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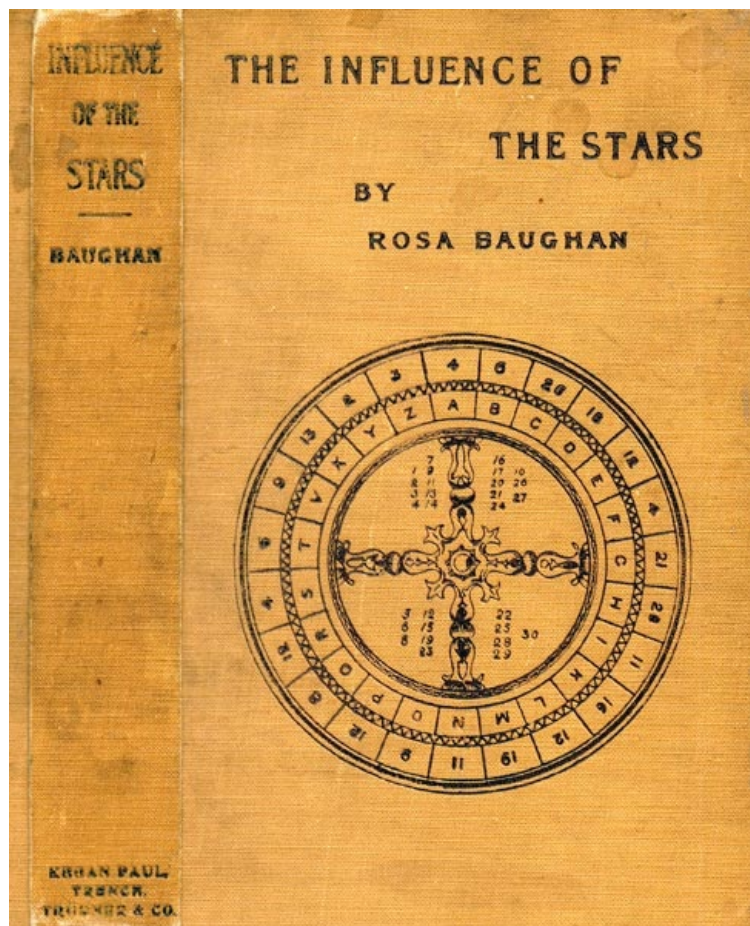
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OF OLD WORLD LORE ***



THE INFLUENCE OF THE STARS

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WHEEL OF PYTHAGORAS. FACSIMILE FROM AN OLD WOODCUT
DATE. 1657.

Frontispiece and Cover.

THE INFLUENCE OF THE STARS

A Book of Old World Lore

BY

ROSA BAUGHAN

AUTHOR OF "THE HANDBOOK OF PALMISTRY"; "CHARACTER IN HANDWRITING"; ETC., ETC.

IN THREE PARTS

PART I. ASTROLOGY.
PART II. CHIROMANCY
PART III. PHYSIOGNOMY

TO WHICH ARE ADDED

CHAPTERS ON THE SIGNIFICANCE OF THE MOLES OF THE BODY ASTROLOGICALLY CONSIDERED,
THE MYSTICAL WHEEL OF PYTHAGORAS AND THE METHODS OF WORKING IT

FOURTH EDITION,
REVISED AND ENLARGED BY THE AUTHOR

ILLUSTRATED WITH TEN PLATES

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1904

"Ye stars which are the poetry of Heaven!
If, in your bright leaves we read the fate
Of men and empires—'tis to be forgiven,
That in our aspirations to be great,
Our destinies o'erleap this mortal state
And claim a kindred with you; for ye are
A beauty and a mystery and create
In us such love and reverence from afar,
That Life, Fame, Power, and Fortune have named themselves a star."

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FOREWORD

Of all subjects that have at any time engaged the attention of the world, there is none more ancient than astrology. In the East—where it first arose at a period of very remote antiquity—it still holds sway and in every part of the world (especially among the learned) it reigned supreme until the middle of the seventeenth century. That it not only ruled the daily actions of individuals but swayed the councils of princes, is shown by the records of every nation that has a history (and by none more fully than by that of England); yet the present generation seems never, until quite lately, to have cared to inquire on what basis this belief could have been for so many ages supported. During the past ten years, however—possibly from a reaction growing out of the realism by which we have been so long oppressed—a new interest in these old-world beliefs has sprung up and it is to satisfy that interest that this book (containing the results of many years' study) was written.

Chiromancy and Physiognomy are both based on astrology and are, therefore, quite in place as the second and third parts of a work treating of the influence of the stars. Many of the modern writers on Chiromancy seem disposed to deny its affinity to astrology, with which it is, however, inseparably connected. Dr. Saunders, in the preface to his exhaustive work on Chiromancy and Physiognomy, published in 1671, and dedicated to his friend Lilly, the great astrologer, says: "For our more orderly proceeding with the body of this work, it is in the first place necessary to be observed that there are seven planets, named *Stellæ Errantes*—wandering stars—which have each of them its separate character as they are used in astrology; the which stars have great power over inferior bodies and do, each of them, govern some part or other of man's body and they *especially have their material existence in the hand* and without astrology Chiromancy could not subsist and be subservient to true wisdom."

Now, why, in the face of this and many other equally forcible words among the old-world authorities, do the modern writers try to force their own crude theories upon us? To drag the time-honoured study of Chiromancy into the turmoil of nineteenth-century existence and—by robbing it of its mysticism—to strain it into unison with the realism of modern thought, strikes the earnest student with the same sense of incongruity as would the hanging of a carnival mask over the mystically calm features of an antique statue.

ROSA BAUGHAN.

November, 1904.

THE INFLUENCE OF THE STARS

ASTROLOGY

"To doubt the influence of the stars is to doubt the wisdom and providence of God."—TYCHO BRAHE.

CHAPTER I.

That a certain power, derived from æthereal nature, pervades the whole earth, is clearly evident to all. Fire and air are altered by the motions of the æther, and these elements, in their turn, encompassing all inferior matter, vary it, as they themselves are varied, acting equally on earth and water, on plants and animals. The Sun, not only by the change of the seasons, brings to perfection the embryo of animals, the buds of plants and the springs of water, but also, by his daily movement, brings light, heat, moisture, dryness and cold.

The Moon, being of all the heavenly bodies the nearest to earth, has also much influence, and things animate and inanimate sympathise and vary with her. By her changes rivers swell or are reduced, the tides of the sea are ruled by her risings and settings, and animals and plants are influenced as she waxes or wanes. The stars also produce in the ambient [1] many impressions, causing heats, winds and storms, to the influence of which earthly things are subjected. The force of the Sun, however, predominates, because it is more generally distributed; the others either cooperate with his power or diminish its effects. The Moon more frequently does this at her first and last quarter; the stars act also in the same way, but at longer intervals and more obscurely than the Moon. From this it follows that not only all bodies which may be already in existence are subjected to the motion of the stars, but also that the impregnation and growth of the seeds from which all bodies proceed are moulded by the quality in the ambient at the time of such impregnation and growth. When, therefore, a person has acquired a thorough knowledge of the stars (not of what they are composed, but of the *influences* they possess), he will be able to predict the mental and physical qualities and the future events in the existence of any one whose actual moment of birth is accurately given to him. But the science of astrology demands great study, a good memory, constant attention to a multitude of different points and much power of deductive judgment; and those persons who undertake to cast horoscopes without possessing these qualities, must necessarily make frequent mistakes in their judgments, which, perhaps, accounts for much of the disbelief which exists as regards the power of astrology; but it is unfair to blame the science for inaccuracies which are only the result of the ignorance of its exponents. No one should attempt to pronounce judgments on the influence of the stars without having first given years of study to the subject; and even then, unless he should have been born under certain influences, [2] he will never become a proficient astrologer.

The practice of observing the stars began in Egypt in the reign of Ammon (about a thousand years before the Christian era), and was spread by conquest in the reign of his successor into the other parts of Africa, Asia, and Europe; but it appears to have been taught in the earliest ages by oral tradition only, for there is no good evidence of its having been reduced to written rules before some years after the first century of the Christian era, when Claudius Ptolemy (who was born and educated in Alexandria) produced a work called *Tetra-biblos*, or *Quadripartite*, being four books of the influences of the stars. In this treatise (translated into English by John Whalley—Professor of Astrology—in the year of 1786) Ptolemy seems to have collected all that which appeared to him of importance in the science. Another translation of the *Tetra-biblos*, rendered into English from the Greek paraphrase of that work by Proclus, was made in 1822 by J. M. Ashmand and this is, by most people, preferred to the translation made by Whalley. Somewhere between 1647 and 1657, Placidus di Titus, a Spanish monk, published a system of astrology, founded, to a great extent, upon Ptolemy's calculations. This work was printed in Latin and is called the *Primum Mobile*, or *First Mover*, and was translated by John Cooper in 1816; other translations have appeared, but his is the best among them.

The planetary orbs, which the ancients recognised as having the most powerful influence, were seven in number (now known under the Latin names of the principal deities of the heathen mythology), viz.: Jupiter, Saturn, the Sun, Mercury, Venus, Mars and the Moon.

It may be objected that science has long since revealed to us many more planets than the seven known to the ancients; but, in considering a study so mystical as that of astrology, it is better to adhere to the theories of the old-world writers. In the earliest ages almost all the inhabitants of the earth led pastoral lives—were, in fact, merely shepherds—but amongst these shepherds there naturally arose, from time to time, men of superior intelligence, whose imaginations (purified and strengthened by solitude and the constant communion with Nature which grew out of that solitude) led them to the study of those distant lights which they saw, night after night, appear and disappear in the wide expanse of the heavens above them. Of purer lives and more impressionable than we moderns, they were necessarily more open to the influences of nature; and all their thoughts being given to the study of the mysteries by which they felt themselves surrounded, their intuitive perception is likely to be a safer guide on mystical subjects than the scientific conjectures of our day. Besides, as the results produced by their methods were astoundingly correct, why should we imagine ourselves capable of bettering their theories? Jupiter, Saturn, Mars and Mercury are *still* the most important planets, whilst the Moon (though so small) has a more subtle influence in consequence of her nearness to us; whilst of the Sun's power over us and the whole creation there can, of course, be no question. Each of these seven

planets is in the ascendant once during the space of the twenty-four hours forming the day and night; and according to the junction of two or more planets under which a person is born, his outward appearance, character and fate, will be influenced. The sign of the zodiac, too, under which a child comes into the world, possesses a power to produce a particular form of body and mental inclination, always, however, *subject to the influence* of the seven planets.

It must also be borne in mind that the planets dominating the lives of both parents would, to a certain extent, have an influence not only during the pre-natal period of our existence, but also in arresting or hurrying forward the moment of our advent into life. The father's influence is strong at the moment of conception; the mother's during the whole period of pre-natal existence. In this way we can account for the resemblance between parents and children, and also for the physical and mental qualities which we see constantly reproduced through a long line of ancestry. It is rarely that one planet is the sole influence of a life, for the child at birth may, and more generally does, receive influences from several planets, and some not those of the father or mother; and thus we can account for the innumerable differences of mind and body to be found among members of the same family.

For the benefit of those who object that there is too great a leaning to what they would call "the dangerous doctrine of fatalism" in these old-world beliefs, it may be well to quote a few reassuring words from a very able and voluminous writer on these subjects, Dr. Richard Saunders, who modestly styles himself on the title-page of his learned work (published in 1671) student in astrology and physic. "The stars," he says, "have such an influential power over us that we act by them and, though *they are but second causes*, their influences do so necessitate us that we cannot avoid their fatality, *unless* we have recourse to the First Cause which governs this all." In other words, though the stars influence us, God rules the stars.

CHAPTER II.

THE ALPHABET OF ASTROLOGY

The Science of Astrology consists of four branches, namely, *Mundane Astrology*, which is the art of foreseeing, by the aspect of the stars, at certain periods, the events likely to happen to nations, such as pestilences, wars, inundations and earthquakes; *Atmospherical Astrology*, which is the art of foreseeing, by the positions of the heavenly bodies, the quality of the weather at any particular time or place; *the Casting of Nativities*, or the art of foretelling, from the position of the stars at the moment of birth, the fate and character of the native; and *Horary Astrology*, or the art of foreseeing, by the positions of the heavens at the moment, the result of any business or circumstance.

As the two former branches are treated in the astrological almanacks issued every year by Zadkiel, Raphael, Orion, and others, it is needless to go into them; but as the casting of nativities and the answering of horary questions require individual treatment, the working of these two branches of astrology (*after the ancient methods*) shall be described as clearly as possible.

Before the student can do anything in astrology he must master its alphabet—that is, he must make himself thoroughly acquainted with the symbols used to represent the planets, the signs of the zodiac and the aspects.

The planets recognised by the ancient astrologers are, as we have seen, seven in number, and are as follows, with their symbols:—Saturn, ♄; Jupiter, ♃; Mars, ♂; Sol, ☉; Venus, ♀; Mercury, ☿; Luna, ☾.

There are also the Dragon's Head, thus symbolised, ♁; and the Dragon's Tail, ♁. These are neither planets nor signs of the zodiac, nor constellations, but are only the nodes or points where the ecliptic is crossed by the Moon. One of these points looks northward, where the Moon begins her northern latitude, and the other points southward, where she commences her south latitude. The head of the Dragon is considered of a benevolent nature; the tail of the Dragon is of evil tendency.

There are also the twelve signs of the zodiac, which are as follows, with their symbols:—

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

Through these twelve signs the planets continually move, and are ever in one or other of them.

They are divided into *north* and *south*. The first six, from Aries to Virgo, are *northern*; the latter six, from Libra to Pisces, are *southern*; this is because the Sun and planets when in the first six are north of the equator, and when in the last six they are south of that line.

Each point of the zodiac rises and sets once every twenty-four hours, occasioned by the earth's revolution on its axis once every day; therefore, when any given point is *rising*, the opposite point must be *setting*. [3]

As the zodiac consists of 360 degrees from the first point of Aries until we come to that point again, and as these are divided into twelve portions or signs, they must consist of 30 degrees each.

The aspects are five in number; they represent certain positions which the planets bear to each other as they move through the signs of the zodiac; they are as follows, with their symbols:—

♌ Conjunction, when two planets are in the same place, viz., in same degree of the same sign.

* Sextile, when they are 60 degrees or two signs apart.

◻ Square, when they are 90 degrees or three signs apart.

△ Trine, when they are 120 degrees or four signs apart.

♁ Opposition, when they are 180 degrees or six signs asunder.

The conjunction (♋) is rather a position than an aspect, as planets can hardly be said to aspect each other when they are in the same place. When Saturn is in the first degree of Aries, and any planet in the same degree of that sign, they are said to be in conjunction; this is good or evil, according to the nature of the planets thus posited.

The Trine (△) is the most powerful of all the good aspects.

The Sextile (✱) is favourable.

The Square (◻) is evil.



The Opposition (♁) is also very evil.

There are several other aspects (sometimes called the "modern aspects") invented by Kepler; but as they only appear to complicate what is at best a very intricate study, it is best to ignore them and adhere in this, as in the matter of the planets, to the old methods.

CHAPTER III.













CONCERNING THE SIGNS OF THE ZODIAC










The zodiac is a band or belt, measuring about 14 degrees in breadth, but, as Venus sometimes appears to have more than her real latitude, it is more correctly considered to be 18 degrees in breadth. The *ecliptic*, or path of the Sun, passes exactly through the centre of the zodiac, longitudinally.

The ancients divided the zodiac into *ten signs*—Libra being omitted altogether, Virgo and Scorpio being merged into one, thus: Virgo-Scorpio. This accounts for the similarity of their symbols,  .


Ptolemy divides the zodiac into twelve equal parts, of 30 degrees each. He says: "The beginning of the whole zodiacal circle (which in its nature as a circle can have no other beginning or end capable of being determined) is, therefore, assumed to be the sign Aries, which commences at the vernal equinox in March."


One of the many objections urged against Ptolemy's system of astrology is that the signs are continually moving from their positions; but Ptolemy seems to have been aware of this motion of the signs, and has met this objection by what he says in the twenty-fifth chapter of the first book of the *Tetra-biblos*, where he makes it clear that the respective influences he ascribes to the twelve signs were considered by him to belong rather to the *places* they occupied in the ambient than to the stars of which they are composed; and he especially speaks of the *ambient* as producing the effects attributed to the respective signs of the zodiac when in the ascendant in a nativity; thus his astrology is just as applicable to modern astronomy as it was to his own.


The signs have been divided into four *triplicities*, thus: *fiery* , , ; *earthy*, , , ; *airy*, , , ; and *watery*, , , .


The *bicorporal*, or double-bodied, signs are , , and the first half of . The *fruitful* signs are , , ; the barren signs are , , and .


These descriptions are useful in showing the modifications brought to bear (by the sign ascending) on the planet's influence. But, when no planets are in or near the ascendant at birth, the following descriptions of the temperament and form of body produced by each sign ascending at birth should be used.


Aries () is a hot and fiery sign and produces a lean body, spare and strong, large bones, grey eyes, with a quick glance and sandy or red-coloured hair. The temper is violent. It governs the head and face; its colour is white.


Taurus () differs greatly, in its effects, from the preceding sign; it is cold and dry, and gives a broad brow and thick lips. A person born under it is melancholy and slow to anger but, when roused, furious and difficult to be appeased. It governs the neck and throat; its colour is red.


Gemini () is in nature hot and moist and produces a person of straight, tall body, sanguine complexion, brilliant eyes and light brown hair. The temperament of those born under Gemini is lively and the understanding good. This sign governs the arms and shoulders; its colours are red and white.


Cancer () is by nature cold and moist; it produces a native fair and pale, short in stature, with a round face, sand-coloured brown hair and grey eyes. Those born under it are phlegmatic, indolent and gentle tempered. Women born under this sign generally have many children. It governs the breast and stomach; its colours are green and russet-brown.


Leo () is a fiery, hot and dry sign. When it rises at birth without any planet being near the ascendant, the native will be of tall stature, with yellow hair, ruddy complexion and oval face, and he will have a quick glance and a strong voice. It governs the heart, the back and the neck; its colours are red and green.


Virgo () is an earthy, cold, barren, feminine sign. When it ascends, it shows a well-formed body, slender and tall, straight, dark-brown hair and a round face. The mind of the native is ingenious, but rather inconstant. It governs the belly; its colour is black speckled with blue.


Libra () is an aërial, sanguine, masculine, hot and moist sign. Rising at birth it produces a well-made body, with long limbs, an oval and beautiful face, sanguine complexion, straight flaxen hair and grey eyes. Those born under it are courteous, just and honourable. It governs the loins; and the colours under its rule are black, crimson and tawny.

Scorpio () is a moist, phlegmatic, feminine sign. It gives a strong, corpulent body, low stature, thick legs, hair growing low on the forehead and heavy eyebrows. Those born under this sign are reserved, thoughtful, subtle and malicious. It governs the lower parts of the body; the colour under its rule is brown.

Sagittarius () is a fiery, masculine sign. The person born under its rule is handsome, with a rather long face and features, chestnut hair, inclined to baldness and ruddy complexion; the body strong and active. Those born under this sign are fond of field sports, are good riders, and are lovers of animals. They are kindly, generous and careless of danger. This sign governs the thighs and hips, and rules yellow and green.

Capricorn () is an earthy, cold, dry, feminine sign. It produces a person of slender stature, with a long neck, narrow chest and dark hair. The mind is quick, witty and subtle. It governs the knees and hams and, in colours, it rules black or dark brown.

Aquarius () is an airy, moist, masculine sign. In a nativity where no planets are in or near the ascendant, it would produce a person of a well-set, strong body, long face and delicate complexion, with brown hair. It governs the legs and ankles and rules the sky-colour or blue.

Pisces () is a watery, cold and feminine sign. It produces a person of short stature and fleshy body, with a rather stooping gait. Those born under its influence are indolent and phlegmatic. It governs the feet and toes and presides over the pure white colour. It is needful to remember the colours belonging to the signs, as they are especially useful in horary questions.

CHAPTER IV.

OF THE NATURES OF THE SEVEN PLANETS AND OF THEIR ESSENTIAL AND ACCIDENTAL DIGNITIES

Of the seven planets Jupiter and Venus, because of the heat and moisture predominant in them, are considered by the ancients as benefics or causers of good. The Moon is so considered for the same reasons, though in a less degree.

Saturn and Mars are causers of evil or malefic; the first from his excess of cold, and the other from his excess of heat. The Sun and Mercury are deemed of common influence—that is, either of good or evil, according to the planets with which they are connected.

The planets have particular familiarity with certain places in the zodiac by means of parts designated as their houses, and also by their *triplicities*, *exaltations* and *terms*.

The nature of their familiarity by *houses* is as follows:—

Cancer and Leo are the most northerly of all the twelve signs; they approach nearer than the other signs to the zenith of this part of the earth, and thereby cause warmth and heat; they are consequently appropriated as houses for the two principal and greater luminaries; Leo for the Sun, as being masculine; and Cancer for the Moon, as being feminine.

Saturn, since he is cold and inimical to heat, moving also in a superior orbit most remote from the luminaries, occupies the signs opposite to Cancer and Leo; these are Aquarius and Capricorn, and they are assigned to him in consideration of their cold and wintry nature.

Jupiter has a favourable temperament, and is situated beneath the sphere of Saturn; he, therefore, occupies the next two signs, Sagittarius and Pisces.

Mars is dry in nature and beneath the sphere of Jupiter; he takes the next two signs, of a nature similar to his own, viz., Aries and Scorpio, whose relative distances from the houses of the luminaries are injurious and discordant.

Venus, possessing a favourable temperament, and, placed beneath the sphere of Mars, takes the next two signs, Taurus and Libra. These are of a fruitful nature and preserve harmony by the sextile distance; this planet is never more than two signs distant from the Sun.

Mercury never has greater distance from the Sun than the space of one sign, and is beneath all the other planets; hence he is nearest to both luminaries, and the remaining two signs, Gemini and Virgo, are allotted to him.

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

♃	☉	☾	♁
♄	♈	♉	♊
♅	♀	♋	♌
♆	♍	♎	♏
♇	♐	♑	♒
♈	♓	♔	♕

It will be seen, at once, from this table that the Sun and Moon have each only one house assigned them. All planets are most powerful in that sign which constitutes one of their houses. Planets receive detriment in the signs opposite to those of their houses. Thus, Saturn would receive detriment in Cancer and Leo, which are the signs opposite to his houses, Capricornus and Aquarius. There are some signs in which the planets are found to be very powerful, though not to the same extent as when in their own houses; these are called the "exaltations" of the planets, and the signs opposite to these are those in which they receive their "fall" when they are considered to be weak in power. Saturn has his exaltation in Libra; his "fall" would therefore be in Aries. He governs the airy triplicity, which is composed of the signs Gemini, Libra and Aquarius by day, and in all the twelve signs he has these degrees (zodiacal signs) allotted him by Ptolemy for his Terms:

In Aries	27, 28, 29, 30.
In Taurus	23, 24, 25, 26.
In Gemini	22, 23, 24, 25.
In Cancer	28, 29, 30.
In Leo	1, 2, 3, 4, 5, 6.
In Virgo	19, 20, 21, 22, 23, 24.
In Libra	1, 2, 3, 4, 5, 6.
In Scorpio	28, 29, 30.
In Sagittarius	21, 22, 23, 24, 25.
In Capricornus	26, 27, 28, 29, 30.
In Aquarius	1, 2, 3, 4, 5, 6.
In Pisces	27, 28, 29, 30.

The meaning of which is that if Saturn should rise in any of these degrees it is a sign that he is not void of essential dignities; or, if he is posited in any of the following degrees (which he is allowed for his Face or Decanate) he is still not devoid of dignities. This is to be understood of all the planets.

Saturn is allotted for his Face these degrees:

In Taurus	21, 22, 23, 24, 25, 26, 27, 28, 29, 30.
In Leo	1, 2, 3, 4, 5, 6, 7, 8, 9, 10.
In Libra	11, 12, 13, 14, 15, 16, 17, 18, 19, 20.
In Sagittarius	21, 22, 23, 24, 25, 26, 27, 28, 29, 30.
In Pisces	1, 2, 3, 4, 5, 6, 7, 8, 9, 10.

Jupiter has his exaltation in Cancer and his fall in Capricornus. He rules the fiery triplicity, Aries, Leo and Sagittarius, by night.

He has these degrees allotted for his Terms:

In Aries	1, 2, 3, 4, 5, 6.
In Taurus	16, 17, 18, 19, 20, 21, 22.
In Gemini	8, 9, 10, 11, 12, 13, 14.
In Cancer	7, 8, 9, 10, 11, 12, 13.
In Leo	20, 21, 22, 23, 24, 25.
In Virgo	14, 15, 16, 17, 18.
In Libra	12, 13, 14, 15, 16, 17, 18, 19.
In Scorpio	7, 8, 9, 10, 11, 12, 13, 14.
In Sagittarius	1, 2, 3, 4, 5, 6, 7, 8.
In Capricornus	13, 14, 15, 16, 17, 18, 19.
In Aquarius	21, 22, 23, 24, 25.
In Pisces	9, 10, 11, 12, 13, 14.

He has for his Face, or Decanate:

Of Gemini	1, 2, 3, 4, 5, 6, 7, 8, 9, 10.
Of Leo	11, 12, 13, 14, 15, 16, 17, 18, 19, 20.
Of Libra	21, 22, 23, 24, 25, 26, 27, 28, 29, 30.
Of Capricornus	1, 2, 3, 4, 5, 6, 7, 8, 9, 10.
Of Pisces	11, 12, 13, 14, 15, 16, 17, 18, 19, 20.

Mars has Aries for his day-house and Scorpio for his night-house. He is exalted in Capricornus, and has his fall in Cancer.

He governs the watery Triplicity, viz., Cancer, Scorpio and Pisces, and he has these degrees in each sign for his Terms:

In Aries	22, 23, 24, 25, 26.
In Taurus	27, 28, 29, 30.
In Gemini	26, 27, 28, 29, 30.
In Cancer	1, 2, 3, 4, 5, 6.
In Leo	26, 27, 28, 29, 30.
In Virgo	25, 26, 27, 28, 29, 30.
In Scorpio	1, 2, 3, 4, 5, 6.
In Aquarius	26, 27, 28, 29, 30.
In Pisces	21, 22, 23, 24, 25, 26.

He has allotted to him for his Face these degrees:

In Aries	1, 2, 3, 4, 5, 6, 7, 8, 9, 10.
In Gemini	11, 12, 13, 14, 15, 16, 17, 18, 19, 20.
In Leo	21, 22, 23, 24, 25, 26, 27, 28, 29, 30.
In Virgo	1, 2, 3, 4, 5, 6, 7, 8, 9, 10.
In Pisces	21, 22, 23, 24, 25, 26, 27, 28, 29, 30.

The Sun rules the fiery Triplicity—Aries, Leo and Sagittarius—by day. He is exalted in the sign of Aries, and receives his fall in Libra.

He has no degrees admitted him for his Terms, but in the twelve signs he has the following degrees for his Face:

In Aries	11, 12, 13, 14, 15, 16, 17, 18, 19, 20.
In Gemini	21, 22, 23, 24, 25, 26, 27, 28, 29, 30.
In Virgo	1, 2, 3, 4, 5, 6, 7, 8, 9, 10.
In Scorpio	11, 12, 13, 14, 15, 16, 17, 18, 19, 20.
In Capricornus	21, 22, 23, 24, 25, 26, 27, 28, 29, 30.

Venus governs the earthy Triplicity—Taurus, Virgo and Capricornus—by day. She is exalted in Pisces, and has her fall in Virgo. She has the following degrees for her Terms:

In Aries	7, 8, 9, 10, 11, 12, 13, 14.
In Taurus	1, 2, 3, 4, 5, 6, 7, 8.
In Gemini	15, 16, 17, 18, 19, 20.
In Cancer	21, 22, 23, 24, 25, 26, 27.
In Leo	14, 15, 16, 17, 18, 19.
In Virgo	8, 9, 10, 11, 12, 13.
In Libra	7, 8, 9, 10, 11.
In Scorpio	15, 16, 17, 18, 19, 20, 21.
In Sagittarius	9, 10, 11, 12, 13, 14.
In Capricornus	1, 2, 3, 4, 5, 6.
In Aquarius	13, 14, 15, 16, 17, 18, 19, 20.
In Pisces	1, 2, 3, 4, 5, 6, 7, 8.

The following degrees are allowed for her Face:

In Aries	21, 22, 23, 24, 25, 26, 27, 28, 29, 30.
In Cancer	1, 2, 3, 4, 5, 6, 7, 8, 9, 10.
In Virgo	11, 12, 13, 14, 15, 16, 17, 18, 19, 20.
In Scorpio	21, 22, 23, 24, 25, 26, 27, 28, 29, 30.
In Pisces	1, 2, 3, 4, 5, 6, 7, 8, 9, 10.

