better than anything else, logically accounts for the facts. They were born in the month of Gemini, symbolized by the Heavenly Twins, and of that sign they were typical specimens as individuals. They were born one whole hour apart, but at a time when the sign Gemini was on the ascendant at each birth. It will be recalled that each sign of the zodiac rules the ascendant for an average of two hours daily; in twenty-four hours all of the signs will have risen over the eastern horizon,—the most critical or important place in a horoscope.

Perhaps it might be argued that in large hospitals where births are occurring every few minutes, children born nearly at the same time do not always resemble each other, although some have the same sign rising. In such instances it should be remembered that although born at the same place and at nearly the same time, coition and conception took place at different times and at different places, with gestation in entirely different environments, therefore the subject of Twin-Births must be considered further in relation to the Prenatal chart, also to heredity, environment and other factors involving physiological and psychological principles. Recently a metropolitan daily newspaper carried the following item:

"Stars Affect Heredity!"

"Savants Find Stars Affect Heredity," is the basis of a report by the Associated Press, which goes on to say, "A possibility that stars affect heredity slightly is shown in measurements of cosmic rays announced by two University of Denver physicists. Many scientists believe these invisible rays come from the stars. The Denver men, J. C. Stearns and Wilcox Overback, compared them with radium rays and found striking similarities. Heredity comes into the picture because one of the latest discoveries of science shows that radium rays can affect heredity, even creating new species."

Referring to the newspaper story beforementioned, which failed to account satisfactorily for "twins," it now becomes obvious that any such research, by any means whatsoever, must necessarily be incomplete and faulty unless the astrological factors are also taken into account.
PART V, ADDITIONAL STUDIES

UNIVERSE MAKERS

Kepler, Johann, a famous astrologer known as one of the founders of modern astronomy. Born December 27, 1571, at Weil, in the duchy of Wurttemberg, where his grandfather was burgomaster. A theological occupation was selected for him and in 1584 he entered the seminary at Adelberg and two years later entered that of Maulbronn where he brilliantly acquired degrees. This won him admittance to the university of Tubingen, where he imbibed a store of classical erudition, which in those days was thoroughly impregnated with astrological lore. Through the private instructions of his teacher and life-long friend, Michael Maestlin, a mathematical astrologer, he learned the principles of the then new Copernican system. His classical erudition had led him through the Ptolemaic and Aristotelian ideas. This astronomical training and the new system caused him to turn aside from a career in ministry to that of science, as the old theological concepts did not fit well with the new discoveries of the heavens.

Early in 1594 he accepted the chair of science at Gratz. Of Gratz, the Encyclopedia Britannica states that Kepler taught in the Paradise or Lutheran school where Charles II had burned 20,000 Protestant books and through oppressive measures the city again fell under the authority of Rome. But in Kepler's time it had been restored to Lutheran regime.

Kepler's engagement at Gratz ended in 1598 when the archduke Ferdinand, on assuming the government of his hereditary dominions, issued an edict of banishment against Protestant preachers and professors. Kepler fled with others to the Hungarian frontier, but by favor of the Jesuits was recalled to his chair. However, conditions remained unfavorable and unsettled so he applied to his Alma Mater for a place on the faculty, but upon his refusal to subscribe unconditionally to the formula adopted by the theologians at Tubingen, the doors were closed against him.

The first work completed by Kepler at Prague was an imposing treatise on Astrology entitled, "De Fundamentis Astronomiae Cœlestiis" (1602), in which he stressed the importance of the influence of planetary aspects, adding eight new ones to the science which maintain a place among the sixteen planetary aspects in use by astrologers of today. It was in this book he made a statement that has given pause to many a skeptic, a quotation which has become famous with the passing of time, one which has withstood every assault by critics of astrology; for when he wrote it he was speaking as the result of actual, practical observation, research and experience, while those who have attempted to discount the value of what he found, spoke only on the basis of what they thought or what they believed, unsupported by any evidence which would invalidate Kepler's findings. He stood on the solid ground of knowledge gained by investigation. Here is the statement which no amount of heckling can gainsay:
"The planets forming angles (aspects) upon the earth by their luminous beams, of strength to stir up the virtue of sublunary things, have compelled my unwillingly belief."

