SIGNS.

♂ in ♈

Represents a middle-sized person; swarthy, well set, big-boned, light hair, sometimes red and curling; austere countenance, bold, undaunted, confident, choleric, prone to rebellion, a lover of war, and usually gains preferment.

♂ in ♉

Gives a middle stature, well set, rather short than tall, corpulent, no clear complexion, dark or black hair, broad face, wide mouth, often a gluttonous person, given to gaming, drinking, wenching, etc., treacherous, ill-natured, unfortunate, etc.

♁ in ♀

Describes a tall person, black or dark hair; a body well proportioned, ingenious, but unsettled: unfortunate in all his actions, lives in mean condition, shifting here and there, and what is called a swindler.

♁ in ♁

Denotes a short person, of no good complexion, brown hair and much, sometimes crooked, and the condition, or temper, bad; a sot, and unfortunate, employed in mean business and incapable of better.

♁ in ♃

Gives a strong able-bodied person, sun-burnt complexion, tall, hair dark flaxen, large limbs, great eyes, choleric, delights in war, shooting, riding, etc., but free-spirited to such as notice him.

♁ in ♄

Gives a middle stature, well-proportioned body, hair black, or dark brown, complexion swarthy, sometimes a blemish in the face; a hasty, revengeful person, retains an injury, difficult to be pleased, conceited, and generally unfortunate in most actions.

♁ in ♅

Gives a decent well-proportioned body, rather tall, light brown hair, oval face, sanguine complexion, brisk cheerful aspect, a lover of the female sex, inclinable to boast, delights in noble recreations, decent in apparel, and generally beloved of women to his prejudice.

♁ in ♆

Gives a well-set, middle-sized person, black curling hair, broad face, corpulent body, swarthy complexion, a very ill-humored

person, passionate, quarrelsome, unsociable, rash, revengeful, ungrateful, but of ready apprehension, excellent in mystery, and active in inspection.

♁ in ♁

Denotes a tall person, with a well-proportioned body, sanguine complexion, brown hair, oval visage, a quick eye, a choleric hasty disposition, yet a cheerful, merry, jovial companion, active, courageous and loquacious; delights in being applauded: in fine, of no contemptible humor or temper.

♁ in ♃

Gives a mean stature, a lean body, an ill complexion, and black lank hair; a thin face, little head, but an ingenious person; of a reasonable good disposition, a penetrating fancy, and generally fortunate and happy in most of his undertakings.

♁ in ♎

Gives a well-composed body, reasonable, corpulent, sandy-colored hair, moderate clear complexion, middle stature, turbulent spirit, addicted to controversy, etc., croaking, fault-finding, intermeddling — a very nervous person.

♁ in ♋

Gives a mean-sized person, rather short and fleshy, no handsome body, nor good complexion; light brown hair, sottish, debauched, dull and stupid, a lover of women, a dissembler, an idler, and not friendly to any one.

NOTE. If ♁ be in ♄, quartite, or ♁ of ♃, or with ♃, and they in angles, then the nature is more fierce and violent; in fiery signs he is choleric and hasty; in earthy signs, a sullen, dogged temper; in airy, more free and obliging; in watery, sottish, unless he be well beheld of ♃, ☉, or ☽.

SOL *in the* TWELVE SIGNS.

☉ in ♀

Gives a person of a reasonable stature, strong and well composed, a good complexion, though not very clear; light hair, flaxen or yellow, a noble-spirited soul, courageous and valiant, delights in warlike actions, gains victory and honor, a terror to his enemies, etc.

☉ in ♂

Represents a short, well-set person, brown hair, not very comely, dusky complexion, a wide mouth, great nose, broad face, a confident person, strong and proud thereof, opposing others, etc.

☉ in ♀

Denotes a well-proportioned body, sanguine complexion; above a middle size, brown hair, affable, courteous, not very fortunate, subject to control — a mild-tempered person.