Mercury governs the airy Triplicity, viz., Gemini, Libra and Aquarius, by night. He has his exaltation in Virgo, and his fall in Pisces. He has the following degrees for his Terms:

In Aries	15, 16, 17, 18, 19, 20, 21.
In Taurus	9, 10, 11, 12, 13, 14, 15.
In Gemini	1, 2, 3, 4, 5, 6, 7.
In Cancer	14, 15, 16, 17, 18, 19, 20.
In Leo	7, 8, 9, 10, 11, 12, 13.
In Virgo	1, 2, 3, 4, 5, 6, 7.
In Libra	20, 21, 22, 23, 24.
In Scorpio	22, 23, 24, 25, 26, 27.
In Sagittarius	15, 16, 17, 18, 19, 20.
In Capricornus	7, 8, 9, 10, 11, 12.
In Pisces	15, 16, 17, 18, 19, 20.

These degrees are assigned him for his Face:

In Taurus	1, 2, 3, 4, 5, 6, 7, 8, 9, 10.
In Cancer	11, 12, 13, 14, 15, 16, 17, 18, 19, 20.
In Virgo	21, 22, 23, 24, 25, 26, 27, 28, 29, 30.
In Sagittarius	1, 2, 3, 4, 5, 6, 7, 8, 9, 10.
In Aquarius	11, 12, 13, 14, 15, 16, 17, 18, 19, 20.

The Moon governs the earthy Triplicity, viz., Taurus, Virgo and Capricornus, by night.

She is exalted in Taurus, and has her fall in Scorpio. The Sun and the Moon have no terms assigned them.

In the twelve signs she has these degrees assigned her for her Face:

In Taurus	11, 12, 13, 14, 15, 16, 17, 18, 19, 20.
In Cancer	21, 22, 23, 24, 25, 26, 27, 28, 29, 30.
In Libra	1, 2, 3, 4, 5, 6, 7, 8, 9, 10.
In Sagittarius	11, 12, 13, 14, 15, 16, 17, 18, 19, 20.
In Aquarius	21, 22, 23, 24, 25, 26, 27, 28, 29, 30.

A planet in his fall is very weak in his influence. The Houses count first in dignity, then the Exaltation; afterwards the Triplicity, the Terms, and the Faces.

The meaning of this is, if a planet is in any of the signs we call his house or houses, he is essentially strong, and he is allowed five dignities.

If he is in the sign in which he is said to be exalted, he is allowed four dignities.

If he should be placed in any of the signs allowed him for his Triplicity, he is allowed three dignities.

If in any of the degrees in the signs which are given as his Terms, he has two dignities.

If in any of the degrees of the sign given to him as his Face, he is allowed one essential dignity. Accidental dignities are when a planet is swift in motion, angular or in sextile aspect with Jupiter or Venus.

There was a great difference between the Arabian, Indian, and Greek methods in the disposing of the degrees of the sign to each planet until the time of Ptolemy. Since then almost all astrologers followed the method he left, which is that which has been given in this chapter.

CHAPTER V.

OF THE INFLUENCES OF THE SEVEN PLANETS

The planet Saturn is the most remote of the seven planetary orbs recognised by the ancient writers on astrology. He is of a pale ash colour, slow in motion, only finishing his course through the twelve signs of the zodiac in 29 years and about 157 days. His greatest north latitude from the ecliptic is 2 degrees 48 minutes; his south latitude is 2 degrees 49 minutes.

Those born with this planet well-dignified [4] are studious, grave, economical, prudent, patient and in all their actions sober and somewhat austere. They are not much given to the love of women, but they are persons of much depth of feeling, and, when they do love, they are very constant. They are given to the study of occult matters, [5] and are of a melancholic, suspicious and jealous temperament. In person *when well-dignified* Saturn gives a rather tall stature and long limbs. The hair is dark, the eyebrows much marked and generally meeting between the eyes, which are dark brown, deep set and close together. The nose is long and generally somewhat bent over the lips and the under jaw slightly protrudes. The complexion is sallow, the ears large and the hands and feet are generally long, but not fleshy.

Those born under the potent aspect of Saturn are generally slow of speech and their voices are harsh; when Saturn rises in a horoscope *devoid of dignities*, the native is envious, covetous, malicious, subtle, untruthful and of a discontented disposition. In person frequently deformed, with long and irregular features, the eyes and hair dark and the skin yellow and harsh.

In man's body this planet rules the spleen, the right ear, the lips and the teeth. In illness he gives ague, palsy, ruptures (especially should he rule in the sign of Scorpio), jaundice, toothache and all affections of the sight, of the ear, of the teeth and jaws and of the legs.

The herbs he governs are the hemlock, hellebore, burdock, sage, henbane, rue, nightshade and mandrake.

The trees under his rule are the willow, the yew, the cypress, the box-tree and the pine.

The beasts he governs are the elephant, the wolf, the bear, the dog, [6] the basilisk, the crocodile, the scorpion, the serpent, the rat, the mouse and all manner of creeping things; among birds, the crow, the cuckoo, the raven, the owl and the bat.

Of fish he rules the eel, the tortoise and all shell fish.

The minerals he governs are lead and the dross of all metals.

His stones are jet, onyx and all dark stones which are incapable of polish. The colour he rules is black.

He rules Saturday—the first hour after sunrise, and the eighth hour of the same day. His number is 55. In gathering the herbs under his rule the ancients were particular to do so in his hours, as this rendered the medicament more powerful. This is to be observed regarding the herbs ruled by all the planets.

Saturn's orb is nine degrees before and after any aspect; that is, his influence begins to operate when either he applies to any planet or it applies to him within nine degrees of his perfect aspect, and his influence continues in force until he is separated nine degrees from the aspect. His angel is Cassiel. His friends are Jupiter, Venus, Mercury and the Moon; his enemies are Mars and the Sun.

Jupiter is the next planet below Saturn and is of a bright, clear, azure colour. He much exceeds Saturn in motion, as he finishes his course through the twelve signs in twelve years. His greatest north latitude is 1 degree 38 minutes, and his greatest south latitude 1 degree 40 minutes. When he rises at birth well-dignified he gives an erect, tall stature, sanguine complexion, oval face, large grey eyes, thick brown hair, full lips and good teeth. In temperament those born under the good influence of this planet are honourable, generous and hospitable, but loving material pleasures, kind and affectionate to wife and family, charitable, desiring to be well thought of and hating all mean and sordid actions. The voices of those born under Jupiter are clear and sonorous. When this planet rises *devoid of dignities* the native will be gluttonous, profligate, vain, and boastful, of mean abilities and shallow understanding, easily seduced to extravagance and a tyrant to those of his family and household.

In man's body he rules the lungs and the blood, and of diseases he gives apoplexy, gout, inflammation of the lungs, pleurisy and all illnesses proceeding from corruption of the blood.

The herbs he governs are cloves, mace, nutmeg, gilliflower, marjoram, mint, borage and saffron.

Of trees, he rules the mulberry, the olive, the vine, the fig, the beech and the pear-tree.

Of beasts, the sheep, the hart, the ox and all those animals that are useful to man.

Of birds, the stork, the snipe, the lark, the eagle, the pheasant, the partridge and the peacock.

Of fishes, the whale, the dolphin and the sword-fish.

His metal is tin.

His stones are the sapphire, the amethyst and the emerald.

Of colours he rules red mixed with green.

His day is Thursday and he rules the first hour after sunrise and the eighth hour. His number is 78.

His orb is 9 degrees before and after any aspect.

All the planets except Mars are his friends.

His angel is Zadkiel.

Mars in order succeeds Jupiter. He appears of a red colour, and finishes his course through the zodiac in 1 year 321 days. His greatest north latitude is 4 degrees 31 minutes. His south latitude is 6 degrees 47 minutes. When he is well-dignified in a horoscope, the native is courageous, confident, loving war and all that belongs to it, jealous of honour, hot-tempered and a great lover of field-sports. In person he will be of middle stature, broad-shouldered and with big bones; the complexion of a red fairness; the hair is crisp or curly and also red, but this varies slightly according to the sign rising at birth; in watery signs the hair is not so red, and in earthy signs it is more chestnut; the eyes are grey and have a bold, fixed glance like that of a hawk.

When he is ill-dignified at birth, the native is turbulent, cruel, boastful, a promoter of sedition, ungracious in manners and unscrupulous in his actions, with no fear of either God or man. He rules the head and face, the gall, the throat and intestines; and the diseases he gives are fevers, carbuncles, smallpox, all throat affections, all hurts to the head and face (especially by iron), and all diseases which arise from too much heat of blood; also accidents from four-footed beasts.

The herbs over which he rules are the nettle, the thistle, onions, scammony, garlic, horehound, cardamons, mustard and all herbs giving heat.

Of trees, all those which are of a prickly nature, such as the holly, the thorn and the chestnut.

Of beasts, all fierce animals—the tiger, the panther, the wolf, the horse, the leopard, the wild ass and the bear.

The dog is sometimes assigned to Mars on account of its courage and combativeness. This delightful animal is probably ruled by both Saturn and Mars; the former giving it the quality of fidelity which it possesses in a degree beyond all other creatures.

Of fish, the pike, the barbel and the sword-fish.

Of birds, the hawk, the vulture, the kite, the eagle, the magpie and the cock, all of which are combative.

The metal he rules is iron. The colour he rules is red.

The stones, the carbuncle, the ruby and the blood-stone.

His orb is 7 degrees before and after any aspect.

He governs Tuesday—the first hour after sunrise, and the eighth. His number is 39.

His friend among the planets is Venus, all the others are his enemies.

His angel is Samael.

The Sun passes through all the twelve signs of the zodiac in one year and a few hours over the 365 days which constitute the year. He has no latitude.

When the Sun rises at a birth well-dignified, the native is of an honourable disposition, but always desiring to rule, loving pomp, yet affable, speaking with gravity and without too many words and possessing much self-reliance and dignity of manner. In person he will be tall, well made, with golden hair, yellowish skin, large and piercing eyes and long, straight and well-formed features.

When ill-aspected the native is arrogant, boastful, a spendthrift, proud, yet in poverty hanging on other men's charity, very loquacious, restless and without judgment.

He governs the heart, the brain, the right eye and the arms; and the diseases he causes are all illnesses of the heart, such as swoons, palpitations, cramps, also diseases of the mouth, the brain, and the eyes.

Of colours he rules the yellow and orange colour.

The plants subject to the Sun are all those of pungent odours, such as the marigold, heliotrope, rosemary, balsam, peony, spikenard, musk, St. John's wort, and ginger.

Of trees he rules the palm, the laurel, the cedar, the orange-tree and the citron-tree.

Of beasts, the lion, the ram, the goat.

Of birds, the eagle, the cock, the buzzard.

Of fish, the star-fish, the crab-fish and the sea-fox.

He governs Sunday. His number is 34.

Of metals, gold.

Of colours he rules the yellow.

Of stones, the topaz, amber, chrysolite and all yellow stones.

His orb is 15 degrees before any aspect, and as many after separation.

His friends are all the planets except Saturn and Mars.

His angel is Michael.

After the Sun the planet Venus succeeds in order; she is of a bright shining colour. Her greatest north or south latitude is 2 degrees and 2 minutes. When she rises well-dignified in a nativity the person born will be of middle stature, rather inclining to shortness, with a beautiful complexion, light brown hair, the eyes large, of a blue or grey colour and with a slow and rather languishing movement, red lips, and dimples in the cheeks, chin and about the mouth. In disposition, gracious, very tender, inclined to love-making; easy of belief and not given to labour about anything; fond of music, plays, and all sorts of merry-makings.

When ill-dignified at birth Venus causes the native to be over-fat, with thick lips, and much flesh about the chin and cheeks. In disposition, sensual, riotous and immoral.

Venus governs the lower parts of the body, and the illnesses she gives are cancer and all affections of the womb.

All the herbs she governs have a sweet smell and, generally, have smooth leaves and white flowers, such as the lily, both white and yellow, and the lily of the valley, also the water lily, the myrtle, maidenhair, violets and roses.

The trees she rules are the walnut, the almond, the apple-tree, the box-tree, the sycamore, the ash and myrtle.

Of beasts, the hart, the rabbit, the calf and all small cattle.

Of birds, the dove, the sparrow, the nightingale, the swan, the pelican and the swallow.

Her metal is copper.

Her stones, white and red coral, rubies, the beryl, turquoise and lapis lazuli, because it expels melancholy.

Her colours are white and purple.

Her orb is 7 degrees before and after any aspect.

Her day of the week is Friday, of which she rules the first and eighth hour after sunrise. Her number is 45.

Her friends are all the planets, but Saturn is the least sympathetic to her.

Her angel is Anael.

Mercury is of a soft silver colour. His greatest north latitude is 3 degrees 33 minutes. His greatest south latitude is 3 degrees 33 minutes.

When he rises well-dignified at a birth the native is a person of subtle intellect, an excellent logician, and possessing much eloquence in his speech; sharp and witty, of admirable memory, curious in occult knowledge, given to divination, and, if he should turn his attention to trade, no man would exceed him in the invention of new ways to gain wealth.

In person, when Mercury rises well-dignified, the native is of rather small stature, but elegantly formed, very active and supple in his limbs, and with long arms; he will have a long, narrow face, a high forehead, rather swelling at the temples, grey eyes with brown spots in them, delicate mouth, straight eyebrows, a skin of a pale yellow or olive colour, the hair of a red-brown, commonly called auburn.

When ill-dignified at birth Mercury gives a person of very small stature, with small, insignificant

features and very small and quickly-moving eyes; and in character he is shifty, a boaster, foolishly loquacious and a great liar.

He rules the liver, the tongue and the nerves, and the illnesses he gives are epilepsy, giddiness, dry cough, any affection of the tongue, and all nervous affections.

The herbs attributed to him are generally those having a subtle smell, and having effect on the tongue, brain, lungs, or memory; they are vervain, adder's-tongue, aniseed, dragon-wort, and the reed.

The trees are the elder and the filbert-tree.

The animals are the squirrel, the weasel, the spider, the greyhound, the fox, the ape and all cunning and quickly-moving creatures.

The birds, the parrot, the magpie, the crane, the linnet and the swallow.

Of fish, the jack-fish and the mullet.

His metal is quicksilver.

His stones all those of divers colours, white and red carnelian and marcasite, or fire-stone.

In colours he rules azure, and all light blue colours.

His orb is 7 degrees before and after any aspect.

He governs Wednesday—the first hour and the eighth after sunrise. His number is 114. The Moon, Venus, Jupiter, the Sun and Saturn are his friends; Mars is his enemy.

His angel is Raphael.

The Moon is the nearest to the earth of all the seven planets. She finishes her course through the whole twelve signs in 27 days 7 hours and 36 seconds. Her greatest north latitude is 5 degrees and about 17 minutes, her greatest south latitude 5 degrees and 12 minutes.

When she rises well-placed in a horoscope, she signifies a person of soft and gentle manners, timid, imaginative, loving pleasure and ease, yet fond of moving from place to place, rather capricious, but of a poetic and romantic turn of mind. In person, those born under good aspects of the Moon are of middle height, with a round head and face, pale, soft skin, large light eyes, usually one a little larger than the other. The whole body inclined to be fleshy, the lips full, and the hair of a dull, light colour, but not at all inclined to gold.

When the Moon is ill-aspected at birth the native is indolent, sometimes a drunkard and vagabond, generally a liar, and, as Lilly puts it, "a muddling creature."

The Moon governs the left side and the bladder. She gives dropsy, all cold and rheumatic diseases, colds or hurts in the eyes, convulsive fits, hysteria, and feminine weaknesses.

The plants she governs are all those which have soft, juicy leaves, such as the lettuce, the melon, the gourd, the poppy, mushroom, cabbage and colewort. Of trees, all those which have round, spreading leaves, such as the lime-tree and the sycamore.

The beasts she rules are those which love the water, as the otter and the seal.

She rules all sea fowl and also the goose, the duck and the night owl.

Of fish, the oyster, the cockle and the lobster.

Her colours are light greenish-blue mixed with white.

Her metal is silver.

Her stones, pearls, diamonds, opals, crystals and selenite.

Her orb is 12 degrees before and after any aspect.

Her day is Monday; the first hour and the eighth after sunrise are hers. Her number is 45.

Her friends are Venus, Jupiter, the Sun, Saturn and Mercury.

Her enemy among the planets is Mars.

Her angel is Gabriel.



To face Chapter VI.

CHAPTER VI.

CONCERNING THE TWELVE HOUSES OF HEAVEN AND THEIR POWERS

The ancient astrologers divided the heavens into twelve houses.

The First House.—This is called the *Ascendant*, and the planet rising therein—whether well or ill-dignified—will materially affect the mind, bodily appearance and fate of the native through his whole existence. This house is masculine, and governs the head and face of man and, if the planet Mars be in this house at the time of birth, there will always be some blemish or mole in the face of the native; if a few out of the degrees have ascended the scar or blemish is, without fail, on the upper part of the head; if the middle part of the sign ascends the mark is in the middle of the face; if the latter part of the sign is ascending the mark is near the chin. This house represents the head, the tongue and the memory, and it governs in colours white.

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

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

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

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

The Sixth House.—This concerns the native's servants, sheep, goats and small cattle. It also signifies the father's kindred. This house is feminine. It rules the belly and intestines and its colour is black.

The Seventh House gives judgment of marriage and describes the man or woman in all love questions. It is masculine, it rules the haunches, and its colour is black.

The Eighth House argues of death, of legacies and wills, also of the kind of death a man shall die; it is a feminine house. It rules the lower parts of the trunk of the body; its colours are green and black.

The Ninth House gives judgment on voyages and long journeys, and also on events happening to the wife's kindred. It rules the hips and thighs. It is a masculine house; its colours are green and white.

The Tenth House is called the *Mid-heaven*, and is feminine. This concerns the native's mother, and also his calling. It rules the knees and hams, and its colours are red and white.

The Eleventh House represents friends and friendship. It is masculine and rules the legs.

The Twelfth House.—This house is often called the *Evil Dæmon*, for it is the house of sorrow, self-undoing, enemies and imprisonment. It governs great cattle. It is feminine, and rules the feet and toes, and in colour it governs green.

The strongest houses are the first (the *Ascendant*) and the tenth (the *Mid-heaven*). The first, fourth, seventh, and tenth are called Angular Houses, and represent the four cardinal points of the compass; thus the first is east, the seventh west, the fourth is north, and the tenth south. The second, fifth, eighth, and eleventh houses are called Succedent Houses; the third, sixth, ninth, and twelfth houses are termed Cadent Houses (see plate 1). Any planet posited in a Cadent House is regarded as weak in its effects on the native. It is necessary to have thoroughly mastered the influences of the twelve houses, as well as those of the seven planets, and of the signs of the zodiac, before attempting to cast a nativity or to work a horary question.

CHAPTER VII.

AN EXPLANATION OF VARIOUS TERMS USED IN ASTROLOGY

Ascension, Right.—The distance any body or point in the heavens is from the beginning of the ecliptic or first point of Aries. It is measured in degrees and minutes of a degree. It is thus abbreviated, A. R.

Ascension, Oblique.—If a star be not on the equator, it will, when it rises, form an angle with that part of the equator which is rising at the same time, and this is called its

Ascensional Difference.—This, added to its right ascension (A. R.) if it have *south* declination, but subtracted from it if it have *north* declination, gives its oblique ascension.

Application signifies the approach of two planets and is of three kinds: first, when a planet, swift of motion, applies to one of slower progress: for example, we will suppose Mercury posited in 16 degrees of the sign Gemini, and Mars in 21 degrees of the same sign (*both being in direct motion*), Mercury being swifter would overtake and form a conjunction with Mars, which is termed a *direct application*. The second kind of application is formed by two retrograde planets: thus we will suppose Mercury in 16 degrees of Gemini and Saturn in 15 degrees of the same sign, both retrograde. Mercury being the swiftest planet, applies to Saturn, a more ponderous planet, by retrogradation, and this is called a *retrograde application*. The third kind of application is when one planet, being direct in motion, meets another which is retrograde: for instance, we will suppose Mercury retrograde in 16 degrees of Gemini, and Saturn *direct* in motion in 12 degrees of the same sign; here Mercury, being the higher planet, *applies to a conjunction* of Saturn by a retrograde motion. These two last are considered *evil* applications. It should also be remembered that the superior planets, Saturn, Jupiter and Mars, never apply to the inferior planets, Venus, Mercury and the Moon, except by retrograde motion; but the inferior planets apply in both ways.

Besieging signifies a planet situated between the two malevolent planets, Saturn and Mars: thus, if Saturn were in the 12th degree of Aries, Jupiter in the 14th, and Mars in the 16th, Jupiter would then be *besieged* by the two malefic planets, Saturn and Mars. This is, of course, an evil position.

Cazimi.—A planet is said to be in *cazimi* when it is in the heart of the Sun: that is, only 17 minutes before or after the Sun. All astrologers agree that a planet is fortified by this position, but a planet when *combust* is very evil in its influences.

Direct motion signifies that a planet is moving on its natural course, according to the succession of the signs of the zodiac: thus a planet is *direct in motion* when it moves from Aries to Taurus, or from Taurus to Gemini.

Frustration means the approach of a swift planet to an aspect with one of slower motion; but before it can approach near enough to join that aspect the more weighty planet is joined to some other, by which the first aspect is frustrated.

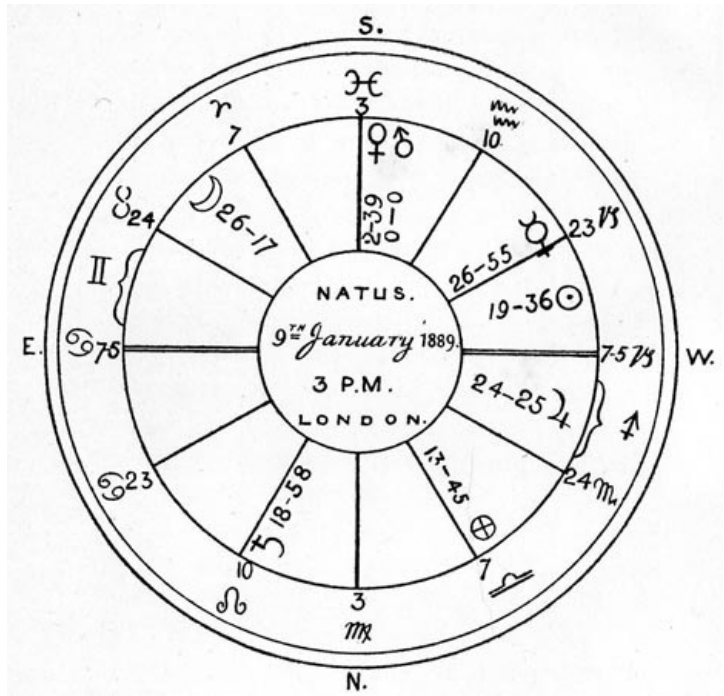
Hayz is when a masculine diurnal planet is situated above the horizon in the daytime, or when a feminine nocturnal planet is placed below the horizon in the night-time; this is fortunate in its influence.

Node.—That part of the ecliptic where a planet passes out of north into south latitude is its south node; that where it goes into north latitude is its north node.

Oriental and Occidental.—A planet, when oriental, rises before the Sun; when occidental sets after him and is seen above the horizon when the Sun is down; consequently, when a planet is oriental it is posited in the east, and when occidental, in the west.

From the fourth house eastward to the tenth is oriental and from the tenth westward to the fourth is occidental. But ☉ or ☽ are *oriental* between the first and tenth and its opposite quarter and are *occidental* between the tenth and seventh and its opposite quarter.

Void of course is when a planet is separated from another planet, and does not, during its continuance in the same sign, form any aspect with any other planet. This most usually happens with the Moon. The effect of this is



To face Chapter VIII.

CHAPTER VIII.

OF THE FIGURE OF THE HEAVENS

This was formerly termed a *horoscope*, but is now more generally called a *figure of the heavens*. It is simply a scheme, or plan, representing an accurate picture of the heavens—that is, of the positions of the Sun, Moon, and planets, and, in some instances, of the fixed stars also, for the moment at which a child is born. In horary questions the figure is drawn for the required time, which may be the moment of the propounding of a question to an astrologer, or of the occurrence of any event of the result of which astrological information is desired.

This map, which contains the twelve divisions already described as the twelve houses of heaven, may be drawn in either a square or circular form. Lilly and other mediæval writers use both forms indiscriminately; but as the latter is more easily understood, the diagram (plate 2) is drawn up in that manner. It will be seen that it is formed of three circles. In the centre space the date, time and place of the event of a horary question are entered, and in a nativity the name, sex and moment of birth of the native. The next space (divided into twelve equal parts for the houses) is reserved for the planets and in the outer space are placed the signs of the zodiac, with the number of their degrees, on the cusp of each house. The cusps of the Houses are represented by that line between each house. Having obtained an Ephemeris, or astrological almanack [7] for the year required, we must find the Sidereal Time for the day and month of the birth, or question; then, if the time of the event be *before* noon we must *deduct* the difference between the given time and noon from the Sidereal Time of the day; for example, on the day of the event (the 9th January, 1889), the Sidereal Time at noon is shown by the Ephemeris to be 19 hours 16 minutes 51 seconds, if the birth had been at 9 a.m. The difference between 9 a.m. and noon is 3 hours. We should, therefore, have to *deduct* 3 hours from 19 hours 16 minutes 51 seconds, which gives 16 hours 16 minutes 51 seconds, the Sidereal Time required.

As the event is supposed to happen at 3 in the *afternoon*, we must *add* the difference between noon and the time given to the Sidereal Time of the day. The difference between noon and 3 p.m. is 3 hours, and, as the Sidereal Time on the 9th January, 1889, is 19 hours 16 minutes 51 seconds, we *add* 3 hours to this amount, which gives 22 hours 16 minutes 51 seconds, the Sidereal Time required.

We must now proceed to place the signs for 3 p.m. on the 9th January, 1889, which is thus done: We turn to the "Table of Houses" (which will be found at the end of the Ephemeris), and having found (under the column headed "Sidereal Time") the nearest time to 22 hours 16 minutes 51 seconds, which in this case is 22 hours 16 minutes 48 seconds for the latitude of London, we see

in the next column (headed 10) the sign ♓ (Pisces), and the number 3° opposite our Sidereal Time, showing that the third degree of Pisces is on the cusp of the 10th house, In the next column (headed 11) we see ♈ , and the number 7°; we therefore place 7° ♈ on the cusp of the 11th house, next 24° ♉ on the 12th; then 7° 5' ♊ on the Ascendant (or first house), 23° ♋ on the 2nd and 10° ♌ on the 3rd; for the remaining houses we place the signs *in order* opposite to those already given, keeping the same number of degrees to each corresponding house and sign.

The opposite house to the 10th is the 4th, and the opposite sign to ♓ is ♍ ; we therefore place 3° ♍ on the cusp of the 4th house, and so on of the rest. It will, however, now be seen that the

two signs ♎ and ♏ are missing; these signs are "intercepted," which means that they lie between two houses without occupying the cusp of either; they must, therefore, be placed in their order *between* the cusps of the houses. This is, of course, not always the case, and some horoscopes will have no intercepted signs.

HOW TO PLACE THE PLANETS.

In the Ephemeris the longitudes of the planets are given daily for mean noon; so, to find the *exact* place of a planet for a given time, we must note the difference of longitude between the previous noon and noon of the day for drawing the map for a.m. and for p.m., the difference between noon of the day and noon of the day after. This *difference* is the motion of the planet in 24 hours, which we must work thus: As 24 hours are to—hours (*i.e.*, the difference between the given time and noon), so is the daily motion to the motion required. For example, the ☉ at noon on the 6th January is (omitting seconds) in 19° 29' ♊ , and on the 10th January at noon he is in 20° 30' ♊ , which gives a daily motion of 59 minutes. We must find his place for 3 p.m. on the 9th January. As 24 hours are to 3 hours, so are 59 minutes to the time required; this equals about 7 minutes,

which we add to the ☉'s longitude at noon on the 9th. If the event had been for a.m. this amount would have been *deducted* from the ☉'s longitude at noon on the day of the event. We must proceed in the same way for the other planets and place them in the map according to their positions in respect to the degrees on the cusps of the houses. The ☉ will be in $19^{\circ} 36' \text{ } \Upsilon$, or about the middle of the 7th house. And note that the number of degrees of a sign on the cusp of any house shows that that sign commenced *in* the previous house. Supposing the ☉ had been 1° of $\text{ } \Upsilon$, we should then have placed it in the 6th house, a little below the cusp of the 7th. When a planet is *Retrograde* (shown in the Ephemeris thus, *R.*), we *add* the amount to the longitude when the event is before noon or a.m., and *deduct* it from the longitude when the event is after noon or p.m. The mode of giving the judgment on a horoscope will be shown farther on.