Limitations of space permit only a sketchy outline of his work, but his life merits detailed study. He was attacked by fever and died Nov. 15 (N. S.) 1630, in his fifty-ninth year.

He was an indefatigable worker in the development of the new branch of science for he saw that through the establishment of astronomy, the older science of astrology to which he gave allegiance would accordingly advance. His idea of the universe was essentially Pythagorean and Platonic; the basis of his astrological knowledge was Ptolemaic, but his method of computation was Copernican, and thus geocentric, considering the earth as a (not the) center of influence. His extensive literature still exists. It was collected and secured by Catherine II, in 1724, and long inaccessibly deposited in the observatory Pulkowa, but at length came to light and was ably edited in the first complete edition by Dr. Ch. Frisch (Frankfort 1858-71, 8 volumes.) A careful biography is appended, founded mainly on Kepler's private notes and other authentic documents. Various other later editions of his works were compiled by different authors, but each succeeding biographer omitted a little more of Kepler's astrological knowledge and teachings, being concerned mostly in advocating his Copernican system of astronomy, until now the biographers omit all his astrological matter.

Galileo Galilei, born February 18, 1564, at Pisa, Italy; characterized by modern biographers as, "one of the greatest of the early experimental philosophers." At the age of eighteen he entered the university of Pisa and upon attendance at the lectures of the celebrated physician and botanist, Andrea Cesalpino.

At that time medicine and botany, as taught in universities, were according to the astrological doctrines of Hippocrates and Galen. Their prescriptions were invariably prefaced by a large symbol of Jupiter as a silent invocation to the healing influences of that planet. Indeed, the symbol prevails and is in use by physicians of the present day, although in the course of time as first principles became neglected, the symbol became perverted from $\mathcal{J}$ to $\mathcal{R}$ and its ancient significance no longer understood.

Galilei, with his accustomed zeal, also wrote an exposition favoring the new Copernican, as opposed to the older Aristotelian system, for which he was cited to Rome by the Inquisition, where, on the 22nd of June 1633, in the church of Santa Maria sopra Minerva, he was compelled to recant on threat of torture, and sentenced to spend the remaining years of his life in strict retirement. He died on the 8th of January 1642 closing a long life of triumph and humiliation. It took a brave man to be an up-to-date astrologer in those days.

Biographical Sketch of Astrologer Ptolemy on Page 609.
YOUR BEST LOCATION

How Change of Residence Affects the Horoscope

Now and then a student inquires whether it is proper to make the progressed chart from Tables of Houses for native's present place of abode instead of for the place of birth.

It is not practical to substitute house cusps of present abode for those of place of birth, because the further away the native has removed the larger the number of degrees difference it would make on the house cusps, and when tabulating aspects in the progressed chart it must be borne in mind that each degree is equal to one month by the Moon's motion; and one degree is equal to one year in the Sun's motion. This process of changing cusps would, therefore, change Lunar aspects to these cusps by several months, Solar aspects by several years, making the aspects fall due earlier or later, according to whether the native had removed north or south of birthplace; that is, according to whether there would be a larger or smaller number of degrees on the cusps by the change.

If the native has moved from the birth place, making the chart for latitude of present residence changes Lunar aspects to cusps by several months, whereas, in reality the person may be but a few hours time distance removed from place of birth.