☉ in ♄

Personates a mean-shaped body, and ill complexion, deformed in the face, very unhealthy aspect, brown hair, an harmless creature, cheerful, a lover of the female sex, an admirer of sports and pastimes, music, dancing, etc., but cares not for labor, or to take pains; indolent, etc.

☉ in ♃

Gives a strong, well-proportioned portly person, sanguine complexion, light brown or yellowish hair, a full face, a large eye, sometimes a mark in the face, a just person, a faithful friend, punctual, ambitious of honor, in war or otherwise, a promoter of things thereunto.

☉ in ♏

Gives a person somewhat above the middle stature, well-proportioned, rather slender, good complexion, dark hair, and much of it, ingenious, cheerful, delights in civil recreations, as music, etc.

☉ in ♐

Gives an upright straight body, oval face, ruddy, cheerful complexion, light hair, a full eye, sometimes pimples in the face, unfortunate in most actions, especially in warlike, attended with dishonor.

☉ in ♑

Gives a notable, square-bodied person, a full face, cloudy complexion, like sun-burnt, brown hair, a plump fleshy body, an ingenious person, but of a rugged nature, ambitious of honor, will not admit of an equal, fortunate upon the seas, and sometimes in the practice of physic, etc.

☉ in ♒

Gives a tall well-proportioned, comely person, an oval visage, sanguine complexion, light brown hair, a very lofty proud-spirited person, aiming at great things, severe in the exercise of his power, yet honorable exploits are performed by him, which render him sometimes noble.

☉ in ♓

Represents a mean stature, sickly complexion, brown hair, not curling, an oval face, a spare thin body, not well composed, just in his actions, gaining love and friendship, passionate, a favorer of the female sex; on the whole, a reasonable good-tempered person, agreeable in conversation.

☉ in ♋

Denotes a person of a middle size, a corpulent body, round full-faced, light brown hair, a clear complexion, disposition moderately good, but subject to ostentation, desirous to bear rule, and free from malicious actions.

☉ in ♌

Gives a person rather tall than short of stature, a round face, an indifferent complexion, light brown hair, sometimes flaxen, a plump body, a lover of the female sex, and his own delights and pleasures; addicted to gaming and feasting, many times to his own detriment, though otherwise harmless; injures none but himself, extravagant, and spending his substance.

 VENUS *in the* TWELVE SIGNS.

♀ in ♈

Describes a middle stature, rather slender than gross, light hair, usually marks or scars in the face, a good aspect, pensive, generally unfortunate and unlucky to himself or others; for ♀ receives her detriment in ♈.

♀ in ♉

Gives a comely person, of mean stature, ruddy complexion, but not clear, dark brown hair, a plump body, not gross, a mild temper, and winning disposition; fortunate, obliging, not injurious, gaining respect from those he converses with.

♀ in ♊

Gives one above the middle size, slender, straight, brown hair, clear complexion, good-humored, loving, liberal, charitable,

a lover of just actions, and rarely guilty of any dishonorable ones.

♀ in ♄

Represents a short person, a round face, a pale sickly complexion, light hair, a fleshy body, of an idle disposition, addicted to company and recreations of the worst sort, and seems to appear what he is not, a mutable inconstant person in most of his actions.

♀ in ♋

Gives a person reasonably tall, the members well compacted, clear complexion, round face, full eye, freckled, flaxen hair, or red, moderately passionate, soon angry, but not lasting; generous, free but somewhat proud; often indisposed; a sociable good-humored person.

♀ in ♌

Gives a tall, well-proportioned body, oval face, dark hair, dusky complexion, ingenious, a good orator, unfortunate in most actions, a subtle active person of an aspiring fancy, but seldom attains his desire.

♀ in ♍

Gives an upright tall person, well-composed body, a sanguine complexion, brown hair, freckles, and dimples in the cheeks; of a curious obliging disposition, well beloved of most where he has dealings or converse with.