CHAPTER IX.

OF THE INFLUENCES OF THE FIXED STARS

The fixed stars are so called because they appear to keep at the same distance from one another in the heavens. All of these stars have their respective influences analogous to those of the planets. The following table of the principal fixed stars, with their several magnitudes and natures, will be found useful. It is only those of the first and second magnitude which much affect us; the influence of those stars marked as of fourth magnitude is very slight. The time of the rising and setting of the fixed stars varies according to the latitudes of the places of observation. Their longitudes increase at the annual rate of 50 seconds, but their latitudes vary very little. The right ascension and declinations of the numerous fixed stars are given every year in the Nautical Almanack.

TABLE OF THE PRINCIPAL FIXED STARS, WITH THEIR MAGNITUDES AND NATURES.

<i>Stars.</i>	<i>Magnitudes.</i>	<i>Natures.</i>
South End of the Tail of the Whale	2	Of the nature of Saturn.
The Star in the Wing of Pegasus	2	Mars and Mercury.
The Head of Andromeda	2	Jupiter and Venus.
The Whale's Belly	4	Saturn.
The Girdle of Andromeda	2	Venus.
The Bright Star in the Head of Aries	3	Saturn and Mars.
The Left Foot of Andromeda	2	Venus.
The Bright Star in the Jaw of the Whale	2	Saturn.
Caput Algol	2	Saturn and Jupiter.
The Pleiades or Seven Stars	5	Mars and the Moon.
The Middle Star in the Pleiades	3	Mars and the Moon.
Oculus Taurus	3	Venus.
Aldebaran	1	Mars.
Rigel	1	Jupiter and Venus.
The Foremost Shoulder of Orion	2	Mars and Mercury.
The She-Goat	1	Mercury and Mars.
The Middle Star in Orion's Belt	2	Jupiter and Saturn.
The Highest Star in the Head of Orion	4	Jupiter and Saturn.
The Star in the Horn of the Bull	3	Mars.
Propus	4	Mars.
The Right Shoulder of Auriga	2	Mars and Mercury.
The Foot of Gemini	2	Mercury and Venus.
Castor	2	Mars, Venus and Saturn.
Pollux	2	Mars.
The Smaller Dog Star	2	Mercury and Mars.
Præsepe [8]	1	Mars and the Moon.
North Asellus	4	Mars and the Sun.
South Asellus	4	Mars and the Sun.
Cor Leonis or Regulus	1	Mars.
Heart of Hydra	1	Saturn and Venus.
Vindemiatrix	3	Saturn, Venus and Mercury.
The Back of the Lion	2	Saturn and Venus.
The Tail of the Lion	1	Saturn, Venus and Mercury.
Crater	4	Venus and Mercury.
Arcturus	1	Jupiter and Mars.
The Virgin's Spike or Arista	1	Venus and Mars.
The South Balance	2	Saturn and Venus.
The North Balance	2	Jupiter and Mars.
The Left Hand of Ophiucus	3	Mars and Saturn.
The Highest Star in Head of Scorpio	2	Saturn and Venus.
The Left Knee of Ophiucus	3	Saturn and Venus.
Cor Scorpio	2	Mars and Jupiter.
Antares	1	Mars.
The Right Knee of Ophiucus	3	Saturn and Venus.

The Bright Star of the Vulture	2	Saturn and Mercury.
The Mouth of Pegasus	3	Venus and Mercury.
The Tail of the Goat	3	Saturn.
Marchab	2	Mars and Mercury.
Fomalhaut	1	Venus and Mercury.
Scheat-Pegasi	2	Saturn.

To know when any of these fixed stars will affect the horoscope we must note the sign and degree on the cusps of the houses, and if (on consulting the Ephemeris) any of these stars should be found to be ascending or descending within five degrees of the signs upon the cusps of the several houses, they must be entered in the same manner as the planets, and their qualities weighed according to the nature of the planet or planets with which they correspond, as shown by the table given.

The influences of the fixed stars are not much considered by the modern astrologers, yet in certain positions their power is undeniable. The conjunction and opposition are the only aspects to be considered in regard to them, as they do not operate on the planets by sextile, square, or trine aspects. When a fixed star happens to be in conjunction with the Sun at birth, certain effects are distinctly traceable. For example, the Sun conjoined with Aldebaran, Hercules, Antares, or any fixed star having the nature of Mars, threatens a violent death, or, at best, constant illness to the native. The Sun, with the Pleiades, Castor, Pollux, or Præsepe, shows a cruel and headstrong disposition in the native and the *probability* of violent death. The star Arista, with the Sun, gives great and lasting good fortune. All the stars of the nature of Saturn, conjoined with the Sun, bring calamity and disgrace. When a fixed star, whose latitude does not differ much from that of the Moon, is in conjunction with her, certain effects are produced; for instance, when she is conjoined with Aldebaran or Pollux violent death is indicated; when with the Pleiades injury to the eyes or blindness. The Moon with Antares and in opposition to Saturn with Aldebaran, shows death by strangulation. The Moon, with Aldebaran or Antares either in the ascendant or in the mid-heaven, gives brilliant honours, but not without many attendant dangers and hair-breadth escapes. Fixed stars of the *first* magnitude, near the cusp of the seventh house, show a rich wife, but her disposition will sympathise with the planetary qualities of the star. Fomalhaut and Rigel, in either the ascendant or mid-heaven, give fame after death. Sirius, the Dog Star, in conjunction with the Sun, either in the ascendant or mid-heaven, gives preferment and honours from royalty. Caput Algol, in conjunction with the Sun in the eighth house and in square to Mars, shows decapitation.

CHAPTER X.

OF THE EFFECT OF EACH PLANET IN EACH OF THE TWELVE HOUSES

Saturn in the first house, or ascendant, shows melancholy and many sorrows, and if near the ascendant probability of early death; in the second house pecuniary troubles; in the third quarrels with brothers and sisters, and dangers and losses in travelling; in the fourth house death of father or mother, and loss of friends; in the fifth barrenness or death of children; in the sixth illness, worries with servants and losses from cattle; in the seventh an ungovernable wife and unhappy marriage; in the eighth violent death and loss of legacies; in the ninth losses by sea; in the tenth dishonour and imprisonment; in the eleventh deep depression and false friends; in the twelfth sorrow, trouble and persecution from secret enemies. If the planet is strong—that is, well-dignified—these evils are much lessened.

Jupiter in the first house gives a good, happy and long life; in the second riches; in the third family affection and fortunate short journeys; in the fourth lands and inheritance with an honourable life and end; in the fifth many children who are good and affectionate; in the sixth faithful servants and fortunate dealings respecting cattle; in the seventh honourable marriage; in the eighth long life and natural death; in the ninth profitable sea voyages; in the tenth preferment and honours; in the eleventh faithful friends; in the twelfth victory over secret enemies. This, of course, means when the planet is strong in dignities; if weak the good will be somewhat abated.

Mars in the first house shows shortness of life and scars on the head or face; in the second poverty and troubles; in the third quarrels with kindred and dangers in travelling; in the fourth short life to the fathers; in the fifth disobedient children; in the sixth fevers, bad servants, and loss of cattle; in the seventh sensuality and unhappiness in marriage; in the eighth a violent death; in the ninth irreligion and losses at sea; in the tenth military preferment, but troubles from great dignitaries; in the eleventh false friends and loss of money; in the twelfth imprisonment. This is when Mars is afflicted, but if well-aspected these evils are somewhat abated.

The Sun in the first house gives honour, glory, and long life; in the second much riches, but great extravagance; in the third good brethren and fortunate journeys; in the fourth a noble inheritance and honours in old age; in the fifth few children, yet such as will be a comfort; in the sixth diseases of the mind; in the seventh a good wife, honourable adversaries, and sickness; in the eighth good dowry with the wife, but danger of a violent death; in the ninth gain by the sea, and ecclesiastical dignities; in the tenth gain from princes and noble women; in the eleventh distinguished friendships; in the twelfth powerful adversaries. This is if the Sun is well-dignified; if weak the good fortune is not so pronounced.

Venus in the first house gives good health, but sensuality as regards the opposite sex; in the second riches by means of women; in the third, in a woman's horoscope, by means of lovers above her in rank; in the fourth inheritance; in the fifth many children; in the sixth illness from excesses; in the seventh a good and beautiful wife and very few enemies; in the eighth a good dowry with the wife and a natural death; in the ninth good fortune by sea; in the tenth honour and preferment through the means of some one of the opposite sex; in the eleventh sympathetic friends; in the twelfth freedom from the power of private enemies. This if Venus be strong; if weak the good fortune is less pronounced.

Mercury in the first house gives noble thoughts, graceful elocution, and love of art and science; in the second profit by intellectual work; in the third mathematical skill, swift and prosperous journeys; in the fourth the gain of an inheritance by craftiness; in the fifth clever children; in the sixth thieving servants and diseases of the brain; in the seventh a fomentor of quarrels, but a discreet wife; in the eighth death by consumption; in the ninth wonderful ability, especially in occult matters; in the tenth much preferment for ability; in the eleventh inconstant friends; in the twelfth secret enemies, but they will not much affect the destiny. This is when Mercury is well-dignified. If weak the good fortune is much lessened.

The Moon in the ascendant, or first house, shows the native will travel and will gain the favour of noble persons; in the second she sometimes gives unstable fortune, riches, and poverty alternately; in the third long journeys; in the fourth profit by travelling; in the fifth many children; in the sixth diseases of the brain, but good servants; in the seventh honourable marriage; in the eighth danger by drowning, but otherwise a long and healthy life; in the ninth many long sea voyages, inconstancy in religion, and love of art; in the tenth great honours; in the eleventh the friendship of noble personages; in the twelfth the common people will be the native's enemies and do him much wrong.

The Dragon's Head when posited in the first house shows poverty; in the second a good estate; in the third honest kindred and fortunate journeys; in the fourth gain by travels; in the fifth long life and good children; in the sixth health and good servants; in the seventh a virtuous wife; in the

eighth many legacies and a natural death; in the ninth prosperity at sea; in the tenth honour; in the eleventh faithful friends; in the twelfth open enemies.

The Dragon's Tail in the same places signifies the contrary in all things.

CHAPTER XI.

ON FORMING A GENERAL JUDGMENT ON A NATIVITY

Respecting the distribution of the doctrine of nativities, we are to consider first the *parents*, then the duration of life; the shape and figure of the body; after these the quality of the mind; then as to fortune in regard to honours as well as wealth. In succession to these the character of the employment; the questions relative to marriage, children, and friendships; then that concerning travel; and lastly, that concerning the *kind* of death which awaits the native from the configuration of the heavens at his birth.

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

If Mars should be in bad aspect to the Sun, the father will receive some injury to the face or die suddenly; but a long life is presaged if Jupiter or Venus be in any mode whatever configured with either the Sun or Saturn.

If Mars be succedent to the Moon or Venus, or in quartile or opposition to them, or if Saturn be similarly aspected to the Moon only, and both of them be void of course or retrograde, or cadent, adverse accidents and disease will attend the mother; should they, on the other hand, be swift in motion and placed in angles, they portend that her life will be short or grievously afflicted.

Should the Sun be configured, in any mode whatever, with the Moon or Venus, or should Venus herself be harmoniously configured with the Moon, either by the sextile, the trine, or the conjunction, the mother will live long.

Concerning the duration of the native's own life, the Hylegliacal^[9] places are, according to Ptolemy, the sign on the angle of the ascendant from the fifth degree above the horizon to the twenty-fifth degree below it; the thirty degrees in dexter sextile thereto constituting the eleventh house; also the thirty degrees in dexter quartile forming the Mid-heaven above the earth; those in dexter trine making the ninth house; and, lastly, those in opposition belonging to the angle of the west.

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

He also holds that "the Sun, the Moon, and the Ascendant to be considered as the four principally liable to be elected to the office of prorogator"—OR HYLEG.

These views are not adopted by the modern astrologers, but as this is a book *setting forth the ancient methods* it is needless to discuss the various objections made by them to this, as to some other of the theories laid down by Ptolemy.

Among the four prorogators already given, the Sun by day is to be preferred, provided he is placed in one of the Hylegliacal places, and if not, the Moon; but if the Moon also should not be so posited that planet is to be elected as Hyleg which may have most claims to dominion in reference to the Sun, the Moon and the Ascendant, which means that the planet should have dominion, in any one of the places where these are situated, by at least three dignities. If, however, no planet should be so circumstanced the Ascendant is then to be taken as Hyleg.

By night the Moon is to be elected as prorogator, provided, in like manner, she should be in some prorogatory place; and if she be not, the Sun; if he also be not in any prorogatory place, then that planet which may have most right of dominion in reference to the Moon, and the antecedent full Moon, and the Part of Fortune. But if there be no planet claiming dominion in the mode prescribed the Ascendant must be taken; in case a new Moon had last preceded the birth; but if a full Moon, the Part of Fortune.

If the two luminaries and also some ruling planet of appropriate condition should be each posited in a prorogatory place, then, provided one luminary may be found to occupy some place more important and influential than the others, that luminary must be chosen; but should the ruling planet occupy the stronger place, and have prerogatives of dominion suitable to the conditions of both luminaries, the planet must then be preferred to either of them.

When the Hyleg has been determined by the foregoing rules, then note whether it is supported by benevolent planets in good aspects towards it and free from affliction—that is, from evil aspects from evil planets—if so, the life is likely to continue and the constitution to be strong; but if the Hyleg, whether it be the Sun, the Moon, or the Ascendant, be afflicted with evil planets and

there be no assistance from good planets, the child will die in infancy: if there be some assistance from good planets, but yet the evil aspects exceed the good, the constitution will be weak and the first train of evil directions will destroy the life.

Concerning the disposition and quality of the mind, we must look principally to the planets in the Ascendant, the influences of which over mind and body have already been given in the chapter on the seven planets. We must, however, always bear in mind that Mercury has chief dominion over the mental faculties, whilst the sentient passions are governed by the Moon and the planet in the ascendant. The Moon well-aspected, that is, in trine, sextile, or conjunction to Mercury at birth, will give to the native excellent abilities, ingenuity, versatility and wit. Even the evil aspects of the square and opposition are better than no aspects at all, though these sometimes produce a cynical and obstinate nature.

The abilities of those born when Mercury is in "cazimi" (that is, within seventeen minutes of the Sun's centre) are of the highest order.

Mercury in conjunction with Saturn at birth gives clear judgment and a love of occult subjects.

Venus in good aspect with Mercury gives love of music and an artistic nature.

If Mercury and the Moon throw no aspect to each other and are afflicted by Mars and Saturn, the native will be liable to become insane.^[10]

The fortune of wealth is determined by the Sun and the Moon; if they are in good position, that is, angular and well-aspected by the two luminaries, the native will be rich. If the Sun and the Moon are well placed, and if there be benefic stars in the Mid-heaven, the native will rank high in the world. If the contrary, the native never rises above mediocrity; and if Saturn afflicts the Mid-heaven, he meets disgrace. If Mars is strong and in good aspect to the Sun and Moon, he will gain military glory. Jupiter on the Mid-heaven and the Sun and Moon in trine to each other, the Moon, having the trine of Jupiter, is one of the best positions for rising in the world. Jupiter in the tenth house will cause the native to do fairly well in the world; but Saturn in that house, if not extremely well-aspected, will bring him to shame and beggary.

Concerning the nature of employment, the dominion of the employment is claimed by the Sun and by the planet on the Mid-heaven. If Mercury should rule alone he produces writers, teachers of science, merchants and bankers; also, if well-aspected to Saturn and the Moon, astrologers and students of all occult matters; if Jupiter is in conjunction, then the native will be an orator, actor, or painter and his pursuits will lead him into the society of persons of rank.

Venus ruling makes wine-merchants, dealers in colours, dyes, perfumes, drugs, garments or apparel, &c.; if connected with Saturn, she makes persons have to do with amusement, players, jugglers, &c.; if with Jupiter, persons attending exhibitions and priests who have much personal decoration such as Catholic priests, bishops, &c. and they will gain by women. Mars ruling alone makes martial men and, if in Scorpio, Cancer, or Pisces, naval men.^[11] The Sun joined with him, being near the Mid-heaven, or in aspect, makes persons dealing with fire or metals, the latter especially if in Taurus or Leo. If Mars be separated from the Sun, he makes shipwrights, smiths, agriculturists, stonemasons and carpenters.

If Saturn bear testimony in addition to Mars, persons become mariners, workers in mines, wells, vaults, &c., underground, keepers of cattle, cooks, butchers. If Jupiter join with Mars, they will be soldiers, innkeepers, tax-gatherers, mechanics. If Mercury and Venus become joint arbiters of employment, they produce musicians, dancers, poets, weavers and painters, &c. Jupiter in connection with them makes magistrates and senators and also teachers of youth. Mercury with Mars makes surgeons, statuaries, boxers. If Mercury be more powerful, they will be scientific; and if Mars be stronger, they will be more violent and cruel in their practices.^[12] If Saturn join these two, they will be thieves (especially if the Moon be in ill aspect to Mercury); if ☾ be in ill aspect to ♂, they will be robbers or assassins. If Jupiter join ♀ and ♂, they engage in honourable warfare and are industrious. If Venus and Mars rule together, persons will be dyers, workers in tin, lead, gold, silver and medical drugs.

The Moon regulating the employment and, separating from the Sun and forming an aspect with Mercury, inclines to the pursuit of astrology, spiritualism and magic.

Concerning Marriage, Ptolemy has laid down some very clear rules. He advises persons about to marry to have a care that the luminaries—that is, the Sun and Moon in their respective nativities—are in concord. It is of happy augury if the Moon in the bridegroom's nativity is in good aspect—that is, in trine or sextile to the Sun in the bride's nativity. The Square or Opposition aspects formed between the luminaries in the two nativities indicate discord and separation, and very evil effects follow if the malefic planets, Saturn and Mars, have a bad aspect to the Sun and Moon in both nativities. If Venus be with them the separation will be caused by adultery. Good planets, such as Jupiter and Venus, placed between the luminaries in both nativities, show much happiness.

In men's nativities the Moon must be chiefly considered in regard to marriage. Should she be in

her first or third quarter at birth, the man will marry under thirty, or if older his wife will be a very young woman.

If the Moon be configurated with Saturn, she entirely denies marriage. If she should be in a sign of single form, such as Libra or Taurus, the native will marry only once, but if she should be placed in a double-bodied sign, such as Pisces or Sagittarius, the man will marry more than once.

If the Moon make application to the benefics, the wives will be good and true; but if she make application to evil planets, the wives will prove either bad or of a quarrelsome disposition. For example: If Saturn receives the Moon's application the wife will prove troublesome and morose, yet constant and industrious; if Jupiter receive it, the wife will be decorous, good and economical; if Mars, bold and refractory; if Venus, cheerful, handsome and agreeable; if Mercury, sensible, prudent and clever.

Women in whose nativities Venus is configurated with Jupiter or Mercury are virtuous and well-conducted; but, when Venus is with Mars and no other planet is there, women born under such aspects are liable to become licentious. Mars in square to Venus shows adultery.

For women the Sun is to be chiefly regarded in estimating their chances of marriage and happiness. If the Sun be oriental (*i.e.*, between the Ascendant and Mid-heaven, or between the Descendant and Nadir) the native will marry in her youth; or when old, to a young man. If the Sun be occidental, the native will marry late in life; or when young, to an old man. If the Sun be in a sign of single form, she will marry but once; if in a double-bodied sign, or configurated with several oriental planets (in one sign) she will marry more than once. If Saturn be configurated with the Sun, the husband will be steadfast, prosperous and industrious.

Jupiter configurated with the Sun gives a good, benevolent and honourable husband. "Mars," says Ptolemy, "gives a severe husband, void of affection and intractable." Venus gives an amiable husband of handsome appearance. Mercury gives one who is provident and expert in business and of a lively and cheerful temperament.

If Mars be separated from Venus and Saturn, yet have the assistance of Jupiter, men will lead virtuous lives. If Mars be configurated with Venus *only* men are of a licentious temperament.

Saturn, when in the 7th house of a nativity, brings either unhappiness in marriage or early death of one or other of the married people. The Sun badly aspected by Saturn in the nativity of a woman and the Moon afflicted by the same planet in the nativity of a man, will bring trouble in love and marriage.

Description of the wife or husband.—The planet with the sign in which it is placed, which is posited near the cusp of the 7th house, must be taken to describe the person. If no planet should happen to be so placed, then we must go by the sign alone. Benefic planets in the 8th house show that the wife or husband will be rich; unfortunate planets show the reverse.

Children.—As regards the probability of having children, the 10th and 11th houses must be consulted and, should there be no planets in them, then the opposite, the 4th and 5th houses, must be considered. The Moon, Jupiter and Venus are said to be givers of children; the Sun, Mars and Saturn deny children, or give very few and those either die early, or are a source of trouble to their parents. Mercury either gives or denies according to the planets with which he may happen to be posited.

If the Sun and malefics be in barren signs or in masculine signs and in the before-named houses, there will be no children; but if they be in fruitful or feminine, or common signs, there may be children, but they will be delicate and short-lived.

If Jupiter, the Moon and Venus, are well-dignified in the 10th and 11th houses, the children born will attain rank and distinction in the world.

Friends and Enemies.—Persons born under the same sign of the zodiac are likely to be sympathetic; so also if the planet in the ascendant of one person's nativity is one which is friendly to that which rises in the ascendant in the other's. Thus, a person whose ruling planet is Venus would be attracted by one in whose ascendant Mars is dominant and a person whose ruling planet is the Moon rarely contracts a warm friendship with one who has Mars in the ascendant of his nativity and *vice versâ*. The friendships and enmities of the planets have already been given in the chapter on the influences of the seven planets.

Mars in bad aspect to the Sun or Moon in the 7th house causes quarrels in married life.

Travelling.—The position of the Moon and Mars are here to be considered. If they should be in a cadent position the native will travel a great deal. The Moon in a watery sign causes much travelling by water. Ptolemy tells us that Mars in square or opposition to the Sun or Moon will cause much travelling in foreign countries. If the benefics are conjoined with the Moon, the journeys will be safe and pleasant; if with the malefics they will produce mischances and ill-health in travelling. Mercury ascending at birth, in a double-bodied or moveable sign, shows a great disposition to travel. If a malefic affecting the Moon should be in the watery signs of Cancer, Scorpio, or Pisces, shipwreck and even death by drowning may ensue during travelling.

Of the Manner of Death.—If the Hyleg and Ascendant should be well-aspected and if either Jupiter, Venus, Mercury or the Moon well-dignified should appear in the eighth house the native will die a natural death. If either the Sun or Moon should be badly aspected by Mars or Saturn in the eighth house it is significant of a violent or remarkable death. Saturn causes lingering deaths and Mars those which are sudden.

Saturn indicates death by chronic diseases, rheumatism, ague and paralysis.

Jupiter (when not well-aspected at birth) may become a promittor, or cause of death, by apoplexy, inflammation of the lungs, spasms, or gout.

Mars indicates death by acute or eruptive fevers, small-pox, all kinds of hæmorrhage, burns, suicides and wounds from iron, over which metal he presides.

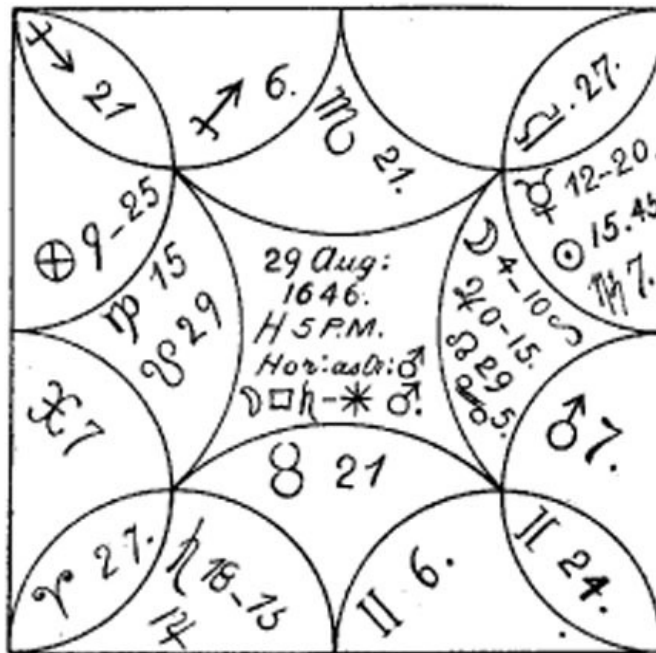
Venus produces death by cancer, scurvy, dysentery, or wasting away and putrid diseases. If violence attends she causes death by poisoning.

Mercury kills by madness, epilepsy, coughs and obstructions. If violence concur he brings death by accident in sport or by robbers.

The Moon.—When the Ascendant or ☾ be Hyleg, the Moon will assist in causing death by cold phlegmatic diseases and if she be placed in ♉, ♌, or ♍, by drowning.

The Sun will assist to cause death by his ill aspects to the Ascendant or ☽ if they be Hyleg and then he acts like Mars, and if in *Leo*, will produce death by fire, if other testimonies agree.

The benefics cannot cause death of *themselves*; and even their ☿ aspects will frequently save life when they fall amidst a train of evil directions. But if the malefic influence is too powerful for them to avert, then they cause death in the various manners above described.



A Dogge Missing—where?
FACSIMILE OF A MAP OF A HORARY QUESTION FROM LILLY'S ASTROLOGY.
To face Chapter XII.

CHAPTER XII.

CONCERNING DIRECTIONS AND HORARY QUESTIONS

We have seen in the chapter on the judgment of a nativity that by the consideration of the position of the planets and of the Sun and Moon in the twelve houses, what the *general* fortune of the native will be in the whole course of his life; but the art of Direction measures out the time into years, months, weeks and days and thus informs us when we may expect in *particular* what is *generally* promised us in the nativity.

Directions are of two kinds, *primary* and *secondary*, and are based upon arithmetical calculations of the time of the events caused by the aspects of the significators (that is, of the Sun or the Moon), with the places of the planets. They are founded upon the familiarities of the stars amongst each other in the zodiac (*after the nativity*), and show, by calculations, the distance of the place of a significator at the moment of the nativity from the place it must reach before it can join the aspect, which distance is called *the Arc of Direction*. Some astrologers consider what are called "*Mundane Directions*," which are distances in the world measured by the semi-arc, and are wholly independent of the zodiac. These were invented by Placidus, but as Ptolemy does not treat of them they will not be considered here.

It must always be remembered that—in directions—the place of a planet, at the time of the nativity, is called the planet itself, although it may not be there when the significator arrives; thus, if we wish to direct the Sun to the conjunction of Jupiter, we must do so to the position which that planet occupied *at the moment* of the nativity. When the Arc of Direction is found the Sun's right ascension must be added to it, and the Sun will be the right ascension (without latitude) of that place in the zodiac at which, when the Sun arrives, the direction will be completed. For every day of the Sun's approach to this point a year must be added, and thus the time when the event is likely to happen is pointed out: these primary directions, however, cannot be depended upon to produce an event of great importance unless the secondary directions agree; but where the nativity is weak the primary direction alone is powerful enough to kill (especially if it should be opposed to the Hyleg), and misfortune will always happen if the positions of the planets, at the moment of birth, are unfortunate, *without* the coincidence of any secondary direction.

Secondary Directions are those daily aspects to the luminaries which happen after birth, every day of which is reckoned for a year, two hours for a month, thirty minutes for a week, and four minutes for a day.^[13] Thus, whatever aspects take place in the *first day* of the native's life will develop their effects in the first year and those of the second day in the second year, so that, should the native live fifty years, his secondary direction for his fiftieth year will arise from the aspects which took place on the fiftieth day after his birth. The ancient astrologers—particularly the Egyptians—used to predict the events of a nativity *wholly* from these secondary directions,^[14] in which the Moon should be chiefly considered; for in those days on which she comes to an evil aspect with the malefics, Saturn or Mars, the years corresponding to those days will be peculiarly unfortunate and dangerous to the native; and where, on the contrary, the Moon is well-aspected to the benefics, the years corresponding to those days will be very fortunate: a good direction gives prosperity in that matter which the significator indicates; thus we direct the Sun to signify the native's preferment or disgrace, his good or bad health, and the favour or disesteem of great personages.

The direction of the Moon refers to the nature of the native's journeys, whether prosperous or the reverse, his marriage, his wife, his women friends and kinsfolk.