Using the radical latitude, or that of birth place, makes a difference in the falling due of aspects of only a few hours; i.e., the difference in time between place of birth and present residence; the time would be earlier or later, according to whether native had moved east or west of birthplace. This difference of a few hours is of slight importance when one considers that it is a very difficult matter to set a particular day for the operation of a progressed aspect, especially those whose influence lasts a month or more, such as Moon conjunction Ascendant, or Sun sextile the M. C., as such influences begin to exert an effect from four to eight weeks prior to the actual completion of the aspect, by the Moon, or many months by the Sun, viz., 2° orb = 2, years with the °O.
The progressed chart requires the natural progress of the house cusps, just as it does of the planets. At the moment of birth, the planets have house positions according to the latitude of the birth place. At the first independent indrawn breath of the babe, the prevailing vibrations "cast" or set the tendencies of the body according to those house positions, as well as by the aspects and the signs occupied by the planets. Those particular house positions of the planets at that time are "time markers" of when certain conditions will appear in the life of that individual. Thus: if $\lambda$ is 3° below the ascending degree and it is ruler of 6th house, its position in relation to the Ascendant denotes that when the Ascendant has advanced 3° it will be in conjunction with the place of Saturn, denoting illness.* That is, due to the planetary rays as affecting that particular latitude at that birth time certain forces were timed for manifestation, and those times can only be correctly calculated by use of the original latitude from which the native received its "cast." Planets thus affecting the "angles" of a chart are said to be more productive of manifestations than those to other cusps, because the angles are more "active"; producing more noticeable and quicker action than other cusps.

Although it is not practical to substitute house cusps of present abode for those of place of birth, it may be well to use the cusps made for the present abode as a supplement for investigation, (assuming you have moved from the birth latitude), to see whether or not in such chart the indications to cusps in any way coincide or conflict with the testimonies indicated by house cusps of the original progressed chart latitude.

For instance: Suppose a child were born in latitude 52° north with $\Pi$ 0° 27' on the Ascendant; $\lambda$ in 3° 27' $\Pi$;

* Note: The midheaven changes at approximately 1° per day (or year in progression), but the Ascendant does not change with such uniformity. In this case, the Ascendant was changing at more than a degree per day or year; consequently the Ascendant and $\lambda$ would occur 2 days or years after birth (between the child's second and third year.) Dalton's Tables of Houses were used in the foregoing illustration.
§ in 20° 17' 8". It is seen that when the Ascendant moves 3° it is δ β. Now, just about that time the parents decide to move south to a place which has 40° north latitude. Remember that the Progressed Chart made with the original latitude (52° N.) shows Π 3° 27' ascendant δ β. A chart made for same year but using latitude 40° north shows 20° 17' 8" on Ascendant, which would be δ δ. Evidently, this would have been a bad move for the child as the δ influence operative at this latitude would accentuate the adverse ascendant δ β influence timed (at birth) to operate at this period.

To continue this example, let us suppose that Ψ had been at this period in Π 10° 43', and the parents instead of moving south of birth latitude to 40° N. as before illustrated, moved to a place in the opposite direction, that is, to 56° north. (4° north of birth place at 52°.) A chart made for this latitude would show Π 10° 43' ascending which would be δ Ψ. Evidently this would be a good move for the child as the beneficial influence of Ψ operative at this latitude would tend to offset the adverse influence of Ascendant δ β timed (at birth) to be operative now.

In other words, moving from the original latitude does not change or negate the indications as timed or measured from birth, but a change of residence to another latitude may create other conditions which tend to accentuate or modify those which are denoted by the original birth place latitude.

The New Locality

The foregoing comments on change of residence are concerned with the reasons for not substituting the latitude of the usual progressed horoscope for that of a new latitude to which the native may have removed.

We cannot evade the duly timed operations of Nature, which were "cast" or timed at birth to manifest at certain periods of life, but removing to a more suitable environment may help to improve our expression of the influence of aspects as they occur, so that one place may seem to be "luckier" or more fortunate than another.
The usual procedure in the case of removal is as follows:

Note the amount of time difference between the birth place and new abode. Add this amount of time to the birth time if the removal is to the east of birth place; subtract the amount if removal is west.

With the new time thus derived make a chart in the usual way using the latitude of new abode for the house cusps, but insert the planets in the same signs and degrees occupied at the original birth time. This will change the planets to new house positions. It is these house positions of the planets that are of particular significance in the new environment. As the houses show the direction in which zodiacal tendencies and planetary influences manifest, the importance of the changed house positions is obvious. For instance, if Jupiter is thus moved into the midheaven the new environment is likely to improve the honors, credit, prestige and profession of the native; if Saturn has become tenant of the sixth house the native's health is apt to be impaired.