♀ in ♎

Gives a well-set body, corpulent, broad face, dusky complexion, dark or black hair, a debauched person, subject to contention, envy, and vicious unworthy actions, not fit to be named, etc.

♀ in ♃

Represents a person rather tall, clear complexion, brown hair, oval visage, generous spirited, one that aims at no mean thing, a commendable deportment, somewhat proud, passionate, and a very obliging fortunate person.

♀ in ♆

Represents a small-sized person, of a pale sickly complexion, thin face, dark hair, disposition none of the best, a general lover of women ; one that loves his belly, to take pleasure, but not fortunate ; subject to change his station, and sudden catastrophes in his affairs.

♀ in ♋

Personates a handsome decent composed body, rather corpulent, clear complexion, brown hair, or sometimes flaxen ; disposition good, affable, courteous, not inclinable to vicious actions, loves civil recreations, peaceable, quiet, obliging to all, fortunate in his affairs, respected by acquaintance and friends, etc.

♀ in ♌

Represents a middle stature, moderately good complexion, between pale and ruddy, a round face, brown or flaxen hair, a dimple in the chin, a fleshy plump person, and good-humored ; just in his actions, mild and peaceable, ingenious, but sometimes unstable, yet moderately fortunate in the world.

 MERCURY *in the* TWELVE SIGNS.

♿ in ♈

Gives a body of mean stature, spare and thin, oval face, a light brown hair and curling, no clear complexion, ill con-

ditioned in general, addicted to debate, lying, stealing, and such like unworthy actions.

♃ in ♃

Represents a person of a middle size, but corpulent, sun-burnt complexion, dark hair, short and thick, slothful, idle; one who loves his ease and his belly, and to take pleasure with women to his own misfortune.

♃ in ♀

Gives a person of a tall straight upright body, well composed, brown hair, good complexion, of ingenious pregnant fancy, a good orator, a cunning lawyer, or dealer in books; is generally too many for his opponents in argument.

♃ in ☌

Personates a low or short stature of body, of an ill complexion, dark hair, thin face, sharp nose, little eyes, a mere dissembler, sottish, light-fingered, ill-natured, unless the ♃ or ♀ be in good aspect to ♃.

♃ in ♁

Gives a person of a pretty large stature, dull complexion, swarthy or sun-burnt, hair light brown, a round face, full eye, a broad or high nose, a hasty, choleric, proud, conceited person, ambitious, a boaster, and subject to contention.

♃ in ♃

Describes a tall slender well-proportioned person, dark or black hair, no clear complexion, a long visage, austere aspect, a most ingenious person, of a profound wit, a prying fancy, capable of attaining divers languages, and rare accomplishments, provided ♃ be free from affliction.

♃ in ♌

Describes a decent body, rather tall than otherwise, light brown smooth hair, a ruddy or sanguine complexion, a just and virtuous person, prudent, a lover and promoter of learning, happily qualified, with great natural abilities.

♃ in ♍

Gives a person of a mean stature, well-set, broad shoulders, a swarthy complexion, dark brown hair, curling, no decent composed body, the conditions scarcely to be borne; a subtle person, a lover of the female sex, likes company keeping and good fellowship, ingenious and studious for the promotion of his own interest.

♃ in ♎

One of tall stature, a well-shaped body, not corpulent, but rather big-boned, an oval face, a ruddy complexion, and large nose; hasty but soon over, rash in his actions, to his detriment; delights in noble things, but seldom attains them.

♃ in ♏

Signifies a person of mean stature, thin face, brown hair, and a muddy complexion, sometimes bow-legged, or some defect there; peevish, discontented, unfortunate; on the whole, an impotent dejected person.

♃ in ♐

Denotes a person of an indifferent stature of body, corpulent and fleshy, a good clear complexion, brown hair, a full face, an ingenious obliging person, inclinable to study arts and sciences; of a pregnant wit, and apt to accomplish many curious inventions.