The direction of Saturn signifies the native's inheritance, buildings, possessions, and also his fears, jealousies and mistrusts.

Jupiter is directed as regards glory, renown, riches, children and religion.

Mars is directed for the native's law-suits, animosities and victories; he also shows the estates of brethren.

Venus is directed for marriage, love and pleasure and all matters in connection with women.

Mercury is directed for a knowledge of the amount of wit, understanding, trade, industry, and journeys of the native; also for distinction in scholarship and all intellectual pursuits.

The Horoscope or Ascendant is directed to signify the life, affections and manners of the native.

The Mid-heaven's direction affects the position and career of the native.

If the directions are to good aspects of benevolent planets, they signify prosperity both of mind and body, cheerfulness and all manner of earthly happiness; but if the horoscope should have directions to the ill aspects of the malefics, Mars or Saturn, then evil is to be expected of the

nature given by the malevolent star. If directed to the good aspects, such as the trine or sextile of these evil planets, the misfortune is not so great, and even in some instances good may be predicted. As, for example, the horoscope directed to the trine or sextile of Mars gives preferment by arms; the same aspects towards Saturn would indicate success in building or in mines, or some calling connected with metals.

The occasional differences in the life, tastes, health, marriage and pecuniary affairs of twins, born within ten or twenty minutes of each other, are accounted for by the fact that at the birth of the first child the last degree of a sign may ascend with planets therein, or a planet in the 2nd house at 5 p.m. may be in the 1st at 5.15 p.m. and the early degrees of another sign may be exactly on the ascendant at the birth of the second child.

A planet may reach the M.C., or any other of the four cardinal points at, say, 10 p.m. and ten minutes later have passed off, when its powers would have greatly diminished. Though the signs rise and set at the rate of 15° per hour, in our latitude from 50° to 60° North, it often happens that 30° will ascend in fifty-two minutes.

Horary questions are questions asked at a certain time when a person feels anxious concerning any undertaking or impending event. A figure or map of the heavens, like that erected for a nativity, is drawn out for the minute in which the question is asked; and, if the astrologer be skilful, and the querist sincere—that is, not putting the question from frivolous motives—the answer will, in general, be true, for the whole is the effect of that sympathy which pervades all nature and which is the keynote of all divination under whatsoever form it is practised.

In horary questions the sign ascending and its lord represent the querent, and to these the Moon is added and must be considered with the lord of the ascendant.

The house to which the thing belongs—about which enquiry is made—is the significator of that person and thing, and every other house and its lord are to be considered according to their respective significations, so as to indicate the means and persons by which the event, about which the enquiries are made, will be accelerated or retarded.

The dates of events are regulated by the signs and angles. For example, should the significator of the event be in a movable sign and an angle the event will come to pass in the same number of days as there are degrees between the significator's aspect and the star to which it is directed if the aspect be by *application*; if by *separation*, the thing will *not* take place at all. In one of the succedent houses movable signs give months, common signs years and fixed signs bring about the event, after much delay, and when all hopes of it are past.

Significators in any of the cadent houses seldom do anything and, should they bring about an event at all, they do so after much waiting and with much trouble and vexation.

The matter of horary questions is very well treated in Lilly's *Grammar of Astrology*, published in 1647, and, by way of explaining the manner in which this branch of astrology is worked, we give a *fac-simile* of a map of a horary question to be found in this book, with (verbatim) Lilly's method of dealing with that particular question.

Judgment of the Figure given in Plate.—"Living in London, where we have few or no small cattle as in the country, I cannot give example of such creatures, but I once set the figure preceding concerning a Dogge (which is in the nature of small beasts), which dogge was missing. The question to me was what part of the city they should search and if he should ever be recovered.

"The querent was signified by the sign ascending and the lord thereof, for, in his person, he was Saturnine and vitiated (according to the Dragon's Tail in the ascendant) in his nature, mind and understanding—that is, he was deformed in body and of a covetous disposition. The sign of the sixth house and his lord signifies the dogge, for that sign stands for sheep, hogs and small cattle.

"The sign of Gemini is west, and by south the quarter of the heaven is west; Mercury (the significator of the dogge) is in Libra, a western sign, but southern quarter of heaven, tending towards the west; the Moon is in Virgo, a south-west sign, and verging towards the western angle. The strength of the testimonies being thus examined I found the plurality to signify the west, and therefore I judged that the dogge ought to be westward from the place where the owner lived, which was at Temple Bar, wherefore I judged that the dogge was about Long Acre, or the upper part of Drury Lane. In regard that Mercury (the significator of the beast) was in a sign of the same triplicity as Gemini the ascendant, which signifies London, and applied to a trine aspect of the cusp of the sixth house, I judged that the dogge was not out of the lines of communication, but was in the same quarter, of which I was more confirmed by the trine of the Sun and Saturn. The sign in which Mercury appeared was Libra—an airy sign; therefore I judged that the dogge was in some chamber or upper room, and kept privately, or in great secrecy, because the Moon was under the beams of the Sun; and Mercury, the Moon and the Sun were in the eighth house: and because the Sun on the Monday following would apply by trine to Saturn, the lord of the ascendant, and the Moon to trine of Mars having exaltation in the ascendant, I intimated to the owner of the beast that, in my opinion, he should have his dogge again, or news of his dogge or small beast, upon the Monday following, or near that time, which was true; for a gentleman of the querent's acquaintance sent home the dogge the very same day, about ten in

the morning, who, by accident, coming to see a friend in Long Acre, found the dogge chained up under a table, and, knowing the dogge to be the querent's, sent him home as above said, to my very great credit," and no doubt also to the great satisfaction of "the dogge" himself.

CHAPTER XIII.

SOLAR HOROSCOPES^[15]

JANUARY.—AQUARIUS

The influences of this sign last from the Twenty-second of January to the Twenty-first of February.

The man born under this influence will be of medium stature, good genius and a great speaker. He will achieve what he desires and will become famous in his own country.

He will be subject to melancholy, very religious and of a highly conscientious nature. The stars, however, destine him to pass through much poverty in his youth and he will have other troubles in the matter of deaths of relations and friends before he is thirty. He will travel much and, in his early youth, he will suffer from illness. He will be much influenced by women to his own detriment. He will lose his first wife and will marry twice, but the second marriage will not be very fortunate. At thirty he will be very seriously ill, but will recover and live on to about sixty-four years.

The woman who is born at the above-mentioned dates will have a charming and expressive face; her eyes will be soft and beautiful in shape and her hair of a medium brown colour, neither very dark nor very fair. In character she will be slightly melancholy and of a romantic turn of mind. She will be happy in her marriage. She will have a serious illness at fifty, but will recover from it through the affectionate care of her husband, and will live to a good old age, surrounded by her children's children.

FEBRUARY.—PISCES

The influences of this sign last from the Twenty-second of February to the Twentieth of March.

The man who is born under the influence of this sign will be above middle height, his chin will be fleshy, his eyes blue and his complexion rather colourless. His forehead will be low and broad and his eyes will express much kindness and goodness of disposition. He will be very fond of aquatic pursuits and take great delight in angling. He will not be studious, for he has not much perseverance, but he will take delight in conversation of an instructive order. He will not be much of a talker and will be slow to give his opinions on any subject. He will be of a luxurious temperament and will be much influenced by women. He will be economical in his household expenses, but will spend money freely on his own pleasures out of his family circle. He will be fond of travelling and will be more fortunate in other places than in his own country. He will be ingenious and of good counsel, yet wiser for others than for himself. He will lose his wife early in life, but will not marry again, yet this more from indolence than constancy of feeling.

The woman born at this time will be fairly good looking; her eyes will be light blue and she will have a fair complexion and a dimple in the right cheek. She will be of a good disposition and kind to the poor; but yet she will be self-indulgent and much given to luxury of all sorts. She will marry twice and have many children, but the stars do not promise her much happiness. She will die at sixty-eight.

MARCH.—ARIES

The qualities given by this sign of the Zodiac last from the Twentieth of March to the Twentieth of April.

The man born under this sign will be of medium stature, of fierce countenance, with an aquiline nose, quickly moving eyes and a strongly marked dimple in the chin. His hair will be of a reddish tint, his forehead broad and his complexion florid. He will be a loud talker and have much inclination for women and also for the pleasures of the table. He will be fond of field sports and very courageous. He will be subject to accidents, both from fire and from four-footed beasts. He will be capricious in his affections and will suffer much from his affairs with women in his youth, but will grow wiser towards middle age. He will not marry. At fifty he will lose much money and will fall into poverty, and thus become alienated from the friends of his youth. His life will not be prolonged much beyond fifty-five years.

The woman born at this time will have a florid complexion, large round-shaped eyes and a square chin. She will be of middle height and rather strongly made. She will be quick-tempered, strong-willed, very courageous and rather selfish. She will marry at twenty-three, but will not have many children. She will be a widow in middle life and will marry again within a year of her first husband's death. She will die suddenly by an accident in her fifty-sixth year.

APRIL.—TAURUS

The influences of this sign last from the Twenty-first of April to the Twenty-first of May.

The man born under this sign will have full lips, a short throat, and a mole at the back of his neck. He will be subject to sudden fits of anger and will be fierce and cruel. He will be fond of women, but will not be much liked by them and will suffer much in consequence. He will be ambitious, fortunate in business and energetic. He will not be very prudent in speech and will often get himself in trouble by over-communicativeness. He will marry a rich wife and will acquire much money by legacies from her relations. He will be very ill at forty, but he will survive it and come into much riches soon after it. His life will go on to about sixty-two, when he will die of much the same illness which he had at forty.

The woman born at this time will be graceful and well formed, with luxuriant hair and a full and well-formed mouth. She will have a good complexion and will have fascinating manners, so that she will much attract men. She will run great risks both from fire and water, and she will be subject to weakness of the eyes to such excess that towards the end of her life she will have reason to fear blindness, but she will escape this calamity. Although she will have many lovers she will only marry once, for her husband will survive her. She will have many children and they will all live. She herself will die before sixty.

MAY.—GEMINI

The influences of this sign will last from the Twenty-second of May till the Twenty-first of June.

The man born under the influence of this sign will be subject to ulcers and all skin diseases. He will be tall, well formed and of florid complexion. He will be much liked for his amiable qualities and will govern his family well. He will travel much in foreign countries and will acquire many beautiful things in the course of his travels. He will be attentive to women, very conscientious, gracious and valiant. He will not be at all given up to luxury, but will be of a pious and self-denying temperament. He will be bitten by some venomous reptile, yet will not die of the wound, but will recover entirely from it in a short time. He will be falsely accused of some sin and will be imprisoned for it; but he will come out victorious and his innocence will be acknowledged by all. His marriage is uncertain.

The woman who is born at this time will be fluent of speech, gracious in manners, witty and intelligent, but rather sensitive in temper. She will be small of stature, slight in figure and of a fair complexion. She will have well marked yet delicate eyebrows, brilliant eyes and small white teeth; her hands will be slender, with pointed fingers. By reason of her grace and wit she will be much loved, but she will not marry until she is twenty-five. She will be passionately loved by her husband, but she will not return his affection. She will have very few children who will not live beyond childhood. She herself will die at sixty-seven.

JUNE.—CANCER

The influences of this sign last from the Twenty-first of June to the Twenty-first of July.

The man born under this sign will be of medium height and will have light hair and eyebrows. He will be given to deceit in his manners with women and will be very inconsistent, yet always with such gracious manners towards them that he will be much beloved by them. He will travel much, and will suffer many misfortunes in the way of accidents. He will in middle age lose much money through the misconduct of his brothers, who will, by their extravagance, spend all the father's money and thus leave only a poor inheritance. He will occupy himself with agriculture and be successful with it. At forty he will suffer from a very serious illness and his life will probably end at forty-eight.

The woman born at this time will have large grey eyes, full lips and an abundance of soft, rather colourless hair. She will be fond of luxury and ease, and will be much given to the pleasures of the table, and will eat much and drink more. She will marry early, but will not agree with her husband by reason of her own inconstancy. She will be married three times, and will get on better with her last husband than with the two others. She will have several children, but they will all be of a sickly constitution. She herself will have a very serious illness at seventy which will cure her of all her troubles.

JULY.—LEO

The influences of this sign extend from the Twenty-first of July to the Twenty-first of August.

The man born under this sign will be of middle height, but more inclined to be tall than short; his hair will be of a red colour, and his eyebrows will be well marked and much arched in their form. He will be valiant, hot tempered, very talkative, somewhat boastful, but pleasant and jovial in his manners. He will be a great admirer of women, but not constant in his affection. He will marry once, but not the woman he so much loves.

The woman born at this time will be tall, with bright hair of a reddish gold colour, grey eyes, with a bold fierce glance, and long features. Her nose will be aquiline and the face a long oval. The lips will be full but firmly closed and the teeth good and large. She will be quick of temper and difficult to please, fond of pleasure and very ambitious of shining in society. Her great desire for admiration will cause her to be much talked about—not always in a manner pleasing to her husband. She will marry early. She will lose her husband in early youth and will marry again soon after her widowhood. She will be much subject to illnesses through the blood, and at forty-eight she will have a very serious illness; but she will recover and live another fifteen years, but her life will always be full of anxieties and troubles.

AUGUST.—VIRGO

The influences of this sign last from the Twenty-second of August to the Twenty-third of September.

The man born under this influence will have an abundance of hair and will have a large chin and a good complexion. He will be ambitious, enterprising, and very valiant, but a little capricious. He will suffer much illness and, when he is about thirty years of age, he will be menaced by death or imprisonment, yet he shall escape both evils. He will be of a sympathetic and benevolent disposition and will give good counsel to his friends. He will have a beautiful wife whom he will tenderly love, although she will not return his affections.

A woman born at this time will be graceful and charming, with a well-formed face, an agreeable expression, small mouth and well-proportioned figure. Her voice will be one of her charms, and will be clear and soft and singularly harmonious. She will be much loved and admired for her wit, and will show much taste for music and dancing. She will have fairly good health, and her beauty and charm of manner will make her much sought after in marriage, but she will not accept any of her numerous lovers until after her twenty-second birthday. She will be much loved by her husband, and being inclined to be devout, she will educate her children in the fear of God. She will die at sixty-nine.

SEPTEMBER.—LIBRA

The influences of this sign last from the Twenty-third of September to the Twenty-third of October.

The man born under this sign will be fluent of speech and his voice will be sonorous and will sound angry even when he is not so. He will be wise and prudent and will be much esteemed by good men. He will be just and honourable in all his dealings and will acquire the respect of all who know him for his conscientious dealings with his fellow-men. He will marry twice. His second wife, whom he will marry when he is turned forty, will be extravagant, and will so worry him by spending all his substance, that she will bring on his death before he is fifty.

The woman born at this period will be, say the astrologers, cheerful and of a kindly disposition. She will be of a lively temperament and will easily learn both music and dancing and will excel in both. She will be amiable, very caressing in manner and much loved by all who know her. She will marry twice. Her first husband will be rich and of mature age and very prudent. The second will be young and will soon spend the greater part of the money left her by her first husband. She will be gay, fond of pleasure and rather a coquette, which will much displease the second husband. She will be rather given to gambling and will lose money in this way, which will cause her much discomfort and anxiety in her latter years.

OCTOBER.—SCORPIO

The influences of this sign will last from the Twenty-second of October to the Twenty-first of November.

A man born under this sign will be short and broad in figure and ungraceful in his movements. He will be dark in complexion; but the hair will be of a red-brown colour, the eyebrows thick and meeting over the nose. He will be prompt in judgment, but very wily and inconstant, promising one thing and doing another, so much so, that those who have once had dealings with him will never again have confidence in him, knowing how likely he is to deceive them. He will be of a perverse and irritable temper, which will cause him to have many enemies; and notwithstanding all his acuteness, he will always be poor. He will travel much and will lead a somewhat vagabond life. He is very unlikely to marry, and he will probably die a violent death.

The woman who is born under the influence of the Scorpion will be of a reddish colouring and of middle height and strongly built. As regards her character, she will be affable, much beloved by her relations, fond of pleasure, yet very energetic in the discharge of her household duties, sensitive in temper, a little revengeful and very ingenious and of quick judgment. In her youth she will have much trouble from lawsuits, but she need not fear the result, for as she is pious God will always protect her. She will only marry once, at about her twenty-sixth year, and will die at sixty-eight. She will have no children.

NOVEMBER.—SAGITTARIUS

The influences of this sign continue from the Twenty-second of November till the Twenty-first of December.

The man born under this sign will be of pale complexion and he will have long features and dark hair and eyes. He will be prudent, studious and economical. He will see many foreign countries and will gain much money in his youth, by reason of which he will excite the envy of his friends. He will receive much injury from a relative, who will endeavour to prejudice people against him, but he will always be well received and much liked in society. He will be generous to his friends, but he will be badly recompensed for his kindness. He will be persevering in his profession and will attain a good position in it. He will be subject to internal complaints, but will live long. He will be untrue to his wife, but he will be careful that she does not know it. He will have several children, but they will be no comfort to him, as they will be always ungrateful to him.

The woman who is born at this time will be well formed, with luxuriant hair and well-marked and rather arched eyebrows; her forehead will be broad and her intellect good, but her temper easily irritated and over sensitive, especially where her affections are concerned. She will be timid, very constant both in love and friendship, generous in her affections, yet very ill-requited in this respect. She will marry at twenty-six and will have many children. She will suffer much from the evil tongues of false friends, who will malign her to her husband, but her innocence will be made known and in the end she will be fully justified. She will live to sixty-eight.

DECEMBER.—CAPRICORNUS

The influences of this sign last from the Twenty-first of December to the Twenty-second of January.

The man born under this influence will be of good complexion, his voice will be clear and bright and he will be fluent of speech. He will have a mole on his chin or on his right arm. He will be very much influenced by women and will be a great lover of luxury. He is likely to be bitten by some mad animal and he is also menaced by many illnesses of the eyes and eyesight. He will be much deceived by a woman who will cause him much injury.

The woman born under this sign will be amiable, with an agreeable countenance, a clear voice and a well-formed body. She will be twice married. Her first husband will much love her. He will be a poor man, but of a very conscientious nature and much respected for his straightforwardness of character. Her second husband will be much richer and of a gay and pleasure-loving nature, but he will not be so affectionate as the first. She will suffer much from melancholia, and when she is thirty she will have a very serious mental illness; but, by the grace of God, she will recover from it and live until she is forty-seven.

CHAPTER XIV.

APHORISMS CULLED FROM THE WORKS OF PTOLEMY AND OTHER ANCIENT ASTROLOGERS

Whosoever may be adapted to any particular event or pursuit will assuredly have the star indicative thereof very potent in his nativity.

If Virgo or Pisces be on the ascendant the native will create his own dignity; but if Aries or Libra be there he will cause his own death.

Venus gives pleasure to the native in that part of the body which may be ruled by the sign she occupies. It is the same with other stars.

Should a disease begin when the Moon may be in a sign occupied at the birth by some malefic, or in quartile or opposition to any such sign, such disease will be most severe; and if the malefic also behold the said sign, it will be dangerous. On the other hand, there will be no danger if the Moon be in a place held at the time of birth by some benefic.

In all horary questions remember that there is no affliction to the Moon so great as when she is in conjunction with the Sun; the ill aspects for the malefics must affect her, but no evil aspect is so powerful as her conjunction.

Mercury in trine or sextile to the Moon gives the capacity for acquiring foreign languages. In bad aspect to the Moon makes the native envious, sarcastic, ill-natured, given to lying and thieving.

Saturn in trine or sextile to Venus shows much power of attachment to wife and family. In a woman's nativity this is very good, as it indicates purity.

Those born near noon are generally successful in life, owing to the Sun's influence being then most powerful. Those born near midnight are by no means so fortunate as those born at midday, and it is a singular peculiarity in such nativities that the most remarkable events of their lives take place *after* their thirtieth year, and they are also certain of some kind of a name after death, meritorious or otherwise, according to what their horoscope declares. Persons born near midnight are very imaginative, and subject to see visions, dream dreams, and to be believers in the unseen world.

In all travels the Moon is to be considered, for she is a general signifier of journeys, whether by sea or land.

When the moon is besieged between Mars and the Sun in a nativity, it argues a short life to the native.

Mercury, if posited in one of the houses of Saturn, in trine or sextile to that planet, gives excellent understanding; and if the moon be also well-dignified, the native is much given to the study of occult science, and will have much renown in that particular.

Those born with the Moon powerful in their horoscopes would do well to be guided by her aspects in their daily avocations. If she should be in trine or sextile to Jupiter, it is a good day to seek favours of the great, or to make arrangements with employers. When she is in trine or sextile to Mercury, all intellectual matters taken in hand will be likely to prosper. When she is so aspected to Venus, matters undertaken with reference to love, marriage, or friendship will have a happy issue. When she is in square or opposition she would have, of course, the contrary effects.

The Sun and Moon in conjunction with Mercury give to the native great intellectual abilities.

Those who have the benevolent planets, Jupiter and Venus, well posited in either the ascendant or the mid-heaven at birth will always be much beloved during the whole course of their lives.

He who is born with the sun in trine to Jupiter is fond of rule, and very famous in his generation.

Venus in square to Saturn at a birth causes the native to be sensual and given to unnatural vices.

All the planets, or most of them above the earth, make the native eminent and famous, and if all should be well-dignified, he will—like a comet—outshine all others in the world's esteem. If, on the contrary, all the planets are under the earth at a birth, the native will be of a falling fame and fortune, or if they promise by their natures honour, dignity and fortune (that is, if they appear essentially dignified in nocturnal genitures), these good things will only come in the latter part of the native's life.

Jupiter in conjunction with the Moon in a watery sign gives drunkenness.

Venus in conjunction, trine or sextile to the Moon, gives happy marriage, but in square to the Moon, prodigality, indolence and drunkenness.

Saturn in square to Mars means a malicious and murderous temperament, and liability to

imprisonment.

It is advantageous to make choice of days and hours at a time well constituted by the nativity. Should the time be adverse, the choice will in no respect avail, however favourable an issue it may chance to promise.

A sagacious mind improves the operation of the heavens, as a skilful farmer by cultivation improves nature.

Part II.

CHIROMANCY

"God has placed signs in the hands of all men, that every man may know his work."—Job xxxvii. 7
(*St. Hierom's Translation*).

CHAPTER XV.

CHIROMANCY AND ITS ORIGIN

Chiromancy is a science which teaches us to read not only the character but the whole destiny—for good or evil, the length of life and often the manner of death of a man by the lines and marks to be seen in his hand. This study is sometimes called Palmistry, in which case, however, it properly refers *only* to a judgment formed from what appears in the palm of the hand, whilst Chiromancy (taken from the word *Cheir*, a hand, and *Manteia*, divination) signifies the revelations made by the hand, taken as a whole. Chiromancy is nearly as ancient as astrology, with which it is *indissolubly* connected, for the hand represents, as has been before said, a natural horoscope, which is placed upon it at the time both of the conception and the birth by the influence of the stars. The seven planets are all represented in the hand and also the twelve signs of the zodiac, so that the casting of a nativity is needless, as by simply examining a hand by the light of Chiromancy we can indicate what planets have been powerful at the time of birth, and what, therefore, will be their effect for good or evil over the existence; and we can also find the dates of the principal events of the life. We find many allusions to this subject in the Bible, and still more in the ancient Kabbala.

The Holy Kabbala, as it was called by the Magi, must not be confounded with what is called "The Black Art"; it is, on the contrary, the quintessence of reason and morality as they were understood by the ancients and contains that traditional science of the secrets of nature which, from age to age, is borne towards us as the wave is carried by the tide to the shore; but it has been transmitted obscurely, because the doctrines of the Kabbala were known only, in those early ages, to the adept and the initiation, later on, of neophytes was only yielded after a series of severe and terrible ordeals, whilst the revelation of its mysteries to the uninitiated was punished by death.

The necessity of silence was, in fact, one of the principal tenets of the Kabbala and is represented, in the figure of Adda-Nari,^[16] by the position of the fingers of the hand holding the flowering branch of Abundance; the thumb and the first two fingers, which in Chiromancy represent *will*, *power* and *fatality*, are held open; whilst the third and fourth fingers, representing light and science, are closed. This was meant to indicate to the good—the initiated—that they would have, when united, strength and will to direct Fate; but that they must keep hidden from the wicked and ignorant both light and science. It must, however, in justice to the ancient Kabbalists, be suggested that their inculcation of silence probably arose, not so much from a desire of domination, but rather from the fact that, feeling themselves superior in knowledge, they thought they were obeying a divine law in refusing to the wicked those lights which, when possessed by them, led, as perhaps they had sometimes found, to error. We, seeing things in a wider light, give, or try to give, equal knowledge to all, without submitting the ignorant to the ordeal of initiation to prove their worthiness as recipients; but, after all, it amounts to much the same thing—give to all men truth and light in abundance, but all will not profit by it. We see this every day in our college system; the lesson is the same for all, but it is only the few who profit by it; and although we appear to be obeying a divine law in opening the way of light and life—the life of knowledge—to all, as God makes His sun to shine on good and bad equally, still we can, in some sort, understand the feeling of the ancient Magi, whose motto was: "Know, Dare, Will, but *keep Silence*."



To face Chapter XVI.

CHAPTER XVI.

THE PRINCIPAL LINES IN THE HAND AND THE MOUNTS

In the plate belonging to this chapter we give a hand on which are marked the principal lines seen on the palm; three of which, viz., the Line of Life, the Line of Head and the Line of Heart, are found in a clearer or fainter degree on all hands, but which vary, as regards their relative position, in every hand. The first and largest, that which encircles the thumb, is called the Line of Life; by the length, colour and evenness, or the reverse, of this line the length of life is indicated, and also the illnesses and accidents by which the life is menaced in running its course. The line immediately above it, crossing the palm of the hand, is the Line of Head; by it we are to judge of the intellectual powers. Above it is the Line of Heart, from which we form an opinion of the strength of affection, or the want of it, in the native.

The lines which are not always to be found are the lines going from the wrist to the finger of Saturn, which is called the Saturnian line, and which shows the events of the life; the Line of the Sun, which goes towards the finger of the Sun and which indicates success in art, literature, or the pursuit of riches; and the Line of Health, which goes from the wrist to the finger of Mercury: this line is often absent in a hand.

All these lines will be more fully discussed further on; at present it is only necessary to name them in order to explain the plate belonging to this chapter.

At the base of each figure there is a mount, more or less developed, on every hand. Now, each of these mounts corresponds with one of the planets from which it has received more or less influence, according to its development, and the signs or marks to be found upon it.

It will be seen also, from the plate, that the ancients gave to each finger the name of one of the planets, thus:—

The first finger represented Jupiter, the mount at its base being called the Mount of Jupiter.

The second, Saturn, the mount at its root being the Mount of Saturn.

The third, the Sun, the mount below being the Mount of the Sun.

The fourth, Mercury, the mount at its base being called the Mount of Mercury.

The thumb is sacred to Venus, and the root of the thumb is called the Mount of Venus.

It will also be seen that the planet Mars (although no finger is dedicated to it) is twice represented in the hand, along the side of the palm by the Mount of Mars, and in the palm, between the Line of Life and the Line of the Head, which is called the Plain of Mars.

The Moon is only represented by the Mount of the Moon, at the lower part of the palm on the opposite side of the hand to the thumb.

When these mounts are well in their places, and clearly but not too strongly defined, they give the qualities of the planet they represent; but when any mount is not well marked, or even, as frequently happens, is quite deficient, there is a want of the qualities shown to exist where the mount is clearly defined. If the mounts are not only ill-defined, but represented by a cavity, that cavity would indicate the existence of qualities which are the reverse of those indicated by the mount; whereas an exceeding development would denote an excess of the qualities given by the mount.

Thus the Mount of Jupiter, which is immediately under the index finger, when fairly developed, indicates noble ambition, will-power, love of nature, kindliness, generosity, religion and happy marriage. When in excess—that is, when the mount is so large as to invade that next it—the Mount of Saturn—it gives superstition, exaggerated pride and domineering self-assertion. The total absence of this mount (which is sometimes, but rarely, seen) indicates coldness, selfishness, irreligion and that want of dignity which is produced by the utter absence of self-respect.

The Mount of Saturn is found immediately beneath the second finger, which the ancients assigned to Saturn, the planet of Fatality. Saturn gives extreme misfortune, or extreme good fortune, according to the development of the mount and the signs and lines to be seen upon it, and the course of the Saturnian Line, or Line of Fate (of which we will speak further on), in the palm of the hand. This mount also denotes a tendency to occult science. Those born specially under the influence of Saturn are timid, lovers of solitude, and very seldom marry, but are very persistent in their affections when they do love.