How to Find the Best Location

In the effort to choose a better location several charts should be made according to the foregoing rule, each for a locality the native has reason to believe would be advantageous as regards climate, chances for successful operation of his particular kind of work, etc., and from them choose the locality indicated by the best chart.

As before stated, removal only changes the time of day when progressed aspects, or transits, culminate; which is a minor matter considering that when they actually begin is not definitely known, and for various reasons they are often set into operation earlier than the exact moment of becoming partile.

In other words, changing the natal chart house cusps and positions of planets as regards their original house positions (but not changing planets' sign and degree) to conform with the amount of time difference and the new latitude, provides a chart which shows the trend of
changes to be experienced in the new place and the conditions to be met through the ability and characteristics with which the native was originally endowed; that is, the radix planetary influences are expressed through different circumstances and environment. For example: if Jupiter was originally in the tenth house and removal took it into the eleventh, there would be tendency to carry on the profession more through social endeavors. If Jupiter were carried into the ninth house, the tendency would be to change the profession to embrace publishing, foreign affairs, law, science or religion.

One of the rules to be observed is to avoid taking your ruling planet into the twelfth or sixth houses; the former implies limitations; the latter, illness.

As an example suppose the native represented by Horoscope No. 3 (born on August 23rd, 1884, at 0:46 a.m. in latitude 40° N., 89½° W. longitude) removed from the birth place to Los Angeles, California, in latitude 34° N., longitude 118° west.

Difference between 118° W. long and 89½° W. long.

\[ 28\frac{1}{2} \text{ degrees difference} \times 4 \text{ minutes for each degree} \]

\[ 114 \text{ minutes or 1 hr. 54', amount of time difference to be subtracted (because traveling west) from the birth time.} \]

Birth time 0:46 a.m., August 23rd.

\[ \text{less 1.54} \]

10:52 p.m., Aug. 22nd = Time of new locality chart.
S. T. at noon on August 22nd, 1884 is 10.04:00
+ :109° Correction to S. T. for 10h. 57' after noon.
+ : 79° Correction for 118° W. long. or 7h. 52' W. of Greenwich.*

10.04:188 = 10.07:08 Corrected S. T.
+ 10.52:00 p.m., time of new locality chart.

20.59:08 = S. T. with which to enter Tables of Houses for latitude 34° N. (Lat. of Los Angeles.) Place house cusps as the T. H. indicates but enter planets in same sign and degree as they were at birth. This changes only their house positions and is supplementary to reading of the regular progressed horoscope.

Having established a new location the same locality house cusps which were used to insert the natal planets are used for the insertion of the progressed planets. That is, after the regular progressed horoscope has been made and read in the usual way, the planets may be inserted from it into the Locality Chart. Their changed house positions will give added information to the Progression as to the things which the various aspects will affect.

A chart made according to the foregoing rule and calculations is shown on next page.

(Observe caution in making calculation for the amount of time difference when removal crosses the time meridian of Greenwich, that is, from east to west longitude or vice versa. For instance removal from 5° east longitude to 118° west = 5° + 118° = 123° difference or 8h 12', amount of time difference.)

Comparison of Locality and Natal Charts

Comparing this Locality Chart with the Natal Chart on page 170, it is readily seen that no particular advantage would be gained by such removal.

The beneficent Venus which occupied the important first house in the radix chart is now reduced to a cadent position, which would certainly "cramp his style."
HOROSCOPE NO. 5

Locality Chart

Chart for determining the advisability of changing residence from Chicago to Los Angeles. He did not make the contemplated removal.

* Table for changing terrestrial longitude into time:

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118° = 7h 52m

* = degree; h = hour; m = minute

* The idea of time conversion for new locality was published by Elisabeth Aldrich, editor "The New York Astrologer," and Henry S. Gordon, M.D., author of "Rectification of Uncertain Birth Hours With the Aid of Individual Delineation of the Rising Degree and Midheaven Degree." My own application of the method seems to confirm their findings.
Saturn affecting the first and second houses would cause concern over financial affairs.

Mars near the sixth cusp would cause trouble in employment, serious illness and surgical operation.

Jupiter and Sun have left the natal third house and entered the new fourth. This change of house position is neither advantageous nor detrimental.