♃ in ✕

Gives a person of a low stature, brown hair, thin face, pale complexion, very hairy on the body, a repining, foppish person, a lover of women, addicted to drinking, and an enemy to himself.

The MOON in the TWELVE SIGNS.

♃ in ♃

Describes a person of an indifferent stature of body, a round face, light brown hair, fleshy, a good complexion, a mutable person, rash, passionate, ambitious, and aspiring, but rarely fortunate, often changing condition.

♃ in ♄

Gives a compact body, middle size, corpulent and strong, dark hair, gentle, obliging, sober deportment, just, gains esteem, attains preferment, agreeable to birth, etc.

♃ in ♀

Personates a well-composed body, rather tall, brown hair, good complexion, between sanguine and pale; body upright and well-proportioned; qualities of the mind not commendable, but ingenious, subtile, notably crafty, and generally unfortunate.

♃ in ♁

Represents a middle stature, well-proportioned and fleshy person, a round full face, sad hair, a pale dusky complexion, a flexible person, jocular and pleasant; likes good company, very harmless, and generally well beloved; fortunate in most affairs, mutable and unsteady in resolves, but free from passion, rash actions, etc.

D in ♁

Denotes a person somewhat above the middle stature, well-proportioned, strong and big-boned, sanguine complexion, light brown hair, a full face, a large eye, lofty, proud, an aspiring person, ambitious of honor, desirous to rule, abhors servitude, and rarely proves fortunate.

D in ♋

Signifies a person sometimes above the common stature, dark brown or black hair, oval face, but clear, and something of a ruddy complexion ; an ingenious person, melancholy, reserved, courteous, unfortunate, and seldom famous for commendable actions.

D in ♎

Signifies a well-composed body, tall, light brown hair, sanguine complexion, pleasant countenance, jocund, a lover of mirth and recreation, and respected of the female sex. If a woman, admired and courted by many, and yet subject to misfortunes.

D in ♏

Represents an ill-shaped person, thick and short, fleshy, obscure complexion, dark hair, ill-conditioned, sottish, malicious and treacherous. If a female, seldom lives free from censure.

C in ♏

Gives a handsome, well-proportioned body, oval face, hair bright brown, sanguine complexion, free-spirited ; passionate, but forgiving ; aiming at great things, and gains respect from persons he associates with.

♃ in ♃

Signifies a person of a low stature, an ill complexion, thin body and face, black hair, weak in the knees, not active or ingenious, subject, to debauchery and scandalous actions; of low esteem, etc., amongst his associates.

♃ in ♋

Gives a person of middle stature, well-proportioned, and rather corpulent, brown hair, clear sanguine complexion, ingenious, affable, courteous, inoffensive, a lover of curiosities, an active fancy, pregnant at inventions, and rarely guilty of unworthy actions.

♃ in ♌

Describes a person of a mean, low stature, pale complexion, hair bright brown, body plump or fat, not much inclined to action, yet unfortunate; neither good to himself nor others; disposition softened if the ♃ be posited in a good place in the figure, and in good aspect with good planets, which an ingenious artist will have regard to in all schemes.

 REMARKS BY K. ANDERSON.

The foregoing planetary descriptions were taken from Placidus de Titus, who copied from Ptolemy, who in turn took from those still more ancient. In my practice I always describe the physical description first, leaving out disposition and spiritual qualities — receiving an affirmative ejaculation from my lis-

tener. When giving a physical description, I then add the spiritual qualities or dispositions, and have not as yet found them to fail. The student must observe that where *he* is mentioned in most of the foregoing, to say he or she, for the sex is to be left to the listener, also when saying fond of females or women, say the opposite sex.

The descriptions of Uranus (♅) differ but little from those of Saturn, merely saying light or gray hair, and in good signs would be quite inventive and fond of science, and in evil signs, cranky, treacherous, crazy, and murderous; for Uranus was considered or rather termed by the ancients, as the father of Saturn, the source of all science and deep research and of hidden mystery.

K. A.