Saturn, when well developed, gives prudence, wisdom and, to a certain extent, success; when in excess it gives sadness, taciturnity, asceticism, dread of the after-life and yet, sometimes, a predisposition to suicide. The total absence of the mount indicates an insignificant existence.

The Mount of the Sun is placed at the root of the third finger, which was sacred to the Sun; when this mount is well developed it indicates love of art and literature, which shows itself (according to temperament) in poetry, painting, sculpture, or music; it gives also religion of the æsthetic, tolerant sort, grace, riches and celebrity; in excess it gives love of show, frivolity and vaingloriousness. The total absence of the mount means a thoroughly material existence; absence of all taste for art—a life without colour, a day without sunlight.

The Mount of Mercury is found at the base of the fourth finger, and, when well defined, indicates intelligence, success in science and in occult studies, the love of work and activity, both of mind and body and eloquence; in excess it gives impudence, theft and falsehood: absence of the mount indicates no aptitude for science, no intellectuality—a negative existence. Of course, should the Mount of the Sun be well defined, the last quality would be overridden by the success which that indicates.

The Mount of Mars is at the side of the hand opposite the thumb, just below the Mount of Mercury, and, when well developed, indicates courage, ardour and resolution; in excess it gives cruelty, anger, revenge and tyranny: the absence of the mount gives cowardice and want of self-command.

The Mount of the Moon is found immediately below that of Mars, and, when well developed, gives imagination of the dreamy, sentimental order, gentle melancholy and love of solitude; in excess it gives morbid melancholy, caprice and fantastic imagination: the absence of the mount indicates want of poetry in the nature, positivism.

The Mount of Venus, which is formed by the root of the thumb, indicates, when fairly developed, love of the beautiful, melody in music, the desire of pleasing and sensuous tenderness; in excess it gives love of material pleasures, coquetry, inconstancy and (when other signs, afterwards to be explained, are also seen in the hand) extreme sensuality.

Each planet has a special influence over certain parts of the body. Jupiter governs the head and lungs; Saturn, the spleen and ears; the Sun, heart, eyes and arms; Mercury, the liver and legs; Mars, the head and throat; the Moon and Venus, the lower parts of the body. Any excess in the length or size of the fingers or mounts argues a tendency to disease in the organs represented by that finger or mount. When a mount is—instead of being high—broad and full, it gives the same indications as if it were high; if much covered with lines it shows an overabundance of the quality of the mount, and is equal to an excess of height. *One* deep perpendicular line upon a mount is a fortunate sign; *two* show danger of too great force of the quality; and *three* give misfortune arising from excess of the qualities of the mount. Crossway lines on the mount always denote obstacles. Some old Italian writers affirm that fine cross lines on a mount signify wounds to that part of the body over which the mount on which they are seen has influence.

The mounts are often irregularly placed. If one should lean towards the other, it absorbs some of the qualities of the mount which it invades.



To face Chapter XVII.

CHAPTER XVII.

THE LINE OF LIFE

The ancient Chiromancists divided the Line of Life into ten compartments (see plate), each representing ten years of life, and thus they were enabled to prognosticate at what date in the life the illnesses or dangers indicated by the form or colour of the line would be likely to happen. This plate is copied from one in the Sieur de Peruchio's interesting work, *La Chiromance*, published in Paris in 1657.

It will be noticed that the mounts are here indicated by the astrological symbols of the various planets they represent, Mars being placed on the Plain of Mars, and again on the Mount of Mars, which, as we have already seen, lies immediately below the Mount of Mercury. It will also be seen that the signs of the zodiac are also represented on the hand: Aries (March), which begins the astrological year, is placed at the base of the hand, close to the Mount of Venus; Taurus (April) is on the Mount of Venus; Gemini (May) is at the base of the Mount of Jupiter. These represent the spring-tide of the year, and also of life: therefore they are placed on and near Venus, which planet represents happiness and enjoyment. The signs Cancer (June), Leo (July) and Virgo (August) represent the second age, which is given to the accumulation of riches and honours: so these signs appear on the finger of Jupiter. In the third age a person is supposed to enter upon the enjoyment of dignities, therefore Libra (September), Scorpio (October) and Sagittarius (November) are on the third finger, that of the Sun, which is supposed to accord position and reputation. The last months of the astrological year are thus placed: Capricornus (December) is beneath the Mount of the Sun; Aquarius (January) is on the upper part of the Mount of the Moon; and Pisces (February) will be seen at the base of the Mount.

When the Line of Life is long, well-formed, slightly coloured and goes all round the thumb, it indicates a long life and free from serious illness; but when the line is wide and pale in colour, it indicates bad health; when it is short, it means early death.

If the Line of Life is broken on one hand, but is marked in a continuous line on the other, these signs indicate an illness of a very serious nature; but if the broken line should appear in *both* hands, it means death at the epoch corresponding with the place on the line where the break occurs. When the Line of Life is not clearly defined, but is formed by a sort of chain of small lines, it indicates continuous small illnesses.

When the Line of Life, instead of starting from the side of the hand, takes its rise in the Mount of Jupiter, which is sometimes, but rarely, the case, it indicates a life of successful ambition, honours and celebrity—qualities given by the influence of Jupiter.

If the Line of Life joins the Line of the Heart and the Line of the Head, it indicates grave misfortune or violent death, by which the ancients probably meant to infer that when the heart and the head are dominated by merely vital instincts, the life is menaced by misfortune, but, when the Line of Life is *very far* from the Line of Head, it indicates a life that accomplishes its course without much intelligence; so also if the Line of Life is very far from the Line of Heart, it indicates a life without love.

When the Line of Life is bi-forked at its termination, near the wrist, it means a total change in the way of life towards its close and, should one of the branches tend towards the Mount of the Moon, it indicates madness towards the end of existence. A double Line of Life is sometimes, but rarely, seen: this indicates excess of health and long life and also success in a military career. This line is sometimes called the Line of Mars. To a woman it indicates success in love. Three stars inside the line, but so close to it as to be almost on it, show that the subject will be much loved of men or women as the sex will determine, but that these signs will bring distress.

A circle on the Line of Life shows loss of an eye or disease of the eye at the period at which it appears on the line. If two circles appear the person will become blind. If the Line of Life terminates with many small lines it means slight illnesses towards the close of life.

A woman having two crosses on the upper part of the Line of Life is sensuous and immodest. A line going from the Line of Life and terminating with an island on the Mount of Jupiter shows lung disease or pleurisy at the time where such line starts. If at the end of the Line of Life, towards the wrist, there is a small triangle, it denotes loquacity and falsehood; but with a good Line of Head and Heart, tact and eloquence.

When the Line of Life throws branches upwards towards the Plain of Mars it means that, after long struggles, riches and honours will be acquired in old age. A line upwards from the Line of Life to the Mount of Jupiter shows success by the subject's own merits. This often makes its appearance quite suddenly.

A black spot on the Line of Life indicates an illness or some misfortune which affects the health.

Lines going from the base of the thumb across the Mount of Venus and cutting the Line of Life denote illness from money worries if they stop at the Line of Head; and from heart troubles if they go direct to the Line of Heart. A line going from the Line of Life straight to the Mount of Saturn indicates accident from a four-footed beast. A line going from the Mount of Venus to the Line of Heart and terminating with a fork shows separation after marriage.^[17] When this is seen, in conjunction with an island on the line of Fate, it has a worse indication—that of adultery and divorce. *One* deep line going from the joint of the thumb across the Mount of Venus and just cutting the Line of Life indicates a deep heart sorrow from the death or faithlessness of someone much loved.

CHAPTER XVIII.

THE LINE OF HEART AND LINE OF HEAD

The Line of Heart is placed immediately beneath the mounts at the root of each finger. This line, when clear, straight and well coloured, rising in the Mount of Jupiter and extending to the outer edge of the hand, signifies that its possessor has a good heart capable of strong affection. If, instead of commencing on the Mount of Jupiter, it does not take its rise till the Mount of Saturn, then the love will, in that nature, be rather of a sensual character. The Line of Heart sometimes stretches across the whole of the hand; such a line announces a too great amount of tenderness—a passionate and blind devotion in affection.

When the Line of Heart is broken in several places, it means inconstancy, both in love and friendship. Should the breaks be seen immediately beneath the Mount of Saturn, it indicates a tragic end to the love; if beneath the Mount of the Sun, by pride;^[18] but if between the Mount of Saturn and the Mount of the Sun, the heart-break will be occasioned by folly; if between the Mounts of Apollo and Mercury, by cupidity—the desire to make a better marriage in a worldly point of view; if the break occurs immediately beneath the Mount of Mercury, the evil issue of the love will be from caprice.

When the Line of the Heart appears in the form of the links of a chain instead of in one clear line, it indicates inconstancy and indecision—a tendency towards a series of *amourettes* rather than to a high and serious affection. If it goes round to the percussion of the hand it indicates jealousy.

The Line of Heart of a deep red colour indicates a power of love ardent even to violence; but when, on the contrary, the Line of Heart is pale and wide, it is an indication of coldness of temperament.

When, at its starting-point, the Line of Heart is seen to turn round the base of the Mount of Jupiter somewhat in the form of a circle, it is what the ancient Chiromancists called "Solomon's Ring," and indicates an aptitude for the occult sciences. If the Line of Heart joins the Line of Life between the thumb and forefinger, it is a sign (if the mark is in *both* hands) of a violent death; if only in one, of a serious, but not fatal, illness connected with the heart.

Should the Line of Heart droop towards the Line of Head and touch it, it is a sign of coldness in the affections: the instincts of the heart are swayed by worldly considerations. Red punctures on the Line of Heart mean as many wounds in the affections as there are spots. White spots, on the contrary, show the persons of the opposite sex who, at some time of the subject's life, have given him, or her, a strong love. Should the spot be at the beginning of the line, above the Mount of Venus, the person will have the appearance and qualities given by that planet; if under the Mount of Jupiter he would be a Jupiterian; if under Saturn he would have the appearance and character of a Saturnian; under the Sun of a Sun person; if under Mercury the appearance and character would be those of a Mercurian; if near the side of the hand, of Mars; and if quite at the percussion of the hand, the qualities and physical appearance given by the Moon would describe the person.

If, on starting, the Line of Heart is bi-forked and one branch of the fork rises towards the Mount of Jupiter, it indicates great happiness of a glorious nature; but if the other branch stops between the finger of Jupiter and that of Saturn, it is merely negative happiness—a life passed without great misfortunes. When a hand (but this is rare) is entirely without the Line of Heart it indicates an iron will, wickedness and cruelty, unless the Ring of Venus is deep and goes towards the Mount of Mercury, in which case it would supply the place of the Line of Heart.

The Line of the Head rises between the Line of Life and the Mount of Jupiter and, when it is long and clear, it denotes a sound judgment, good memory and masterly intellect; but it must not extend across the hand in a *straight line*, as that signifies a disposition to avarice, or at any rate of extreme economy, because unless corrected by a rich Line of Heart, it would indicate an excess of calculation in the character.

If the Line of Head is long, but droops towards the Mountain of the Moon, it signifies ideality in excess. Life and its numerous duties and cares will be considered from an artistic and unreal point of view, for the Mount of the Moon, it will be remembered, represents imagination in excess, romanticism and superstition; and if the Line of the Head droops very low to the Mount of the Moon, it indicates more than superstition—it is then mysticism.

If, instead of drooping towards the Mount of the Moon, the Line of Head rises towards the mounts at its close, the intellect will partake of the qualities of that mount towards which it rises: thus, if it rises beneath the Mount of Mercury, the intellect will be employed successfully in affairs or on the stage; if towards the Sun, in art and literature.

The Line of the Head pale-coloured and wide indicates a want of intelligence; so also does a very

short line, only extending half-way across the hand. This is often seen in persons of medium intellect.

The Line of the Head broken in two immediately under the Mount of Saturn means, where the sign is on both hands, death on the scaffold, or at least, a fatal wound on the head. When this sign appears in only one hand (no matter which), it indicates a probability of madness from an unfortunate passion, or a broken limb, or a blow, but not fatal, on the head. When it is broken under the Mount of the Sun it shows injury to the right arm or, in a very artistic hand, illness from over-strain of the mental powers.

If the Line of the Head is long, thin and not deeply marked, it shows infidelity and treachery. If, towards its close, it mounts suddenly to the Line of the Heart, it signifies early death.

When the Line of Head is cut by a number of small hair lines, it indicates continuous nervous headaches; a cross in the middle of the line is a sign of approaching death, or of a mortal wound.

When the Line of the Head is not joined to the Line of Life at its starting-point, it indicates self-confidence and impulsiveness, jealousy and that sort of untruth which springs from exaggeration of facts, from over-impressionability. With the planets of Mars and Jupiter in excess, the Line of Head separate from the Line of Life gives audacity and enthusiasm and, therefore, success.

If large, round, red spots are seen on the Line of Head, they indicate so many wounds on the head; whilst white spots on the Line of the Head indicate as many successes in literature as there are spots to be seen.

A star on the Line of Head means a wound on the head, or madness if the line droops much to the Mount of the Moon, and the star appears at its termination.

A sister (or double line) of Head is rarely seen; but if it appears it is a sure sign of fortune by inheritance.

CHAPTER XIX.

THE SATURNIAN LINE

When the Saturnian Line starts from the wrist, exactly below the finger of Saturn, and goes in a direct line to it, cutting through the mount, but stopping at the root of the finger, it is a sign of a life of extreme happiness. If the line goes toward the mount of Jupiter, this happiness is the result of a marriage bringing both riches and love. If the Saturnian Line stops short at the Line of Head, it is misfortune in affairs through a false calculation; or, taken in conjunction with a troubled Line of Life, it would mean a physical brain affection.

If the Saturnian Line is straight and well-coloured at its termination—that is, as it nears the finger of Saturn—it indicates happiness and success in old age, however troubled the life may have been before. If this line only starts from the Line of Head, it denotes poverty and stupidity.

The age, on the Saturnian Line, is counted from the wrist upwards; from the wrist to the Line of Head chiromancists count thirty-five years,^[19] from the Line of Head to the Line of Heart fifteen years; and from the Line of Heart to the root of the finger are the remaining years of Life.

If the Saturnian Line is broken and irregular, it means trouble and worry in life; and according to whether these breaks occur on the Line of Head or on the Line of Heart, so will the troubles be of the head or heart—troubles arising from affairs or from the affections. If the Line of Life be irregular, denoting uncertain health, these troubles may be physical evils to the heart or head.

Short Lines crossing the Saturnian show vexations in either the affairs or in love-matters. A downward branch from the Saturnian going towards the Moon shows sorrow from the death or treachery of a woman. This is the same whether it be on a man's or a woman's hand.

If the Saturnian Line is twisted in a sort of spiral at the starting-point, but yet the upper part of it goes in a clear, direct line to the Mount of Saturn, and cuts through it to the root of the finger without penetrating beyond, it indicates a troubled and anxious youth, followed by riches and good fortune in middle age. If the twisted line continues and crosses the Line of the Head and the Line of the Heart, the troubles will continue until old age, and the good fortune be only quite at the close of life. A triangle, or small island, at the commencement of the line, shows death of the father or mother in early childhood.

If the Mount of Saturn is much wrinkled, and the Saturnian Line cuts through it, and is of a deep-red colour, and mounts as high as the third joint of the finger of Saturn, it indicates a violent and disgraceful end—death on the gallows. Upward lines from the Saturnian Line mean events of happy omen either in the affections or affairs at the age shown on the line; downward lines have the reverse signification.

There are some hands in which the Saturnian Line is very faintly indicated and, when this is the case, it signifies an uneventful, insignificant existence. The Esquimaux, for example, who live in a wretched climate, and live hard, unlovely lives, have absolutely, some of them, *no* Saturnian Line in their hands; and M. Serres, a famous French anthropologist, asserts that this line (which he calls the Caucasian Line) is only to be found in the hands of the white races; whilst M. Desbarrolles, another French writer on this subject, goes farther, and affirms that, among persons condemned to a dry, unintellectual vegetative life, even among the white races, the Saturnian Line is often found entirely wanting.

The Saturnian Line is one of great importance, for it corrects and modifies the significations both of the lines and of the mounts.

A double Saturnian Line, which is sometimes, but very rarely, seen, indicates great moral corruption and physical infirmities, brought about by abuse of material pleasures. A cross upon the line shows a change of position or a crisis in the affections at the age indicated by its position on the line. A star on the line shows disaster at the date at which it appears.

Downward lines from the Line of Heart towards the Fate Line show heart sorrows at the period when they cross the line. Widowhood is indicated in this way if the Line of Fate breaks and shows a total change in the way of life immediately afterwards. It sometimes only means a death at the period when it crosses the Fate Line.

CHAPTER XX.

THE LINE OF THE SUN AND LINE OF HEALTH

The Line of the Sun takes its rise either in the Line of Life or from the Mount of the Moon, and, ascending, it traces a furrow in the Mount of the Sun, but stops at the root of the finger; it signifies, when straight and well defined, and taking the course we have described, celebrity in literature or art, whether in poetry, painting, sculpture, or music. The mounts decide in some measure which branch of art is preferred. With Venus large it would probably be music or painting; with the Moon much developed, poetry—or at any rate literature of an elevated kind. Those having the Line of Sun thus traced, even who are not artists by profession and whom destiny has placed in quite inartistic careers, will always have artistic tastes, eye for colour, ear for music, or a perception of beauty in form or in language. Where the line only begins in the Line of Heart the artistic feeling is only appreciative, not productive, but when it rises as low as the Mount of the Moon, it signifies *creative* power.

If the Line of the Sun subdivides, in traversing the Mount of the Sun, into several lines, it indicates a tendency to cultivate several branches of art, which prevents the success which generally crowns excess of artistic feeling when confined in its expression to one especial art; it also indicates too great a struggle after effect in art; it is more significative of the dilettante, or patron of art generally, than the artist *pur et simple*. When the Line of the Sun, in its upward course, is barred by several transverse lines, there are obstacles in the career of art; but if the line continues and marks a single deep furrow in the mount till it reaches the root of the finger, these obstacles will, in the end, be conquered and success, riches, honours and celebrity will be attained. In a hand where the Sun Line begins above the Head Line, the deep line at its close only means riches after fifty, and has nothing to do with art.

The Line of Health, or, as it is sometimes called, the Line of the Liver, takes its rise at the wrist, near the Line of Life, and mounts in the direction of the Mount of Mercury. If it is well coloured and the line is not broken, it denotes good health, great power of memory and success in business pursuits; if the line becomes broken, or is forked at its close, before it reaches the mount, it indicates severe illness in old age. If this line starts from the Line of Life it is a sure sign of weakness of the heart's action. If the line is unequally coloured and gets redder as it crosses the Line of Head, it indicates a predisposition to apoplexy; if it stops suddenly on the Line of the Heart, a serious physical heart affection is likely.

The Line of Health sometimes takes a curved form on *one* hand, forming a sort of half-circle, from the Mount of the Moon to the Mount of Mercury. In this case it is called the Line of Presentiment and indicates vivid intuition, especially if Mercury is strong in his influence. When the Line of Health on *both* hands takes this form, it indicates mediumistic powers and powerful second sight. Should there be a long island at the starting-point, that is, near the Mount of the Moon in the Line of Presentiment, it indicates somnambulism.

When the Line of Health forms a large and distinct cross with the Line of Head, it shows a disposition for the study of occult science, but this is not the mystical cross which will be described farther on. An island on this line shows some internal illness at the date on which it appears on the line—that is, if before it reaches the Head Line, it would be *before* thirty-five; if after and between the Lines of Head and Heart, it would be between thirty-five and fifty; if later, during the remainder years of life. A twisted Liver Line is a sign of biliousness and indigestion; if it is of a red colour (as it frequently is where Mars is one of the ruling planets) it shows a tendency to feverish complaints.

The Line of Health is sometimes, but rarely, accompanied by another line called the Milky Way; when this line commences side by side with the Line of Health and mounts with it in an unbroken line, towards the finger of Mercury, it signifies a long life of uninterrupted happiness. This line, which is sometimes called the Via Lasciva, gives ardour in love, because a super-abundance of health gives force to passion.

CHAPTER XXI.

ON THE RING OF VENUS, THE WRIST LINES AND THE LETTER M TO BE SEEN IN MOST HANDS

The Ring of Venus seems to enclose, as in an island, the Mounts of Saturn and the Sun; this line is not seen in many hands and, when fully developed, signifies unbridled passion and debauchery of all kinds when, in conjunction with it, the Mount of Venus is strongly developed and marked with crossway lines.

If, with the signs mentioned above, the Ring of Venus is strongly marked, yet *broken* at its centre in *both* hands, it is a sign of eccentric and depraved passion; still, there are always modifications of these bad signs, and a very good Line of Head would, by bringing reason to bear upon passion, considerably mitigate the evil indications of the broken ring.

When the Ring of Venus is seen on a hand where both the planets Venus and the Moon are strongly indicated and where it is traversed by innumerable fine lines, it is a true sign of an hysterical temperament.

Sometimes the Ring of Venus will be seen to ascend and lose itself on the Mount of Mercury, leaving one end of the semicircle open, which mitigates, in some sort, the terribly strong instincts of voluptuousness indicated by this mark; but if, on the contrary, the semicircle, after extending itself to the Mount of Mercury, closes itself at the root of the finger, such a mark in the hand would indicate a terrible and absorbing power of passion, which would not hesitate at any means to secure its end.

A line traced on the wrist is a sign of long life and, if there are three of these lines, as is sometimes seen, it forms the triple bracelet. These lines indicate, in Chiromancy, thirty years of life each and the three lines form what is called the magic bracelet, indicating long life, health and riches. If these lines are formed irregularly, like the links of a chain, and more especially if the first one—that next the hand—is so formed, it indicates a long life of labour, but acquiring ease and competency at its close. If a cross appears in the centre of the wrist, it indicates a rich heritage at the close of life.

When lines start upwards from the bracelet, and ascend towards the Mount of the Moon, they denote as many travels by land as there are lines. If a line starts from the wrist and, after traversing the Plain of Mars, goes to the Mount of the Sun, such a line presages riches and honours coming from royalty.

When these travel lines go as high as the Line of Head and Heart, they denote journeys during which some person is met who influences either the fortunes or the affections, according to whether the line stops at the Line of Head or Heart.

Lines lengthways on the Mount of the Moon mean sea-voyages; if these lines terminate with a star, it denotes shipwreck; if on both hands, death by drowning.

The letter M, formed more or less regularly in every hand by the Line of Life, the Line of Head and the Line of Heart, represents the three worlds—the material, the natural and the divine.

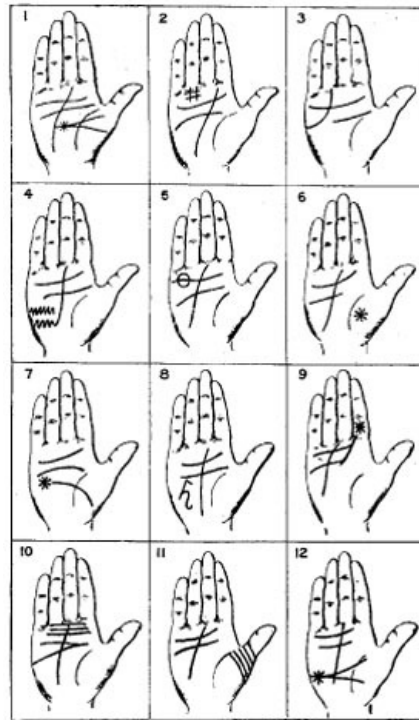
The first, the Line of Life, surrounds Love and Generation, as represented by the thumb, which is, as we have seen, sacred to Venus—the material world, or world of sense—but the Mount of Venus may either degenerate love to vice, or perfectionate it to tenderness. With high instincts the Mount of Venus is a good quality, since, *without it*, all the other passions are hard and selfish.

The second line—the Line of the Head—stretches across the natural world; it traverses the Plain and the Mount of Mars, which represent the struggle of Love and Reason in existence—the natural world, life as it presents itself to most persons. There is in the hand the Plain of Mars and the Mount of Mars; both mean a struggle: the Mount is the struggle of resistance; the Plain of Mars (which is between the Lines of Head and Heart) is the struggle of aggression.

The third line, that of the Heart, encloses the divine world, for it surrounds the mounts which represent Religion, Jupiter; Fate, Saturn; Art, the Sun; Science, Mercury; all of which are especially influenced by the astral light, or fluid, emanating from the planets.

According to the proportions—the relative proportions—which these three lines bear to one another, so the life is influenced by the three different worlds represented. Thus we have a hand in which material (sensual) pleasure dominates: the line of the material world enclosing a space greatly superior to that of the two others. It is needless to give further examples of these differences, for, after all, this matter is but a *résumé* of what has been said before about the power of correction which one line has over the others. Given a wide range to sensual pleasure in the hand, but a good and extensive Line of the Head, the former will be corrected by it, as reason dominates passion; or given the strong powers of sensuality, with a wide range to the divine world by the space occupied between the Line of Heart and the mounts, and again, religion, love

of art and science, will correct and keep under extreme sensuality. In reading the hand, each line must be judged with reference to the others, and the hand must be considered in all its bearings, before an opinion on the tendencies it indicates can be arrived at with any degree of correctness.



To face Chapter XXII.

CHAPTER XXII.

CONCERNING CHANCE LINES; THAT IS, LINES WHICH ARE SOMETIMES—BUT ONLY RARELY— SEEN ON ANY HAND

When two lines, starting from the Mount of Venus, join with a star on the Plain of Mars (see Plate 3, Fig. 1) it indicates two loves carried on at once and both having a disastrous issue.

A square with spots at all four corners placed on the Mount of the Sun (see Fig. 2) shows danger by fire with preservation.

A line from the Mount of Mars going to the Mount of the Sun (see Fig. 3) indicates love of glory, desire to attain distinction in life. A person with this mark in his hand would be stimulated rather than intimidated by a large audience, and would have great success in addressing multitudes. This line is good for soldiers, orators and actors, as it shows force, energy and moral as well as physical courage.

The figure of the sign Aquarius when seen on the Mount of the Moon (see Fig. 4) is a certain sign of death by drowning, *even when marked on one hand only*.

A circle on the Heart Line beneath the finger of Mercury (see Fig. 5) denotes the person as likely to cause—though unwittingly—the death of someone much loved.

A star on the Mount of Venus, low down on the Mount (see Fig. 6), indicates a man or woman who shall fall into dishonour by reason of sensual indulgence or unnatural vice.

A line starting from the Wrist Line, crossing the Mount of Venus and ending in a star on the palm of the hand (see Fig. 7), indicates that the person will lose some dearly-loved friend in a tragic manner.

The symbol of the planet Saturn, when seen in the palm of the hand (see Fig. 8), denotes the person to be malicious beyond expression, and likely to cause the death of someone by poison.

A line starting from the Head Line going through the Mount of Jupiter with a star (see Fig. 9), is an indication of a violent death before the age of thirty. Should the person be ruled by Venus, by poison; if under the Moon, by drowning; if under the Sun, by fire; if under Mars, by firearms; if under Jupiter, by horse accident; if under Mercury, by fits consequent on loss of money.

The Saturnian Line, crossed by transverse lines on the Mount of Saturn (see Fig. 10), indicates dangerous, but not fatal, wounds on the head.

Many rings encircling the thumb (see Fig. 11) indicate an amorous and very inconstant disposition in either man or woman.

Two lines starting from the middle of the Mount of Venus and terminating in the form of an apex on the Mount of the Moon (see Fig. 12) indicate a great tendency to hysteria and to abnormal attachments; the latter is more especially indicated if Saturn and the Moon should be the ruling planets.

CHAPTER XXIII.

CONCERNING THE FINGERS AND THUMB AND NAILS

As the shapes and relative proportions of the fingers to the palm modify the indications given by the lines and mounts, it is necessary to consider them very attentively before giving a judgment in Chiromancy.

Fingers longer than the palm and with pointed tips show idealism; they are the expression of the Moon's influence when she is well-dignified at a birth. The Mount of the Moon in these hands would always be large. People with these fingers see everything in the golden light of imagination and find happiness in dreams of intangible beauty; poetical expression (ethereal, not passionate) is their natural language. They always incline to the marvellous—the sublime, the spiritualistic side of all things. They have the belief in omens, in occult literature, in the supernatural. Without, perhaps attaching themselves to any fixed creed, they are, by nature, worshippers; and the mysterious moan of the sea, the song of the brook, the roar of the torrent, and the sighing of the wind, are to them but so many revelations of the Deity. They are loyal to old associations and are never in advance of their age. They are easily moved to tears and are graceful in all their gestures. They can, in exalted moments, do without the necessaries of life and yet, from their intuitive worship of the beautiful, they are lovers of the luxurious superfluities which make up an elegant and refined existence. People with these fingers do not age much; their hearts are eternally young, for they live a life of perpetual illusion and though often, alas! necessarily disappointed in both men and things, they never entirely lose faith in the poetry of existence.

Fingers the same length as the palm, and with slightly pointed tips, show refinement, correct taste and love of art—these are the fingers of those born under the dominant influence of the Sun.

Fingers the same length as the palm, but fleshy at their base and square at the tips, show practicality, family affection, love of animals, good judgment, respect for the world's opinion and much appreciation of material comfort. These fingers show the strong influence of Jupiter.

Long fingers, knotty at the joints and with square tips, show reasoning power and taste for science. Persons with these fingers are always in harmony with progress and have little or no veneration and are, therefore, never stirred by associations; with the antiquity of Catholicism, its mystical and somewhat sensuous worship, its celibate priesthood and golden aureole of saints and martyrs, persons having these fingers have no sympathy. If they belong to any fixed creed (and their logical powers are rather against this) they prefer Protestantism—or its offshoot, Dissent—where their real deity, Reason, is permitted full sway. These people love—with all the force of their nature—the study of history, jurisprudence, mathematics and the exact sciences. They are naturally clever at calculation and have much sense of order. Such fingers show the influence of Saturn, but not when most dignified; Saturn when most exalted gives mysticism, but then the fingers are not knotted at the joints and the tips are always spatulated.

Fingers that are shorter than the palm and with spatulated tips, show sensuality in love and materialism in all things, energy, love of field sports and indomitable courage. Such fingers indicate the influence of Mars at birth.

Fingers shorter than the palm, but with very pointed tips and thick at the base, show self-indulgence and love of luxury. Persons with such fingers are very sensuous and are, therefore, ardent pursuers of material pleasures, but yet with a certain refinement of taste which prevents their becoming grossly sensual. Such fingers are often seen in the hands of singers of both sexes; they indicate the strong influence of Venus in the nativity.

Fingers that are slender and longer than the palm, but with spatulate tips, indicate versatility, wit and intuitive perception. Such fingers show the dominant influence of Mercury.

In the relative lengths of the three divisions of the fingers Chiromancy also recognises the indications of three separate influences—that of the soul, that of the mind, and that of the body. Fingers that have the first division (that containing the nail) long, show high aspirations and power of veneration—soul; fingers with the second division longer than the other two indicate intellectual force—mind; whilst fingers having the lowest division longest show a love of material pleasure: people having such fingers, unless there are other modifying indications in the hand, are slaves to the body.

The first joint of the thumb (that which is nearest the nail) represents *Will*; therefore, when this is short, such a form indicates want of will—a character very impressionable and therefore easily led; when this joint is long, it indicates great power of will and therefore force of character. The second joint represents logic, judgment and reason; therefore, where this joint is long these qualities exist in excess and, where it is short, they are wanting in both.

The third joint (that which is outside the Mount of Venus) represents the power which love—more especially the love between the sexes—will have on the character. If long and thick it implies the existence of strong passion; if short and flat a cold disposition—no attraction towards the opposite sex.

Poets have frequently the first joint of the thumb short (because want of will gives the rein to impulse and impressionability), and whilst the second—the intellectual one—is fairly long, the third is almost always large, full and long. This combination of impressionability, intellectuality and warmth of passion gives us the poets full of "the sweet, sad music of humanity."

These various types of finger-tips are often seen in the same hand, which shows that several planets have much the same amount of influence, in which case the following indications should be considered: The finger of Jupiter pointed gives idealistic religion and sense of honour; square, it would show reasoning power; spatulate, energy and impulse.

The finger of Saturn is rarely pointed, but when it is so, it rather mitigates the melancholy given by the planet and shows callousness and (if Mercury is strong in the hand) frivolity. Square tipped, it indicates prudence, love of agriculture and mechanical genius; spatulate, which is the ordinary termination of this finger, it betokens sadness and superstition, and, when the finger is abnormally long, a tendency to suicide; especially where, with it, there is a small weak thumb.

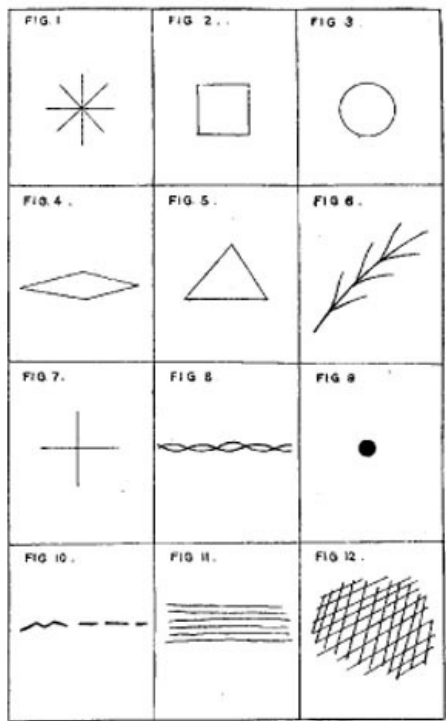
The third finger—that of the Sun—pointed shows idealism and artistic tastes; when square-tipped, realism in art and a love of wealth; spatulate, it gives spirit of adventure, especially when it is as long as the first finger; when the third finger is *longer* than the first and spatulate it indicates love of gambling and of speculation.

The fourth finger—that of Mercury—pointed shows occultism, intuitive perception, eloquence and talent for languages; square at the tip it denotes logic, facility of expression, science and love of research; spatulate, it gives movement, vivacity and, where the rest of the hand is bad, knavery in business and theft; a very short little finger shows unselfishness and, some old writers say, happiness in marriage.

A pointed thumb gives impressionability; square at its tip, decided but not obstinate will; the thumb bending outward shows generosity and impulse and, when much bent inwards towards the palm of the hand, avarice and reticence. People with short fingers are quicker, more impulsive and have more intuition than those who possess long fingers. Those with long fingers have much love of detail—often to a worrying extent; they are inquisitive and somewhat distrustful.

As regards the nails, short strong nails show courage, combativeness and critical faculties. White polished and filbert-shaped nails indicate sensitiveness and refinement, but no force of character. Short, weak, crooked and black-coloured nails show deceit and slothfulness. Round nails indicate a luxurious, pleasure-loving nature. Very thin nails—especially when the tips are bent inwardly—show delicacy of constitution. Red nails with little white marks on them indicate a choleric and cruel nature.

Those who have on the root of the thumb—that is, on the Mount of Venus—many crossbar lines are sensual and prone to gross indulgence in licentiousness. They who have these marks on their hands will have in their nativity—Venus in the 6th or 8th house (which houses rule the lower parts of the body), thus showing the entire concordance of Chiromancy with Astrology.



To face Chapter XXIV.

CHAPTER XXIV.

OF THE VARIOUS MARKS TO BE SEEN ON THE HAND

Besides the Lines and Mounts already described there are other signs or marks which, as they modify the qualities given by the lines and mounts, should be carefully considered in giving judgment on the hand as a whole.

A star (Fig. 1) indicates something beyond our own power of action—a fatality for good or evil over which we have, personally, no power. A star on the Mount of Jupiter indicates honours and distinction in marriage and great and unexpected glory, for Jupiter is always a favourable planet.

A star on the Mount of Saturn means assassination or death on the scaffold; or, in an otherwise good hand, death by paralysis.

A star on the Mount of the Sun (with no Line of the Sun) indicates fatal riches, which bring of themselves unhappiness in the affections. Should the Sun line be strong it would signify success in art, or military glory in a hand where Mars is strong.

A star on the Mount of Mercury shows theft and dishonour; on the Mount of Mars, death in battle; but a star on the plain of Mars, military glory.

A star on the Mount of the Moon, when on a voyage line, means death by drowning; when not on a voyage line, an illness connected with water, such as dropsy or diabetes.

A star in the centre of the hand shows that some person of the opposite sex will influence the life in an unhappy manner.

A star on the Mount of Venus means unhappiness caused by love.

Two stars on the top joint of the middle finger indicate death on the scaffold.

A square (Fig. 2) shows power and energy of the qualities of the mount on which it appears, except on the Mount of Venus, when it means imprisonment. A square announces preservation from accident when seen near any indication of such accident.

A circle (Fig. 3) on any of the mounts, but above all on the Mount of the Sun, signifies success in the qualities given by the mount on which it appears; but a circle on the lines of the hand has always a bad signification. A circle on the Line of Life means loss of one eye, and two circles would indicate total blindness.

An island (Fig. 4) is again always a bad sign; on the Line of Heart, it signifies adultery; on the Line of Life, illness, corresponding in time to its position on the line; on the Line of Head, it would mean ruin arising from false speculations, or if illness is shown on the Life Line, it might indicate brain illness or neuralgia; on the Line of Health, disorders of the liver and the digestion; on the Saturnian Line, an island indicates happiness from an adulterous liaison; but if the island is broken in shape, it indicates poignant grief arising from an illicit affection. The duration of these affections is shown by the size of the island. An island at the commencement of the Saturnian Line indicates an event of an unfortunate nature, probably death of father or mother, in childhood or very early youth. The lines which go lengthways round the side of the hand, between the Line of Heart and the root of the finger of Mercury, show the serious attachments. A horizontal line barring these, or a black spot, shows widowhood. If the lines take the form of islands, it shows love for cousins or near relatives.

A triangle (Fig. 5) announces aptitudes of a favourable signification. On Jupiter it shows diplomatic distinction; on Saturn, mystical ability; on the Sun, success in art or literature; on Mars, military glory; on Venus, happiness in love; on Mercury, distinction in law, physics, or mathematics; but on the Mount of the Moon it indicates danger from the water.

A branch (Fig. 6) shows aptitude in the qualities of the mount on which it appears.

Chains (Fig. 8) always show obstacles and worries in connection with the qualities of the mount on which they appear.

A spot (Fig. 9) is sometimes favourable and sometimes the reverse. Red spots on the Line of Heart mean physical suffering from that organ. White spots show love conquests, and the lover is indicated by the mount under which these spots appear by the physical description of the planet to which the mount belongs.

Curved lines (Fig. 10) mean disaster wherever they appear. On the Line of Head, madness, especially should the line droop to the Mount of the Moon.

Hair-lines (Fig. 11) show an excess of the quality of the line on which they appear.

Cross-bars (Fig. 12) are always obstacles, and show excess in the qualities of the mounts on which they appear; on the Moon, morbid imagination; on Venus, lasciviousness.

Two lines going from the Mount of Venus to that of Mars denote the pursuit of two love affairs at the same time, and a star joined to these lines shows that the matter has ended or will end in disaster.

A long island, extending from the Mount of Venus to that of Saturn, shows, on a woman's hand, seduction at the age when the sign crosses the Line of Life. Should a square appear on the line, she escapes the temptation.

A Line extending from a star on the Mount of Venus, and terminating with a fork on the Mount of Saturn, shows an unhappy marriage.

A Line going from a star on the Mount of Venus straight to the Mount of the Sun, foretells a great inheritance from the death of a near relation.



THE HAPPY HAND.
To face Chapter XXV.

CHAPTER XXV.

THE TRIANGLE, THE QUADRANGLE, AND THE HAPPY HAND

The Triangle is the name given to the space enclosed between the Line of Life, the Line of Head and the Line of Health. If the angle is an equal one and the lines well coloured, it signifies a good disposition both as regards mind and body and also much health, courage, good reputation and a long and happy life. When the angles of the Triangle are not well defined, it signifies a dull and mean person, who will not rise above mediocrity. When the Triangle is wide as well as clearly defined, it indicates liberality and nobility of mind. When it is narrow, it signifies avarice, cowardice and poverty. If the Triangle is altogether wanting in a hand, it portends much evil, a short life and much illness. A cross in the Triangle shows a quarrelsome disposition.

The Quadrangle is the square space contained between the Lines of Heart and Head. When broad it signifies a liberal, courageous person with much sense of honour, who will attain to the highest dignities in his profession and position in life.

Those who have the Quadrangle narrow are covetous and deceitful, and therefore untrustworthy in all business relations. A star in the middle of the Quadrangle shows honours and dignities, and a line from the Mount of Mercury running down to the centre of the Quadrangle indicates the friendship of great men, and much honour and distinction from these friendships.

In the plate at the beginning of this chapter we have a sketch of what is called "The Happy Hand," which is given as showing what are the happiest prognostications to be shown on the hand. An explanation of the lines and marks of this is given below.

The explanation of the Happy Hand.

Double Line of Life, which means good health and long life. The Saturnian Line straight and well-defined till it reaches its termination on the Mount of Saturn, which shows happiness in domestic life and good fortune to the end of life. Branches at beginning and end of the Heart Line, power of passionate tenderness. Cross on Mount of Jupiter, love and marriage. Ring of Venus, power of passionate attachment and much force of sympathy. The Line of Head long with branches to the Mount of the Moon, intellectual gifts and vivid imagination. Direct Line of the Sun, success in art and celebrity. Union of Venus with Mercury, love and good fortune in connection with the affections. Line of Health strong shows a vigorous constitution. Triple branches on the wrist, superabundance of vitality and long life.

A Cross on the Mount of Venus. This, taken in conjunction with the cross on the Mount of Jupiter, shows happiness in married life.

Of course it is seldom that such a conjunction of good lines is seen on the same hand; but still, in those born under a fortunate conjunction of the stars, many of these lines are seen together; but such hands are rare, for anxiety, grief and disappointment are the general rule and happiness the exception in this world.

Part III.

PHYSIOGNOMY

"La fisonomia è lo specchio dell' anima."—FINETTA.

CHAPTER XXVI.

PHYSIOGNOMY

"The face is the mirror of the soul," says Finetta, a mediæval Italian writer on the subject of physiognomy; and, to those who take the trouble to study the matter, the intelligence, the sentiments and the instincts of a person are all clearly manifested by the form of the head and features and their relative proportions, by the colouring of the skin, eyes and hair, by the fugitive expressions which, to an attentive observer, are seen to pass over even the most impassable faces, and "last, but certainly not least," by the lines left by the habitual passage of the expression of strong feeling, which, to the physiognomist, are visible even when the face is in repose.

We are in the habit of applying the term physiognomy to the *face* only, but the word has really a much wider signification. All things animate and inanimate have their physiognomy and, when judging of the character by the form of the features of the face, it would be impossible to ignore that given by the shape of the head, for, without altogether believing that the brain is mapped out in the manner described by phrenologists, there is no doubt that a good development of the front of the head shows intelligence, whilst a head which is inordinately protuberant at the back indicates the dominance of animal instincts in the organisation. If the back of the head is quite flat, it indicates coldness—want of passion in the nature. A head which is large just above the ears shows a tendency to anger and if the signs of benevolence on the brow and lips are entirely wanting it would mean cruelty; but in physiognomy the signs on both the head and face must be considered as a *whole*, and the qualities shown by *both* must be weighed one against another, before any right judgment can be arrived at. In this study, as in that of graphology and chiromancy, a deductive power of mind is required. Among twenty persons who may be sufficiently interested in physiognomy to study it, there will be scarcely more than one who will become a good physiognomist. One among the countless objections which have been urged against physiognomy is that many physiognomists make erroneous judgments; but, granted that they do so, it is their want of discernment, or more probably their want of deductivity—not the science—which fails.

There is a certain sort of *instinctive* power of judging character by the face, possessed by children and animals, which is in harmony with the theories of those who have thought and written most upon this interesting subject.

We are all of us—women, perhaps, more than men—daily influenced by this sort of *instinctive* physiognomy: for there are few people who do not, when they first see a stranger, form a judgment of him, in which they are, of course, only swayed by his outward appearance, although they may never have even heard the word physiognomy.

The *temperament* has an immense amount of influence over the character and this temperament is shown more especially by the colour and texture of the skin and hair. It is temperament which precipitates, or retards, the effects of illness and age and temperament is the result of the astral influence which presided at our birth.

These temperaments have been classified under four heads—viz., the sanguine or choleric, the lymphatic, the bilious and the melancholic.

The first, the sanguine or choleric, is the result of the astral influence of Mars and Jupiter; the lymphatic, of the Moon and Venus, but more especially the Moon; the bilious (which is especially the intellectual temperament) of the Sun and Mercury and the melancholic temperament is the result of the dominance of the sad planet, Saturn. The sanguine temperament is shown by a skin with a good deal of colour in it, either of a soft pinky white with a rosy peach-like colour on the cheeks, in which case it is Jupiter which dominates in the temperament, or of a deep red colour all over the face, when the sanguine temperament is dominated by Mars, the hair being red or brown, crispy or curling.

The lymphatic temperament is shown by a soft, pale skin of a thick dead white, the lips and cheeks being only slightly coloured; the hair is fine and long, but not thick, and is light, not golden, but rather colourless, or what the French call "*un blond cendré*"—that is, of an ash-coloured fairness, sometimes of a soft brown, when Venus is the dominating planet. The bilious temperament is the result of the combination of the astral influences of the Sun and Mercury, the planets which give artistic feeling and intelligence.

Those having this temperament have yellow skins of a soft, fine texture and when the Sun is the dominant planet they have a vivid colour in the cheeks; the hair of those of the bilious temperament is golden and is generally curly or wavy; if the melancholic temperament given by Saturn is in combination (and it is frequently so in the bilious temperament) with the yellow-tinted skin of the bilious temperament, we find also the straight, deep black hair peculiar to the Saturnian.

The melancholic temperament is that of those born under the dominant influence of Saturn. People of this temperament are of a pale or livid, and, sometimes, of a greenish-tinted or earth-coloured skin and their hair is always of a dead black. It must be remembered that though one planet may dominate at a birth, there are always present others which have also their influences, though in a secondary degree, so no person is of *one* temperament without any admixture of the others, although one may and often does dominate the others.

Thus no one is *exclusively* sanguine, bilious, lymphatic, or melancholic. One person could be at once bilious, melancholic and lymphatic. We sometimes see the apparently contradictory temperaments of the melancholic and sanguine in the same person, but, generally speaking, one temperament dominates, modified by one or more of the others. This makes one of the sources of the variety of character we see in those about us, no one person having precisely the same modification of temperament, to say nothing of the difference of intellectual gifts. Now, as the temperament produces the character and the character the passions, it is very necessary, in order to be a good physiognomist that we should be thoroughly expert in being able to assign to each person under judgment the exact amount of domination of each of these four temperaments and this is only to be done by noting the colour and texture of the skin and hair. Aristotle has said that though there is a certain physiognomy of the whole person, the principal signs to guide us in a knowledge of human beings are to be found on the face; and this is perhaps because the skin of the face is somewhat differently constituted to that over the other parts of the body. It is more transparent than that of the other parts of the body, and thus more readily reflects the different colours—the vivid flush of joy, the blush of shame, the livid hue of envy, the pallor of fear, the different passions by which we are agitated. The face also is the seat of the eyes and the lips, both of which features (being continually in movement) make the face, as the old Italian writer has said, "the mirror of the soul."

Even those who habitually deny the power given by a knowledge of the science of physiognomy admit that *in certain moments* they have been able to judge of what they could ask for from the expression they saw on the face of the person with whom they were dealing. Now, if this were so at one moment, why should it not be so always? When the soul is agitated, that agitation shows itself, at once, upon the face by the variation of its colours and by the contraction of certain muscles about the features. Both this changing of colour and this movement of the features vary according to the passions which produce the agitation and these different expressions most people can read at a glance. No one confounds the expression of happiness with unhappiness, of love with hatred, of hope with despair, of jealousy with trustfulness, of envy with sympathy. Habitual drunkards show their vice on their faces, even when they are perfectly sober; so also do the other vices show themselves by the lines left on the face by the constant recurrence of the contraction of the features when under the immediate and violent influence of the ruling passion. By dint of continually exercising the faculty of observation they come to see expressions and lines on the face which, though perhaps quite lost upon others, give them indications of character which are sometimes startling revelations. Here, again, is another objection which is often advanced against the study of physiognomy. Does it not, by laying bare the vices and weaknesses of human nature, induce a cynical opinion of human nature? No; for, whilst it makes us clear-sighted as to the vices, it also reveals to us many sweet and noble qualities in those by whom we are surrounded, which, perhaps, were never suspected by us. No one better understood his fellow-men, no one was ever more alive to "the sweet, sad music of humanity," than Shakespeare. His large-hearted, sympathetic nature gave him intuitive perception of character, and this, aided by his wonderful powers of observation, must have made him a physiognomist. He "looked quite through the thoughts of men," and yet, with all this wondrous knowledge of human nature, he says, "What a piece of work is a man! How noble in reason! How infinite in faculties! In form and moving how express and admirable! In action how like an angel! In apprehension how like a God!"



CHAPTER XXVII.

THE FOREHEAD AND EYEBROWS

"One part of the forehead," says a Chinese proverb, "shows our faculties, the other part the use we make of them." This is, in a great measure, true; for the form and height of the brow show the degree of thought and power of intellect, whilst the skin of the forehead, its colour, lines and tension, denote the passions and the state of mind. Though the skin of the forehead may be equally wrinkled in different faces, the forms which these lines take vary very much. The first line next the hair, which is rarely seen till past middle age, is referred to the influence of Saturn; the second to Jupiter; the third to Mars; the fourth, over the right eyebrow, to the Sun; the fifth, over the left eyebrow, to the Moon; the sixth, between the eyebrows, to Venus, whilst Mercury is assigned his place on the bridge of the nose (see plate).

When the Line of Saturn is long and well-defined, it indicates the prudence and sagacity which ought to come with age; when it is broken or curved in an oblique manner it shows peevishness and avarice.

The Line of Jupiter, straight and clearly-defined, shows an honourable and just person; if broken or taking oblique curves it indicates a very voluptuous person.

If the Line of Mars should be long and clear, and stretching across the forehead in one continuous line, it denotes courage and much warlike ambition; if the line be broken, such a person will be a brawler and quarrelsome and will experience ill fortune in war.

The Line of the Sun being perfect and reaching nearly to the middle of the forehead, shows ambition, good judgment and success; being broken or oblique in its form, it shows egotism and love of money.

The Line of the Moon, clear and perfect above the left eyebrow, much imagination and also much travelling into strange places. When this line is broken or much curved, it indicates caprice and want of truth.

The Line of Venus, delicately marked and straight, shows tenderness and success in love matters; if broken and curved, the reverse.

If three lines appear in the place of Mercury across the bridge of the nose, they denote eloquence and wit; if more than three, loquacity and deceit.

So much for the *lines* on the forehead. As to the *form*, Aristotle tells us that "a very large and prominent forehead shows stupidity"; it is quite true that men of the highest intelligence have foreheads of medium height, but exceptionally broad and full over the eyebrow.

A forehead which is very full over the eyebrows and rather low than high, shows intuitive faculty, artistic perception and idealism; we see this form of brow in all the antique statues of Apollo. A very projecting forehead, fuller above than below, and so large as to appear to dominate the whole face, is generally the forehead of a slow if not a dull intellect. A perpendicular forehead, well rounded at the temples, rather high than low and having straight, well-defined eyebrows, shows solid power of the understanding, love of study and power of concentrating the attention, but it is not the forehead of the poet, painter, or musician.

Arched foreheads, somewhat low, but full at the temples, with long, sweeping and mobile eyebrows, appear properly to be feminine, since they show sweetness and sensitiveness of nature.

High, narrow and wholly unwrinkled foreheads, over which the skin seems tightly drawn, are indicative of weakness of the will-power, want of imagination and very little susceptibility. They are the foreheads of narrow-minded, commonplace persons. Of course other features may soften these indications; intelligent eyes may give intellect, or a sweet and tender mouth feeling enough to, at any rate, diminish the unpleasant indications of this type of forehead.

Foreheads not altogether projecting, but having angular and knotty protuberances upon them, denote vigour of mind and harsh and oppressive activity and perseverance. To be in exact proportion, the forehead should be the same length as the nose. In Greek art, however, it is generally shorter, which gives softness and elegance to the face. It should be oval at the top, or somewhat square; if the latter, it gives more force—if the former, more sensibility of character. It should be smooth in repose, yet have the power of wrinkling when in deep thought, or when in grief or anger; for foreheads over which the skin is so tightly strained as never to change under these circumstances show a dull, unsensitive and unintellectual nature. A forehead should project more over the eyes than at the top, and there should be a small cavity in the centre, separating the brow into four divisions: but this should be so slightly accentuated as only to be seen when the forehead is in a strong light coming from above it.

When the eyebrows are far from each other at their starting-point between the eyes, they denote warmth, frankness and impulse—a generous and unsuspecting nature. A woman or man having such eyebrows would never be causelessly jealous. Eyebrows, on the contrary, which meet between the eyes in the manner so much admired by the Persians denote a temperament ardent in love, but jealous and suspicious: all Saturnians have these eyebrows.

Eyebrows somewhat higher at their starting-point, and which pass in a long sweeping line over the eyes, drooping slightly downwards at their termination, show artistic feeling and great sense of beauty in form. The Empress Eugénie's eyebrows are of this form, which gives a sweet and wistful expression to the face and which some old writers have asserted to be the sign of a violent death.

Eyebrows lying very close to the eyes, forming one direct, clear line on strongly-defined eyebones having the same form, show strength of will and extreme determination of character. This sort of eyebrow appears on the busts of Nero; but there its indications of determination are deepened with cruelty by the massive jaw and the development of the cheekbone by the ear. This form of eyebrow, in conjunction with other good indications, would mean only constancy in affection, power of carrying out a project despite all difficulties and taste for science.

Eyebrows that are strongly marked at the commencement and then terminate abruptly without sweeping past the eyes, show an irascible, energetic and impatient nature.

Thick eyebrows, somewhat arched, show artistic perception of beauty in colour. Delicately marked eyebrows, slightly arched, indicate tenderness.

Eyebrows lighter than the hair show weakness and indecision. Eyebrows much darker than the hair denote an ardent, passionate and constant temperament.

Angular, strong and sharply interrupted eyebrows close to the eyes always show fire and productive activity. No profound thinker has weakly marked eyebrows, or eyebrows placed very high on the forehead. Want of eyebrow almost always indicates a want of mental and bodily force. The nearer the eyebrows are to the eyes, the more earnest, deep and firm the character; the more remote from the eyes, the more volatile and less resolute the nature.

Eyebrows the same colour as the hair show firmness, resolution and constancy; but in judging of the eyebrows it must be remembered that if form and colour give different indications, the *form* (as this also means that of the brow) gives the most important indication, the colour and texture of the eyebrow being secondary to its *position* as regards the eyes and forehead.

CHAPTER XXVIII.

THE EYES AND EYELASHES

The eye has been called "the window of the soul," and not without reason, for it seems more than any other organ to be capable of expressing all its emotions. The most tumultuous passions, the most delicate feelings, the most acute sensations, the eye expresses in all their force and in all their purity, as they arise and transmits them by variations so rapid as to give to the lookers-on the very image of that with which it is itself inspired; for the eye receives and reflects the intelligence of the thoughts as well as the warmth of the feelings.

The colours most common to the eyes are brown, grey, blue, hazel and black, or what we *call* black—for those eyes which appear to be black will generally be found to be of a deep yellowish-brown when looked at very narrowly; it is the distance only which makes them seem to be black, because the deep yellow-brown colour is in such strong contrast to the white of the eye that it appears black. There are also eyes of so bright a hazel as to seem almost yellow; lastly, there are eyes that are positively green. Very beautiful, too, are some of the eyes of this colour when they are shaded—as is very often the case—with long, dark eyelashes; but, though beautiful, they are not indicative of a *good* disposition.

Green eyes, although their praises are often sung in Spanish ballads, show deceit and coquetry. We sometimes see eyes which appear to be a combination of yellow, orange, and blue, the latter colour generally appearing in streaks over the whole surface of the iris, while the orange and yellow are set in flakes of unequal size around and at some distance apart; these eyes are indicative of originality, amounting, at times, to eccentricity. No commonplace person has this sort of eye; they show intellectuality, and, in most cases, literary ability.

There are eyes which are remarkable for being of, what might be said to be, no colour. The iris has only some shades of blue or pale grey, so feeble as to be almost white in some parts, and the shades of orange which intervene are so small that they can scarcely be distinguished from grey or white, notwithstanding the contrast of colours. The black of the pupil is, in these eyes, too marked, because the colour of the iris around it is not deep enough, so that in looking at them we seem to see only the pupil. These eyes are expressionless, for their glance is fixed and dead; they invariably belong to persons of the lymphatic temperament, and they indicate a listless and feeble disposition, incapable of enterprise and a cold and indolently selfish nature.

Blue eyes are more significant of tenderness and of a yieldingness of purpose than either brown, black, or grey eyes. There are occasionally to be met strong characters with this tint of eye, but then they will be found to have other indications in the rest of their physiognomy which correct the delicacy and yieldingness of this coloured eye. Blue-eyed people are not inconstant, like those of the hazel and yellow eyes, but they yield from affection.

Angry, irritable persons have frequently eyes of a brownish tint, inclined to a greenish hue. Although the purely green eye of which I have spoken indicates deceit and coquetry, the propensity to greenish tints in the eyes is a sign of wisdom and courage. Very choleric persons, if they have blue eyes, have also certain tints of green in them and, when under the influence of anger, a sudden red light appears in them. Such eyes as these are generally found in connection with the sanguine, or, as it is sometimes called, choleric temperament; that is, in those persons who have been born under the double influence of Jupiter and Mars; but, when we see these red tints in the eyes, it would be a sign that, of the two planets presiding over this temperament, Mars was dominant.

Clear grey-blue eyes, with a calm steadfastness in their glance, are indicative of cheerfulness of disposition, of a serene temper and a constant nature. These eyes are peculiar to the Northern nations; one meets with them among the Swedes, and also sometimes amongst the Scotch. The blue eyes we see among the rare blondes of the South—that is, in Italy and Spain—always have eyes in which there are some greenish tints; and such eyes, though often called light blue, have none of the qualities of serenity and constancy which belong to the light blue eyes of the North. Neither must the pleasant light blue eye, with the honest glance, be confounded with another sort of eye of a pale blue, almost steel-coloured hue, which has a continually shifting sort of motion both of the eyelids and the pupils of the eyes. People with such eyes as these are to be avoided, as they are indicative of a deceitful and selfish nature. Very dark blue eyes, with something of the tint of the violet, show great power of affection and purity of mind, but not much intellectuality.

Grey eyes, of a somewhat greenish grey, with orange as well as blue in them, and which are of ever-varying tints, like the sea, are those which denote most intellectuality. They are especially indicative of the impulsive, impressionable temperament—a mixture of the sanguine and the bilious—which produces the poetic and artistic natures. The line—

"The poet's eye, in a fine phrenzy rolling,"

does not suggest a blue, or even a black, so much as the changeful, ever-varying tinted, grey eye; and it is a fact that in England (where there are more varieties of tints in eyes than in any other country) the poets have almost always grey eyes. A biographer of Byron speaks of his "beautiful, changeful grey eyes, which deepened in colour when he was under the influence of tenderness and passion, and which glowed with a red light when he was angry." Shakespeare also had, we are told, grey eyes, and so had Sir Walter Scott; whilst Coleridge had eyes of a greenish grey. Among the artists, too, eyes of this colour abound.

Black eyes, or what are considered such, are indicative of passionate ardour in love. Brown eyes, when not of the yellowish tint, but pure russet brown, show an affectionate disposition; the darker the brown—that is, the more they verge on to that deepest tint of brown which is seen in eyes we are in the habit of calling black—the more ardent and passionate is the power of affection. The brown eyes which do not appear black—that is, which are not dark enough to appear so—are the eyes of sweet, gentle, and unselfish natures, without the inconstancy of the light brown or *yellow* eyes—"golden eyes," as they were called by a lady novelist—and which are very little more to be trusted than the green eyes already spoken of. The maiden in Longfellow's *Hyperion*, of whom he says,

"She has two eyes so soft and brown,
She looketh up, she looketh down;
Beware, beware, she is fooling thee,"

must have had these *light* brown eyes.

Eyes which show no lines when in sorrow or laughter denote a passionless and unimpressionable nature. Eyes of a long almond shape, with thick-skinned eyelids which appear to cover half the pupil, are indicative of genius; if in conjunction the forehead is that which shows idealism, and has one deep perpendicular line between the eyebrows, which is indicative of originality of mind and which is generally to be seen in the forehead of distinguished writers and artists. It is very remarkable in all the portraits of Michael Angelo. The almond-shaped eye, however, even without this peculiar form of forehead, always means a susceptible, impressionable nature. Eyes which are large, open and very transparent and which sparkle with a rapid motion under well-defined eyelids, denote elegance in tastes, a somewhat susceptible temper and great interest in the opposite sex.

Eyes with weakly-marked eyebrows above them and with thinly-growing eyelashes which are completely without any upward curve, denote a feeble constitution and a melancholy disposition. These eyelashes are often seen in people who combine the lymphatic and melancholic temperaments—that is, in persons born under the combined influence of the two melancholy planets, Saturn and the Moon. The eyes of these people are either of a pale, colourless sort of blue, or of a dull black without any sparkle in them.

Want of eyelash, like want of eyebrows, shows a general want of force, both of body and intellect.

Strong, dark and short eyelashes show force of character and a strong and obstinate will.

Eyes with sharply-defined angles, sinking at the corners, show subtlety of mind; the sharper the angle and the more it sinks, the greater the delicacy of perception it denotes; but when very much developed it shows also craftiness amounting to deceit. Well-opened eyes with smooth eyelids and a steady and somewhat fixed glance denote sincerity. Lines running along the eyelid from side to side and passing out upon the temples denote habitual laughter—a cheerful temperament, or, at any rate, one in which the sense of humour is strong.

We sometimes see (but it is rare) persons whose eyes are of different colours. For instance, one eye will be of a bluish-grey, whilst the other will be so flecked with orange or tawny yellow spots as to appear what might be called a brown eye. This peculiarity of having eyes of different colours is sometimes to be seen in dogs, and very often in cats of the Persian breed, or white cats, but it is very rare in human beings. An old Italian writer says that people having eyes of different colours are likely to become mad. Having, during the whole course of my life, only known two persons having this peculiarity, I do not feel qualified to pass an opinion as regards this indication. One of these persons certainly was mad on several points; and, when it is added that the other is the writer of this book, many of its readers may be inclined to think that the mediæval physiognomist's theory might very possibly be correct.

CHAPTER XXIX.

THE NOSE

We often see fine eyes in an otherwise ugly face, but rarely is a thoroughly beautiful nose found in a face which could be called ugly, for the nose is the keynote of the face, and in it lies the chief characteristic of the countenance. Beautiful eyes and beautiful lips have, it is true, more charm—it is the expression of the eyes and lips of those we love which we most remember in absence—but it is the nose which, more than any other feature, most affects the general character of the face. This will be seen if we try the experiment of drawing the head and face of any beautiful statue—say the Venus of Milo, for instance—and, while giving it all its fair proportions of brow and cheek and chin, we substitute a small turn-up nose, or, worse still, a flat or snub nose, for the noble yet softly gracious line of the nose in this most perfect head and how much we should lower the noble type of beauty this Venus presents! Of course no one in real life could be unattractive with such a brow and beautifully shaped eyes, to say nothing of the perfect lips and softly rounded lines of the chin; but the nobility of the face would be entirely lost by this alteration of the lines of the nose; whilst we might alter the beautiful lines of the eyes, narrow the brow, and even take from the softly voluptuous contour of lips and chin, yet by leaving untouched the perfect form of the nose we should still retain the dignity of expression which is so characteristic of this statue.

A nose to be perfect should equal the length of the forehead; it may, when the forehead is exceptionally low, be even longer than the forehead (and in most of the beautiful antique statues it is so), but on no account should it be shorter than the brow. Viewed in front, the nose should be somewhat broader at its root—that is, where it starts from the brow—than below. The end of it should be neither hard nor fleshy, but it should be well defined, though neither very pointed nor very broad, for all extremes of forms in any of the features are bad. Viewed in profile, the distance from the line of the wing of the nose to its tip should only be one-third of the length of the nose. Thus, those noses which stand very much out from the face as they near the end of the nose, whilst they are low on the bridge and between the eyes, are out of proportion. Those having such noses are vivacious, but wanting in dignity and force of character. They are impressionable, inquisitive and inconstant.

The nostrils (from the different forms of which many indications are given) should be pointed above and rounded below. The sides of the nose at its root between the eyes should close well with the line of the eyebone (as one sees them invariably do in the antique statues), and should be at least half an inch in width. Perhaps a better rule of proportion—as regards the whole face—is that the width of the nose between the eyes should be exactly the length of the eye.

Noses which are arched from their starting-point between the eyes show capability of command, energy and force of character. It will be remembered that the Duke of Wellington—the Iron Duke—had this sort of nose. Of course, this form in excess (as it certainly was in his case), without the characteristics of self-control and other good points in the face, would not have the same indication. A very prominent nose, like the beak of a parrot, with a narrow brow and retreating chin, would give stupid obstinacy; but, in an otherwise good physiognomy, a prominent nose gives force, command and productive energy.

It cannot, however, be denied that one *sometimes* comes upon noses which are rather small in proportion to the rest of the face and which are so devoid of arch as to be almost concave in their line when seen in profile, in persons of fairly good understanding; but such noses belong rather to those who appreciate, than to those who produce, works of literature and art. The people having these noses, provided the brows show some intellectuality, will be found to enjoy the beautiful influences of works of the imagination, but they themselves possess little or no creative power.

Straight noses give indications between these two extremes; they may belong to persons of the creative, or simply appreciative, order of mind. The form of the head and brow and the line of the eyebrows would determine to which class they especially belong. Arched noses with broad backs denote force of character. Swift and Napoleon Bonaparte had noses of this type. This sort of nose, with an arch starting from the root, is seen in almost all the busts of the Roman emperors; it is, in fact, frequently called the "Roman nose," and is very typical of the race which was for so many ages dominant in Europe; whilst the beautiful straight nose (which we are accustomed to call Grecian, because it is seen in almost all the antique statues) is quite as indicative of the perception of beauty in art and literature and of the subtlety of mind which distinguished the Greeks. The creative force in the antique straight nose is given by its *proportion* to the rest of the face, for it is always larger in proportion to the brow, cheeks and jaws than the strongly-arched broad-bridged nose which we call Roman, and thus it is indicative of quite as much productive force as the arched Roman nose, with infinitely more delicacy of perception; a small straight nose shorter than the forehead and set in a large round face, shows timidity and foolishness and is the nose of an unintelligent person.

High noses that are not broad-backed are often seen in the faces of men of letters, but a high *thin*-backed nose, which seems to start up in a sharp ridge when seen in profile, is more indicative of penetration and acuteness than force of mind. These noses have generally fine, sharp tips, with a downward curve; this is an indication of wit. Voltaire and Sterne had such noses; they are generally seen in combination with thin and flexible lips and a somewhat pointed chin. A nose which is bent downwards is also indicative of sadness of disposition, for it is one of the signatures of the melancholy planet Saturn; but wit may exist (in fact generally does so) with a somewhat sad temperament. Voltaire's wit is almost always cynical, and cynicism grows out of a want of hope, a want of belief in one's fellow-creatures; whilst in Sterne (the writer of the inimitable though now little-read work, *Tristram Shandy*) there is always, even in his brightest sallies, an under-current of pathetic sadness. People with this sort of nose are sarcastic, somewhat hypochondriacal and very often reserved and morose. If, with this form of nose, the nostrils are narrow and almost closed and the wings of the nose pinched, the indications are still more those given by the melancholy planet Saturn; the more elastic and freely moving the nostril with this form of nose, the more bright and the less sardonic the wit. A person with a broad Roman nose, having this violent downward curve over the mouth, is one to be avoided, for this combination denotes a secretly voluptuous temperament—a man or woman of strong passions hidden beneath a cold and reserved manner. Broad-backed fleshy noses, round and full at the tips, with intellectually good brows, show a genial temperament and a sense of humour. Without the good indications of the brow they would only show love of good cheer and a certain good-humoured carelessness.

Snub-noses—that is, noses short in proportion to the brow and with round fleshy tips—are indicative of commonplace, somewhat coarse natures, especially if the nostrils are round and the bridge of the nose very low between the eyes.

What is called a turned-up nose shows vivacity of temperament, jealousy, talkativeness, impudence (growing out of a certain amount of self-esteem) and petulance.

There is a sort of delicately turned-up nose which we often see in pretty women, and which, though it shows wilfulness and coquetry—things not uncommon in pretty women, since the song tells us—

"For oh! these charming women,
They all have wills of their own"—

is significant of delicate perceptions and a certain intuitive cleverness which is thoroughly feminine and, therefore, very attractive to men. These noses—which are especially the noses of charming women—are well raised at the root; in fact, have all the delicacy of line of a straight nose, except that the extreme tip has an upward curve. It must have been of one of these delicate and thoroughly feminine noses that Tennyson must have been thinking when he describes one of his heroines as having a nose—

"Tip-tilted like a flower."

Flexible nostrils, which quiver under excitement, show an ardent, poetic, and sensitive temperament.

Very open and flexible nostrils show ardour in love and if seen in conjunction with large, full and slowly-moving eyes and a full under lip, indicate a voluptuous and passionate nature.

Closed nostrils show melancholy, timidity and absence of hopefulness—a person who habitually sees everybody and everything *en noir*.

Round nostrils show animal instincts and a somewhat low type of individuality; they are generally seen in snub-noses, which of themselves give the same indication.

Noses which have on both sides many wrinkles, which become visible on the slightest motion and never entirely disappear, even in a state of complete rest, show cunning and sarcasm.

When the line (which, after extreme youth, is always more or less seen from the nose to the mouth) is very strongly marked, and descends at a great distance from the corners of the mouth to the chin, it evidences an anxious and melancholic nature.

CHAPTER XXX.

THE MOUTH, TEETH, JAW AND CHIN

A mouth to be beautiful should be in harmony as regards proportion with the rest of the features of the face; that is, it should be neither remarkably large nor remarkably small. Neither the upper nor the lower lip should project beyond the other when the mouth is closed. The lips should shut easily over the teeth, and in doing so should fall into a flowing line of curves without compression. The more the lips are endowed with motion and the more richly they are coloured, the finer and more delicate are the human passions they indicate.

An excess of even good form is bad; thus if the full rich lines of a generous mouth are exaggerated, we have the indication of sensuality, whilst the finer susceptibilities shown by delicately moulded lips may, by a little excess towards thinness, give fastidiousness and even avarice.

The middle-sized mouth, which combines strength with warmth of feeling, whilst it steers clear of coarseness, is what gives the best indications. Such a mouth shows courage, generosity, and affection.

A mild, somewhat overhanging upper lip generally signifies goodness, or rather kindness of disposition; but if very much overhung it shows weakness of purpose and an irresolute, vacillating character and, where the under lip is small as well as retreating and the chin also small, it is an indication of imbecility.

A mouth in which the lower lip projects shows prudence amounting to distrust and melancholy. We often see this form of mouth with the down-drooping nose; both are indications of the dominating influence of Saturn at the birth of the person possessing such a combination of features. If the under lip should be very full as well as projecting and droops in a flaccid manner without closing over the teeth when the lips are in repose, it is a sign of a sensual nature. Of course an intellectual brow and a firm and energetic form of nose would lessen the evil of such an indication, but there is always a tendency towards the grosser pleasures of the senses in a person with such a form of lips.

A mouth with lips habitually apart denotes eloquence, if the rest of the face gives intellectual indications; but if none of the signs of mental power are there, it would only signify a chattering person wanting in decision and promptness of action.

A firmly closed mouth shows courage, fortitude and determination; even an habitually open mouth will be seen to close with a sort of forced compression when endurance is necessary. Everyone closes the mouth after saying, "I am resolved."

A somewhat long mouth, with an upward curve at the corners and with thin and very flexible lips, indicates wit. Voltaire had this sort of mouth.

Full, flexible lips, with a hollow in the centre of the lower lip, and with the corners turning upwards, show a joyous, hospitable and rather materialistic temperament, with good spirits and sense of humour.

A mouth with full lips, but in which one side of the lower lip is larger and fuller than the other, was said by the old writers to denote ardour in love and general sensuousness. It is one of the signatures of Venus.

A wart just above the upper lip shows a coarse and cruel nature; a mole in the same place, love of the opposite sex.

Of course, the shape and placing of the teeth are not without significance in the character given by the mouth. When the upper gum shows above the teeth directly the lips are open, it is a sign of a selfish and phlegmatic nature.

Short, small teeth are held by the old physiognomists to denote weakness and short life, whilst rather long teeth, if evenly set in the head, denote long life.

The more the teeth, in point of size, shape and arrangement, approach to those of the carnivorous animals, the more violent are the animal instincts in the person; whilst the more the human teeth in shape and position approach to those of the graminivorous animals, the more placid is the character.

White, medium-sized and evenly-set teeth, which are seen as soon as the mouth is open, but which are never exposed—that is, which do not at any time show the gums—are a sign of good and honest natures.

Projecting teeth show rapacity; small, retreating teeth, such as are rarely seen unless in laughter,

show weakness and want of physical and moral courage. The lower teeth projecting and closing over the upper range are indicative of a harsh nature.

In most faces the mouth or the nose is the more prominent. Where the nose is the dominant feature, energy, command and force of willpower, combined (unless the mouth and eyes show great kindness) with selfishness, show themselves in the character. Where the mouth, jaw and chin are more prominent, the appetites and passions are strong.

Broad jaws, with a broad forehead, mean both force of intellect and force of animal passion. Byron had this combination of brow and jaw; but the lips, which were full and flexible and with upward-curving corners, redeemed the sensuality given by the jaws, and the intellectual qualities shown by the form of the brow were in excess of the indications of voluptuousness given by the lower part of the face.

A person who has the jaw much broader than the brow and head has strong passions and a weak intellect—the very worst possible combination.

When the jaws are massive and yet the head and brow are more so, we have a powerful character, who can exert all his intellectual powers on one subject—one who has the very valuable faculty of concentration.

Where the jaws are much narrower than the head, we have a character where the sensual instincts are feeble, and where intellect is of a subtle and refined order. Wit is shown by this form of face, especially if the nose is delicately outlined, the tip pointed and somewhat drooping over the mouth.

When the lips retreat on each side of the mouth and open into an oval form, it denotes a subtle intelligence, tact and refinement of nature.

A sharp indentation immediately above the chin, between it and the lower lip, shows good understanding.

A pointed chin is a sign of craftiness, wisdom, discretion and intuitive perception.

A soft, fat, double chin shows epicurism and love of sensual pleasures of all sorts; it also indicates an indolent temperament. We never see such chins in persons of an energetic, restless nature. Charles James Fox, who was excessively indolent, had this chin even in youth.

A flat chin shows avarice and a cold, hard nature; a small chin indicates weakness, want of willpower and cowardice.

A retreating chin is a sign of silliness and, if the brow is shallow, of imbecility.

Where the space between the nose and the red part of the lip is short and very sharply cut, it indicates refinement and delicacy of perception, but not much power—no *force* of intellect; where this space is unusually short, it denotes silliness and weakness of purpose. A rather long but not flat upper lip, especially where the serpentine line of the middle of the mouth is much defined and the middle of the lip droops to the lower lip and is very flexible, denotes an eloquent person. We see this form of upper lip in the bust of Demosthenes, the greatest of Grecian orators; in Cicero, whose eloquence was unsurpassed in his age; in Fox, whose powers of oratory were great; in the demagogue Wilkes, in Edmund Burke, in Lord Palmerston and numerous other orators.

A very long upper lip, which is flat and which belongs to a straight and formless or too thick-lipped mouth, is a sign of a low and vicious type of character. Almost all the faces of great criminals have this defect, combined with massive jaws and high cheek-bones, which last defect is, both Lavater and Perneti (a great French writer on the subject of physiognomy) tell us, a sign of rapacity and egotism.

A round chin, with a dimple in it, denotes kindness and benevolence, a tender and unselfish nature. In a very massive double chin the dimple increases the quality of love of sensual pleasures. A square and massive chin shows strong perseverance and determined will.

An old Italian writer says that "women with brown, hairy moles on the chin, especially if these excrescences are on the under part of the chin, are industrious, active and are good housewives"; they are also, he says, "very sanguine and given to love follies. They talk much and whilst they are easily excited to return a love which is offered them, they are not so readily prevailed upon to become indifferent. For this reason," he goes on, evidently speaking feelingly and probably therefore with personal experience of the matter, "they should be treated with circumspect, calm friendship and kept at a distance by a mildly cold dignity of demeanour." He gives no directions as to how this effective "demeanour" is to be arrived at, but at once passes on to another remark on the subject of moles, and tells us that "a mole upon the upper lip, especially if it is bristly, will be found in no person who is not defective in something essential." This is rather a wide way of putting the matter. Are people with this blemish morally, mentally, or physically deficient? Wanting in kissableness such a mouth might be and this, perhaps, where lips are concerned, *is* "something essential."

CHAPTER XXXI.

THE HAIR AND THE EARS

Black hair which is perfectly without any wave or curl and which lies in lank, lifeless masses, shows a melancholic disposition; a black beard which grows sparsely gives the same indication.

Black hair which is wavy or curling and very thick, shows force of affection and a certain ardour in love matters; so also does a thick and crisp-textured black beard and moustache.

The lank, thin and uncurling black hair is one of the signatures of Saturn alone; the crisp, curling and thickly-growing black hair is the combination of Venus and Saturn. The united influence of these two planets on a life gives force of character, for the warmth and impulse given by Venus is tempered by the distrust of Saturn into prudence; thus people with the crisp dark hair get the ardour, combined with prudence, which produces success in life.

Chestnut hair of a soft and silky texture and not very thick, gives romance of character. This is not the sort of hair which is ever seen on very commonplace, realistic persons. Men having this soft chestnut-coloured hair are somewhat effeminate in their tastes and are wanting in energy and decision. Both men and women having it are incapable of strong affection: they are attracted by the opposite sex, but they are more given to having a series of small interests than one strong love. If this hair is found in combination with the golden coloured eyes it is indicative of coquetry in the nature; if with pale blue-grey eyes we have languor and caprice—a sentimental and inconsistent person.

Bright golden hair of a rich deep colour and of a crisp and waving texture growing thickly on the head and somewhat low on the brow, shows an ardent, poetic and artistic temperament. It is the signature of the Sun. Such people are generally fond of music, painting, or poetry. Both men and women having this sort of hair are intuitive in their judgments; they do not reason about things, they feel them; they are a little quick of temper, that is, easily ruffled, but they are quickly appeased; they are gay and interest themselves in art, even if they are not artists themselves.

Persons with red hair are ardent and vivacious, especially if, with it, they have hazel eyes, in which case they have a bright and quick intelligence, for reddish hair and bright brown eyes are the signature of Mercury. They have a great deal of natural facility for study and good memories, but they are selfish and rather cruel.

Red hair, with blue eyes, shows the same warmth of character, but not so much intelligence, and if, with blue eyes and red hair, the eyebrows and eyelashes are white—as is often the case—it is an indication of a weak and capricious nature.

People with red-brown hair, which is very thick and redder over the ears and at the temples and on the beard than on the head, are courageous and hot-tempered. This coloured hair is the signature of the fiery planet Mars, and (unless the other indications in the face are widely different) shows activity and energy in all things. It augments the indications of force and power given by other features and in art gives sense of colour in painters—force of language and eloquence in poets—and power in musical composition.

Hair of that colourless, fair colour which French writers call *blond cendré*, or ash-coloured, denotes persons of an indolent and dreamy temperament. It is the indication given by the dominant influence of the Moon at birth. Persons with this sort of hair, in combination with large blue-grey eyes, with fair, long, but straight eyelashes and very slightly-defined eyebrows of the same blonde colour and white, soft skin, are capricious, languid, imaginative and somewhat melancholic. The imaginative and excessively indolent Théophile Gautier, the French novelist, was of this type in combination with Venus, giving a sensuousness amounting to sensuality.

Women having this sort of colouring of skin and hair are romantic and devoted in a resigned, but not active spirit—that is, they are more generous in words than deeds, for they are incapable of exertion and still less of perseverance.

Persons with soft, wavy brown hair are affectionate, gentle and loving. Their first instincts are always good and kind. They like society and are gracious in manners and, though they are not quite as indolent as those having the soft ash-coloured hair—indicative of the Moon's influence—they are still lovers of repose and elegant comfort.

People with this soft brown hair (which is one of the signatures of the planet Venus) are very open to the impressions of beauty and they abhor noise, discords and quarrels; men with this sort of hair, like those with *pale* golden hair, are somewhat effeminate and are easily moved to tears.

Large, fleshy ears (especially those which have the lobes of the ears red) show coarseness of nature and sensuality.

If the ears stand forward so as to show their entire form when the face is seen from the front, it denotes rapacity and cruelty.

Long-shaped but small ears indicate refinement; a very small ear, close to the head, shows delicacy of perception, refinement, but also timidity.

The ears should be so placed as not to be higher than the eyebrow, or lower than the tip of the nose; if set in too sloping a direction they show timidity; if too upright, animal instincts, courage, amounting to cruelty, especially if they obtrude from the head.

A thin ear shows delicacy and poetry of feeling; a thick ear the reverse.

Middle-sized ears, rather close to the head, are the signature of Jupiter; large ears of Saturn; delicate, long-shaped ears of the Sun and also of Mercury, only those bearing the signature of Mercury are more coloured, whilst those of the Sun are pale.

Very upright ears, standing forward, are the signature of Mars; small, round ears, delicately tinted pink and close to the head, show the influence of Venus; whilst middle-sized round ears, of a very pale colour, are indicative of persons born under the influence of the Moon.

CHAPTER XXXII.

THE SIGNATURES OF THE PLANETS ON THE FACE

Those born under Jupiter have fresh complexions, and large blue or grey eyes, with thick and well-formed eyelids; and their eyelashes are long; their hair—which is chestnut, or, if tending towards black, is a brown, not *blue*, black—and is crisp or curly. They generally have well-marked and somewhat arched eyebrows, and their noses straight, with a slight rise on them, and somewhat fleshy; their mouths are large, but with generous, curved and full lips, the upper lip projecting over the lower one; their teeth are large, and the two in front are generally longer than the rest; their cheeks are fleshy and firm; the cheek-bones are well defined, without being prominent; the chin is large, with a dimple in the centre of it; their ears are of medium size and lie somewhat close to the head. The men born under Jupiter have thick curly brown beards, but they get bald early in life.

Those born under the dominant influence of the melancholy planet Saturn have no colour in their cheeks and their skin is dark and of a yellow or leaden tint. It is seldom that anyone is born under the *sole* influence of one planet; the ugliness of the Saturnian type is much mitigated by the influence of Jupiter, and the union of Venus and Saturn often produces positive beauty of a serious and melancholic sort. Many of the strikingly beautiful Spanish faces show the combined influence of these two planets.

Those born under the dominant influence of the Sun have regular features and a soft skin of a yellowish tint, but with colour in the cheeks and lips. Their hair is of a *red-gold* tint; and their eyebrows are well defined, but not dark. Their eyes are of a golden brown or greenish grey, and are brilliant and well shaped; the eyelashes and eyebrows are a little darker than the hair, but not dark, and are traced in a long sweeping line extending to the temples. Their cheeks are well covered, without being plump; their jaws are a long oval and neither the cheek-bones nor the jaws are at all prominent. Their teeth are even, but of rather yellowish white; their mouths are neither large nor small, but well formed, with the lips meeting evenly, that is, neither the upper nor the lower lip projecting. Their ears are medium-sized, rather long in shape, lying close to the head and the lobes of them are fleshy and slightly coloured of a pinkish hue. The chin is rather prominent, round and well shaped, like those of the antique statues, but not fleshy. Those born under the influence of the Sun have frequently weak sight, especially if their birth has taken place during an eclipse.

Those born under the influence of Mercury have long faces and delicate, mobile features. Their skin is fine, soft and honey-coloured, but changes in tint with every passing emotion, for those born under Mercury are of a nervous, vividly intuitive and highly excitable temperament. Their hair is of a reddish, not golden, brown (what is called auburn), very fine and supple. Their foreheads are high and prominent and their eyebrows, which are long and delicately traced, lie very low over the eyes and are very mobile, moving up and down with every emotion. The eyes of those born under this planet are somewhat sunken, of a hazel or dark grey colour; they move quickly and have a restless expression; the white of the eye is (like that of those born under Saturn) of a yellowish tint and the lids of the eyes are thin and do not droop at all over the eyes. Their noses are straight and long, with delicate nostrils; the tip of the nose is round rather than pointed and frequently has a small cleft or dimple, which is, however, only faintly perceptible in certain lights, at the extreme tip. They have delicate mouths which droop a little at the corners and the lips are thin, mobile and often a little apart; the upper lip is thicker and more projecting than the lower lip; the teeth are small and even. The chin is long, pointed and a little projecting at the lip. The head is oval in shape and full at the temples.

Those born under the planet Mars have short, square-shaped, but small heads, with high foreheads on which the hair grows far back, leaving the forehead much exposed. Their faces are round, sometimes square at the lower part and their skin is hard and dry and of a red colour, especially about the ears, which are long-shaped, set straight rather high on the head and slightly projecting from it. Their eyebrows are short, sometimes stopping midway over the eyes, very bushy and lying close to the eyes. Between the eyebrows are several short upright wrinkles. The hair is of a red or sandy colour, coarse and very curly. The beards of men born under Mars are thick, short and of the same fiery colour as the hair. Their eyes are grey or red-brown and are large, round, very wide open and have a fierce and fixed glance; the white of the eye in those born under this fiery planet is often bloodshot. Their mouths are large, but the upper lip is thin and compressed; the lower lip is somewhat thicker than the upper lip. Their noses are short and aquiline, with dilated nostrils. Their chins are projecting and somewhat massive, for the jaw is strongly developed; the cheeks are somewhat hollow, and the cheek-bones very marked.

Those born under the influence of the Moon have round-shaped heads, broad at the temples (showing ideality—the Moon gives imagination). The forehead is full over the eyebrows, but retreats at the top; it is broad and low. The complexion is pale, almost colourless and the skin is soft. Their hair is fine, soft, of a colourless fairness, no golden tint in it and it is never very thick.

The faces of those born under the dominant influence of the Moon are large and round; the nose is (in proportion to the face) small and short and its tip is round rather than pointed. Their eyes are of the same colour as the hair, very lightly marked, but joining over the nose. Their mouths are small; but their lips, which are of a pale colour, are full and pouting and are rarely quite closed. Their teeth are large and often irregular. Their chins are round, fleshy and retreating. Their ears are also round, medium size, pale coloured, set in a very sloping direction and lying close to the head. If born during an eclipse of the Moon, those born under this influence are sometimes blind.

People born under the influence of Venus have a great resemblance to those born under Jupiter, only their beauty is more feminine. They have the white and delicately-tinted skin of the Jupiterians, but it is still softer, finer and more transparent. They have round faces, the cheek-bones and the jaw-bones are not at all apparent; their cheeks are softly rounded and generally ornamented with dimples; their foreheads are a delicate oval, rather low and have delicate azure veins at the temples. The eyebrows of persons born under the influence of this beautiful planet are dark and beautifully marked in long sweeping but very delicate lines, but not meeting over the nose. Their hair is long, thick, soft, undulating and of a light brown colour. Their noses, which are broad at the root between the eyes, are straight and delicate, not at all pointed, but rather rounded at the tip; the nostrils are round, but dilated and very flexible. Their eyes are large, clear, humid and somewhat projecting; the pupils are large in proportion to the white of the eye, which is limpid and of a clear, transparent, bluish white; their eyelids are well formed and blue veined. Their mouths are small and of a beautiful red colour; the lips are full, especially the lower one, the right side of which is slightly larger than the left. This is a particular Signature of Venus, as is also a small dimple near the corner of the mouth. The teeth are white, small, evenly set in coral-tinted gums and the chin is soft and round and has, like the chin of Jupiterians, a dimple in it.

Although the signs just described are those given by each planet, as it rarely happens that anyone is born under the influence of one planet only, but generally of two or more, it is rarely that we see a face which gives the pure type of any one planet without admixture. It is for the physiognomist to examine and ascertain which is the dominant planet.

The union of Saturn and Jupiter gives a pale skin without freshness, chestnut hair and eyes and a rather dark skin, the face a round oval and dark grey eyes.

The union of Venus with the Sun gives brilliant beauty, a beautiful complexion, hair of a golden brown or rich chestnut, full, bright brown eyes with long eyelashes, a delicately-formed nose and a beautiful mouth. People born under this junction have much charm of manner, but they are not very constant; for, although they have much tenderness, they are of the ardent artistic nature, which, from its very susceptibility, cannot be expected to be as constant as those who are less impressionable; they are people of quick rather than deep feelings; they love readily, but as readily forget.

"Women born under the double influence of Venus and the Sun," says an old Italian writer on the subject, are "loving, lovely and beloved."

CHAPTER XXXIII.

CONCERNING THE MOLES ON THE FACE AND THEIR REFERENCE TO THOSE ON THE BODY

All moles are the result of the influences of the planets, or of the sign of the zodiac rising at birth. The moles which are given by Saturn are black; those by Jupiter are of a purple-brown colour; those by the Sun, yellow; by Venus, light brown; Mercury, honey-coloured; by the Moon, of a bluish white.

A mole on the right side of the forehead, just beneath or on the line of Saturn (see plate) indicates another on the right side of the breast. This mole shows to a man, if yellow, that he will have good fortune in sowing, tilling the earth, or building; if red, he will have luck all through his life, by his courage and force of character; if black, his condition will be changeable; if the mole is purple, he will be advanced to be the head of his family. In a woman a mole in this position shows fortune by inheritance or legacies; but if black in colour she will not live long.

A mole on the left side of the forehead on the Line of Saturn indicates another on the left side of the back and shows to a man imprisonment and disaster; if honey-coloured, his trouble comes from women; if red, from quarrels with enemies; if black, he will be unfortunate all his life. To a woman it foretells that she will live out of her own country and if black she will be a widow.

A mole in the middle of the forehead on the Line of Saturn shows another in the middle of the stomach and foretells to a man, if it should be black, that he will suffer much ill-fortune for the sake of women; if red, he will get some pleasure out of his troubles with them; and if yellow, he will rejoice through women; if of a pale bluish colour and raised, he will be much beloved of women. To a woman, of whatever colour it may appear, it indicates that she is of a very luxurious nature and will suffer from her own folly as regards men.

A mole on the right side of the forehead on the Line of Jupiter shows another on the right side over the liver and indicates, to a man, good fortune in marriage, long life and large possessions; but if black, he will not be quite so lucky as regards marriage. To a woman it shows, whatever its colour, good fortune in all that concerns her.

A mole on the left side of the forehead on the Line of Jupiter shows another on the left side of the stomach and indicates, to a man, love of material enjoyments, especially if it be of a purple colour; if honey-coloured, he is not so sensual. To a woman such a mole shows her to be imprudent and quite regardless of her own honour.

A mole in the middle of the Line of Jupiter shows another in the middle of the breast and indicates that a man is of a harsh nature; if red, he is furious in temper; if black, he is singularly unfortunate in all his undertakings; but if raised and of a bluish colour, he is less unlucky. To a woman it indicates that she is foolish, prattling and idle.

A mole on the right side of the Line of Mars shows another on the right arm and indicates, if red, military distinction; if honey-coloured, good fortune with horses and other cattle; if black, danger from four-footed beasts; if much raised and somewhat red, it shows good fortune in all things relating to fire. To a woman this mole shows a rich husband, full of kindness and complacency.

A mole on the left side of the Line of Mars indicates another on the left arm, and shows a man to be of a quarrelsome nature; if black, he is treacherous and loses much by four-footed beasts and by horse-racing; if purple or yellow, he is involved in quarrels about women. Such a mole, whatever its colour, shows a woman to be very unfortunate in her love affairs, and likely to be betrayed by her female friends.

A mole in the middle of the Line of Mars indicates another on the left side of the belly; if red, the man is likely to be guilty of manslaughter and if any other colour he is sensual. To a woman this mole shows vanity and, if black, she is likely to be the cause of the death of some friend, but more by mischance than by design.

A mole on the right side of the forehead on the Line of the Sun indicates another on the right breast and intimates, to a man, of whatever colour but black, riches and honours; if black, his good fortune will not be so great and will come, not from his own merits, but from the exertions of friends. To a woman it shows an affluence of the goods of fortune; but if black she will have to be very subservient to her husband.

A mole near the right ear shows another on the right side of the belly, not low down and signifies, to a man, a blow on the head, some accident to that ear, whereby he may lose his hearing; if black, these evils are the more to be apprehended. To a woman it shows the loss of those things she most values.

A mole on the left ear shows another on the left side, low down on the belly. This mole indicates to a man persecution from enemies. If it be of a red colour, that he will go near to committing

murder by reason of women; if black, or even honey-coloured, it is still of evil indication and shows quarrels and violent death. To a woman, let it be of whatsoever colour, it shows that she will be the cause of death to someone; let her, therefore, shun to meddle with poison.

A mole on the right cheek shows another on the right hip and indicates, to a man, that he will have great charm of manner towards women, and be much beloved by them; this, whatever its colour. To a woman also it shows happy marriage and that she will be vehemently beloved.

A mole on the left cheek shows another on the left hip and indicates, to a man, a wandering existence and short life; if black, he dies by violence. To a woman it threatens sharp and hard fortune, especially in love matters.

A mole on the right side or corner of the mouth shows another at the right side of the lower part of the spine and shows, to a man, that he shall much increase his wealth by reason of his own sagacity; but if honey-coloured, his good fortune will come by women. To a woman such a mole shows she will abound in wealth and be vehemently beloved; if black in colour, with all these advantages, she will yet suffer from the scandal of envious women friends.

A mole on the left side of the mouth indicates another on the left side of the base of the spine and shows, to a man, that he will be entangled with a woman he cannot marry, and have illegitimate children. To a woman it shows a likelihood of the same disgrace.

A mole in the middle of the upper lip shows another on the lowest part of the body and indicates, to a man, that he will be miserable from various perils, but above all from women. To a woman this mole shows sickness and weakness from internal diseases.

A mole beneath the middle of the under lip shows another on the knee and indicates, to a man, that he will undertake long and perilous journeys, by reason of which he shall see many strange countries; if honey-coloured, he will gain wealth from strangers and marry a rich, foreign wife. Such a mole shows a woman to be thoughtless and likely to marry a foreigner and live much out of her own country.

A mole upon the middle of the chin shows another upon the right foot and indicates, to a man, that he shall have good fortune through women. To a woman happy marriage, but worry for her children.

A mole on the right side of the chin shows another on the right haunch and indicates, to the man, that he will be of great intellectual capacity; if black, he will be a searcher in occult matters. In a woman it shows good fortune, happy marriage and long life, whatsoever may be its colour.

A mole on the left side of the chin shows another on the left haunch and indicates, to a man, inconstant fortune, much worry of mind and bodily discomfort. In a woman it shows ill-health and, if of a pale bluish colour, danger by water.

CHAPTER XXXIV.

CONCERNING THE MOLES WHICH HAVE NO CORRESPONDING MOLES ON THE FACE

A mole on the right side of the throat shows to a man great wit but short life, whatever may be its colour. To a woman it indicates a reasonably happy life, but danger and pain from childbirth.

A mole on the left side of the throat threatens a man with dangerous falls from horses or from high places. To a woman the same and, should the mole be of a pale colour, danger by water.

A mole at the nape of the neck indicates to either man or woman great danger of untimely death by water.

A mole in the midst of the throat—that is, on the gullet—shows to a man much danger of death by strangulation or hanging. To a woman peril in sickness and, if the mole should be black in colour, she dies.

A mole immediately under the right breast shows to a man that he will be lucky in agriculture. To a woman that she shall receive inheritance from the dead; if black, her father is killed by accident.

A mole under the left breast shows a man to be of a malignant nature and furious of temper, but strong in love. To a woman it indicates great constancy and suffering by reason of that constancy.

A mole on the knee, whether left or right, predicts, to either man or woman, long and various journeys. Such persons will marry entirely for their own fancy, probably foreigners, and will be very fortunate in their marriages.

A mole on the calf of the right leg shows to a man that by his own ingenuity and learning he shall attain a high position; if black, he will receive some sorrow from women; but if the mole should appear *raised* he marries a lovely person—has only one wife and lives happily. To a woman it shows a fortunate, good and rich husband and that she will have many children and live long.

A mole on the lowest part of the body shows to a man that he is of a very luxurious nature and that he shall be enriched by marriage. A woman having this mole is rather sensuous, but—on the whole—faithful to her husband.

A mole on the right shoulder shows a man to be fortunate in his undertakings; if red, he has a large fortune with his wife. To a woman it indicates a marriage above her expectations; but if black, she buries her first husband and marries again.

A mole on the right foot shows to a man that he will be clever in acquiring foreign languages and that he will be a great student of occult matters. To a woman it promises a fortunate and happy, long life; if black, this good fortune is somewhat chequered with troubles.

A mole on the left foot denotes a man to be rash and of an evil and vagabond disposition. To a woman it shows much care and trouble and, if black, danger in travelling.

If the second toe in a foot should stretch out much beyond the great toe, it shows, to either man or woman, riches and a happy and prosperous life.

A mole on the left shoulder predicts to a man much worry in money matters. To a woman it shows a life of continual anxiety and humiliation by reason of her own vanity. If black in colour, she suffers some serious disgrace from her own conduct.

A mole on the lower part of the neck on the right side near the shoulder shows a man to be very covetous. To a woman it indicates that she will be beloved of princes or great personages far above her in rank.

A mole on the neck near the left shoulder indicates to either man or woman disgrace from evil practices.

CHAPTER XXXV.

CONCERNING THE MARKS GIVEN AT BIRTH BY THE SIGNS OF THE ZODIAC

By a knowledge of the signature given by the signs of the zodiac, when rising at birth, we may sometimes ascertain the hour of nativity, or, at any rate, go near enough to it to be able to work out the horoscope after a fashion, supposing the exact date to be impossible of attainment.

A person born when the first part of the sign Aries is rising will have a small raised mole amongst the hairs of the head; if the second part of the sign happened to be rising at the birth, the mark or mole would be raised in the form of a pea or wart and would be seen on the forehead; if the third part of the sign arose at birth, the mark would appear below the mouth, or towards the chin. Those persons having these marks of Aries on any of the parts described will generally be found to have the mark of Mars in the lowest part of the body, also in the form of a raised mole or wart.

When Taurus is rising at a birth, the native bears a mark in the front of the throat, sometimes in the form of a raspberry or red-coloured mole, which mark is always ill in its effects. Should the second part of the sign Taurus have been rising at the nativity, the person will have the mark at the side of the throat. If the third, the same mark will appear on the nape of the neck, but then it will be more raised than the two former moles.

Those born under Gemini have their marks in the arms. If the first part of the sign arose at birth, they bear its mark on the right arm, near the shoulder; if the second, on the same part of the left arm and if the third part of the sign arises at birth, the native bears the mark on the right arm, but below the elbow and generally near the wrist.

When the sign Cancer is in the ascendant, the mark is on the upper part of the right breast in the form of a flower or a hare's foot, of a whitish colour, and commonly having a hair or two springing from it. In the older days this mark was supposed to be an evidence of witchcraft in a woman and many poor creatures have lost their lives for this. Those born under the second part of the sign Cancer have the mark lower down on the breast and when the third part of Cancer is rising at a birth, the sign is nearly under the breast.

When Leo is in the ascendant at birth, the sign is on the left breast and, in the same manner, if the sign appears high up on the breast it indicates that the first part of the sign was ascending; if near the middle, the second; and if on one side, towards the left armpit, the third part of the sign must have been ascending at birth.

In nativities under Virgo the mark is on the upper part of the stomach, that is, between the two breasts, when the first part of the sign ascends; those born when the second part is rising have the mark near the navel; and those when the third part is rising quite low down on the stomach. Those that are thus marked are very inconstant. The moles given by Virgo are flat, and of a reddish colour.

When Libra is in the ascendant, the marks are raised like warts, and are small, soft, and hairy; when the first part of the sign is rising the mark is near the loins; when the second, towards the centre of the stomach and the third part of the sign throws the mark to quite the lower part of the body.

Those born under Sagittarius have the mark of the sign in the thighs and these moles are raised like bulbs and are very big. When the first part of the sign is rising, the mark is on the right thigh; when the second part is rising, on the left thigh and those who have the third part of Sagittarius rising at their birth are so marked on the right haunch.

Those born under Capricornus have the marks on the knees, which marks are quite flat. When the first part is rising, the mark is on the right knee; when the second, on the left, and when the third, the mole is under the knee.

It will be remembered that the sign Aquarius governs the legs; therefore those who are born with this sign ascending have the mark of it (which is a long-shaped mole) on the right leg (this mark shows extreme inconstancy); when the sign Scorpio is rising at birth there is a dark mole on the belly showing ill fortune.

The sign Pisces, or the Fishes, governs the feet; therefore those who have this sign in their ascendant are marked on the feet. Those born under the first part have the marks (which are ordinary flat moles) on the right foot; those under the second, on the left; and those on the third, on the soles of the feet or on the heels. These last are called the Royal marks; they are large moles inclining to red, and those who are marked in those places are assured of honours and dignities.

ALFRIDARY FOR A DIURNAL NATIVITY.				ALFRIDARY FOR A NOCTURNAL NATIVITY.				
Year.	Days.	Year.	Days.	Year.	Days.	Year.	Days.	
1	150	4	51	208	1	104	40	160
2	212	5	45	53	2	209	41	113
3	103	6	44	260	3	212	42	104
4	260	7	46	104	4	62	43	250
5	52	8	47	113	5	155	44	52
6	208	9	49	156	6	200	45	208
7	—	10	51	—	7	9	46	—
8	52	11	52	250	8	208	47	52
9	104	12	54	156	9	62	48	104
10	150	13	55	52	10	250	49	156
11	208	14	57	312	11	104	50	208
12	50	15	59	208	12	113	51	200
13	103	16	61	104	13	156	52	312
14	—	17	63	—	14	20	53	—
15	512	18	64	—	15	260	54	312
16	250	19	66	—	16	156	55	200
17	208	20	68	—	17	62	56	208
18	150	21	69	—	18	260	57	156
19	104	22	68	—	19	208	58	104
20	—	23	70	—	20	104	59	—
21	—	24	71	—	21	52	60	—
22	104	25	72	—	22	—	61	—
23	208	26	75	—	23	62	62	—
24	512	27	76	156	24	—	63	—
25	62	28	77	312	25	—	64	—
26	155	29	79	101	26	—	65	—
27	21	30	80	250	27	—	66	—
28	—	31	82	52	28	—	67	—
29	—	32	83	—	29	—	68	—
30	—	33	84	—	30	—	69	—
31	—	34	85	—	31	—	70	—
32	—	35	86	—	32	—	71	—
33	—	36	87	—	33	—	72	—
34	—	37	88	—	34	—	73	—
35	—	38	89	—	35	—	74	—
36	—	39	90	—	36	—	75	—
37	—	40	91	—	37	—	76	—
38	—	41	92	—	38	—	77	—
39	—	42	93	—	39	—	78	—
40	—	43	94	—	40	—	79	—
41	—	44	95	—	41	—	80	—
42	—	45	96	—	42	—	81	—
43	—	46	97	—	43	—	82	—
44	—	47	98	—	44	—	83	—
45	—	48	99	—	45	—	84	—
46	—	49	100	—	46	—	85	—
47	—	50	101	—	47	—	86	—
48	—	51	102	—	48	—	87	—
49	—	52	103	—	49	—	88	—
50	—	53	104	—	50	—	89	—
51	—	54	105	—	51	—	90	—
52	—	55	106	—	52	—	91	—
53	—	56	107	—	53	—	92	—
54	—	57	108	—	54	—	93	—
55	—	58	109	—	55	—	94	—
56	—	59	110	—	56	—	95	—
57	—	60	111	—	57	—	96	—
58	—	61	112	—	58	—	97	—
59	—	62	113	—	59	—	98	—
60	—	63	114	—	60	—	99	—
61	—	64	115	—	61	—	100	—

ALFRIDARY FOR A DIURNAL NATIVITY.
 ALFRIDARY FOR A NOCTURNAL NATIVITY.
 To face Chapter XXXVI.

CHAPTER XXXVI.

CONCERNING ALFRIDARIES

This word is taken from the Greek and refers to the certain time or number of years of the several planets which, in those years, dispense their benevolence or malignity according to their natures.

It will be observed from the plate at the beginning of this chapter, that each of the planets has his Alfridary, one after the other—and in this table will be seen the number of years in which each planet more particularly governs the life.

In all diurnal nativities the Sun begins the first Alfridary, and has seven years of government; Venus succeeds, having seven years of Alfridary; then Mercury, who has seven years of government. After him the Moon rules the existence for seven years; then Saturn for the same number; Jupiter succeeds him for seven years; afterwards Mars dominates the existence for seven years; after which the Dragon's Head and Dragon's Tail influence the life for three years; and then the Sun has five more years of government, when the life probably ends.

Those that are born in the night have their first Alfridaric years from the Moon, which are seven, followed by those of Saturn, who has seven years; after him Mars is dominant for seven years; then the Sun for the same number of years; succeeded by Venus and Mercury, each only seven years.

The years of an Alfridary are eighty-two—namely, the Moon, seven; Saturn, seven; Jupiter, seven; Mars, seven; the Sun, seven; Venus, seven; Mercury, seven; the Dragon's Head, three; the Dragon's Tail, two. These two last have their Alfridaric years separate from the others, and they are those which exceed the seventy years of life, which are weak and feeble. For these signs are not (as we have seen) planets, but only symbols of a place in the zodiac representing the Moon's north and south nodes.

It will be noticed in these tables that, after the years of seventy-five, the Sun in a diurnal nativity, and the Moon in a nocturnal nativity, take up again their government, as at the beginning of the life. These tables are interesting, as shadowing forth the dates of the events of the subject's life.

Those born under the Sun marry early, whilst those in whose nativity the Moon is powerful, generally marry rather late than early. In either nativity, when Saturn comes up, sorrows by death, sickness and loss of money may be expected; whilst, when Mars is powerful, evils of a strong and sudden nature appear, such as accidents, sudden deaths, quarrels and contentions of a vexatious character.

Those born under the Moon have very often serious and passionate loves quite late in life; this is accounted for in some measure by the fact that Venus has seven years of government in a nocturnal nativity from the age of fifty to fifty-seven. The age of forty-four, in a diurnal nativity, would be likely to bring about some misfortune during that year of the native's life, *both the infortunes*, Saturn and Mars, being then powerful. The same thing occurs in a nocturnal nativity at the age of thirteen, from which age up to twenty there is not much good fortune; it will be remembered that the latter part of the life of a person born at night is generally much happier and altogether more fortunate than the earlier years of existence.

CHAPTER XXXVII.

CONCERNING THE MYSTICAL WHEEL OF PYTHAGORAS AND THE METHODS OF WORKING IT

This mystical figure is copied from a work in old French on Chiromancy and Geomancy, compiled by the Sieur de Peruchio, and published at Paris in 1657.

Arithmancy, or divination by numbers, on which the working of this figure depends, was much practised in various ways during the Middle Ages; and much confidence appears to have been placed in this wheel of Pythagoras, which resolves questions by a species of sortilegy by numbers, in which the result depends upon the unfettered agency of the mind and will, or the serious intent to know any difficult thing. The wheel is said by the old-world writers to be able "to resolve all questions on all matters upon the result of which the querent desires information, whether of the past, present, or future."

Concerning the method of working it, the Sieur de Peruchio gives the following explanations:—

The wheel, it will be perceived, is divided into four equal parts, the upper part of which contains the numbers which are *fortunate*, and the lower half those which are *unfortunate*. Around the wheel are seen the letters of the Alphabet, above which are placed certain corresponding numbers, which are required in the calculations.

The following table gives the numbers to be chosen by chance (as will be explained further on) in working the questions:—

1	11	22	28	29
6	2	12	23	30
15	7	3	13	24
19	16	8	4	14
25	20	17	9	5
27	26	21	18	10

The inquirer, whilst thinking *earnestly* upon the matter he wishes resolved by the wheel, must choose a number out of the above Table.

This is better done with the eyes closed, and the number pricked out with a pin, so that there may be no premeditation in the choice. To this number, thus chosen, the inquirer must add the number answering to the first letter of his first name, which number is seen in the wheel itself where the numbers are above the letters of the alphabet. To this number must be added the number of the day of the week on which the question is asked and of the planet ruling that day. Then add all these numbers together and divide the sum by 30 as often as it can be done. Then look for that number which is the remainder in the inner circle of the wheel; observing in what part of the wheel it falls should there happen to be *no* remainder, then the number 30 must be looked for. If the question to be propounded should be whether anything about to be undertaken will succeed or not, should the number fall in the *upper* part of the wheel the matter will have a happy issue; but if, on the contrary, the number appears on the *lower* part of the wheel the thing in question will not be a success. In any question where time is concerned as, for instance, as regarding how long or how short shall be the matter in hand it must be borne in mind that the numbers in the right half of the wheel represent *long time*—that is, that the event about which the question is asked will be some time before it comes to pass; whilst those in the left half of the wheel signify *short time*—and so, whether for good or evil, shall the business quickly or slowly come to pass.

All questions are thus to be asked but *one*, and that is, whether a sick person shall recover or die; in which case, after proceeding to add the numbers of the Christian name, the day of the week and the planet, the number representing the Moon's age on the day the question is asked must also be added; for example, if a person whose name is Veronica—asks on a Wednesday, 20th day of the Moon, if a sick friend should live or die, and chooses from the Table the number of 23, the matter would be worked thus:—

Number chosen	23
Number answering to the letter V	9
Number answering to Wednesday	102
Number answering to the planet Mercury	114
Number of the age of the Moon	<u>20</u>
	268

This, divided by 30, leaves 28 remainder, which will be found to fall in the unfortunate part of the wheel, showing that her friend will *not* recover.

The following table of the mystical numbers representing the planets, and also those belonging to the days of the week which each planet governs, is of much importance in working the wheel:—

PLANETS.		DAYS OF THE WEEK.	
♄	Saturn	55	Saturday 45
♃	Jupiter	78	Thursday 31
♂	Mars	39	Tuesday 52
☉	Sun	34	Sunday 106
♀	Venus	45	Friday 68
☿	Mercury	114	Wednesday 102
☾	Moon	45	Monday 52

These several numbers attributed to the days of the week, as well as those of the planet ruling the day, are of very ancient origin and are, probably, as well as the wheel itself, a relic of former *traditional* foreknowledge by lots and numbers.

There are certain days, however, which are evil days, on which no question should be asked of the wheel of Pythagoras. These days are as follows:—

Of January, the 3rd, 4th, 5th, 9th and 11th.
 Of February, the 7th, 13th, 17th and 19th.
 Of March, the 13th, 15th and 16th.
 Of April, the 5th and 14th.
 Of May, the 8th and 14th.
 June has but one ill day, which is the 6th.
 July has two, the 16th and the 19th.
 August has also only two, the 8th and 16th.
 September has three, the 1st, 15th and 16th.
 October has only one ill day, which is the 16th.
 November has two, the 15th and 16th.
 December has three, the 6th, 7th and 11th.

This is a very old tradition, and in mediæval ages these days were universally shunned as "ruled by evil influences." In conclusion, those consulting the wheel of Pythagoras are advised not to ask more than one question on the same day and to refrain from all gibing, sporting, or jesting, and—above all—from all unbelief whilst making use of this mystical wheel in order to know the truth.

ENVOY.

Go—little book—and teach the present age something of the wisdom bequeathed us by the Past.

Footnotes

- [1] The ambient means the heavens when spoken of in a general manner.
- [2] Saturn, Mercury and the Moon.
- [3] Aries is always opposite to Libra; Taurus to Scorpio; and so on of all the rest, as shown by the table given (p. 11).
- [4] The foregoing chapter explains this term.
- [5] The Chaldees averred that when Saturn was powerful in a nativity the person then born was "mystical and confederate in secrecy."
- [6] This animal has been probably assigned to him by reason of its sagacity and extreme fidelity--constancy in feeling being one of the attributes given by the planet Saturn when well-dignified.
- [7] Zadkiel's and Raphael's are both good; the following figure is worked after the Ephemeris of the latter.
- [8] The nebulous mass in the body of the Crab.
- [9] Hyleg is the word used for that body or point which is the giver of life.
- [10] This was the case at the birth of George the Third of England; at that of the Emperor Paul of Russia; Maria, Queen of Portugal; Charles the Second, King of Spain; and Murad the Fifth, Sultan of Turkey; and all these sovereigns, as is well known, became insane.
- [11] At Admiral Nelson's birth Mars was rising in the sign Scorpio.
- [12] Probably vivisectionists.
- [13] These aspects can all be judged from the Ephemeris of the year of birth.
- [14] And these secondary directions being so much easier to calculate, students are advised to follow the ancient methods in this as in all else relating to this old-world study.
- [15] Translated from a Hebrew manuscript found near Cairo in 1836 at the time of the removal of the obelisk to France.
- [16] Adda-Nari, Nature--that is, the deity known under the name of Isis by the Egyptians.
- [17] The date of this event would be determined by the place where the separation line crosses the Line of Fate.
- [18] If the Sun is one of the dominant planets, the Line of Heart broken under the Mount of the Sun shows serious physical affection of the heart; if this sign is on both hands it is fatal.
- [19] If the Head Line is placed very low, then the date where it crosses the Saturnian Line would be 30, and if the Heart Line is proportionately low the date where it crosses the Saturnian would be 45 years.
- [20] The noses of those born under Venus are frequently slightly upturned at the tip; they are never bent downwards over the lips.

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