Uranus, Mercury and Moon have departed the natal fourth and occupy the locality fifth, which might shift home and domestic interests to interest in sports.

The fact is, the native early moved to Chicago, which has Leo ascending, and as he has Jupiter in Leo he has fared very well in honors, position and family life.

Transits and Change of Residence

A student having moved from birth place on the Atlantic coast to present residence on the Pacific coast, wants to know whether it will have any effect on the aspects of transiting planets.

Although eastern time is three hours in advance, i. e., later in the day than Pacific time, that makes practically no difference in the effect of transits. While the change of residence altered the clock time in its relation to that of birth place, it does not noticeably alter anything concerning an aspect itself, except that it appears to begin and to manifest at an earlier hour. However, the time of the beginning of an aspect is an intangible matter, and even if known exactly would be of little importance because the inception of its influence is so subtle and gradual that some time must elapse before it produces any recognized or appreciable significant influence on either body or mind.

For instance, the Sun's apparent movement in the zodiac is a transit of approximately one degree per day and it has an orb of influence of 12 degrees, therefore, when approaching a planet in a nativity it begins the conjunction at some time on the twelfth day prior to its
actual conjunction, regardless of where the native may then be residing. That beginning of the aspect is imperceptible, but day by day its influence grows in power and its expression becomes more noticeable until the day of its climax (parthē), after which its influence rapidly diminishes.

When the Sun reaches the final degree constituting the conjunction it transits through it during the whole day, and in a nativity it would indeed be difficult to determine what time of that day the influence would be most strikingly manifest, although it would be but a simple problem in arithmetic to calculate the exact time of the conjunction, which of course would occur at a time that is three hours earlier on the Pacific coast than clocked in Eastern time.

While, as before stated, removal from one place to another does not alter the influence of a transit aspect, per se, there is a difference but it is psychological rather than astrological. That difference is in the human response to environment. In other words, a person's reaction to a planetary aspect when he is in Alaska will be quite different from his expression of the same aspect if he were residing in Florida, because environment determines much of the nature and quality of human activity. The channels for the manifestation of that aspect would be altered by the difference in climate, clothing, food, occupation, opportunities, personal contacts, mental attitude, etc. Physicians often wisely suggest "a change of climate" to patients, but unless they understand astrology are not always able to suggest the place best suited to the purpose.

UNIVERSE MAKERS

Ptolemy (Claudius Ptolemaeus) was a Greek astrologer, astronomer and geographer of the second century, A. D. Ptolemy's great work entitled, Megale Syntaxis tes Astronomias, is more popularly known by the Arabic title, "Almagest," which associates astrological and astronomical matters. His distinctly astrological book is known as the "Tetrabiblos or Quadripartite," being four books on the influence of the stars (planets). His system of astronomy was finally superseded by that of Copernicus. (See
Astronomy—Ptolemaic system in the encyclopedia.) The adoption of the Copernican system by modern astronomers in no way invalidated the astrological information compiled by Ptolemy from the Arabians, Persians, Greeks and Egyptians. While he taught that the earth was round and turned on its axis, he took the apparent movement of the Sun around the earth into his calculations instead of the earth's motion around the Sun. The influence of the planets per se remains the same regardless of whether one uses the former or the latter method, that is, Saturn is always binding, cooling, solidifying, congealing, retarding.

There are many points in which modern sciences, and modern astronomy, in particular, have reaped incalculable benefits from the labors and researches of this great scholar. He not only transmitted to us the observations and principal discoveries of remoter periods, but has enriched and augmented them with his own. He corrected Hipparchus' catalogue of fixed stars, and formed tables for the calculation of the motions of the Sun, Moon and planets. He was, in fact, the first who collected the scattered or detached observations of Aristotle, Hipparchus, Posidonius and others on the economy of the world, and digested them into a system, which he set forth in a work of thirteen volumes, known as "The Great Construction."

It has been truly said, "Ptolemy's order, inexact as it was enabled subsequent observers to derive a plausible account of the motions of the planets, to foretell eclipses and to improve geography." That is to say: Ptolemy's system represented the actual phenomena of the heavens as they really appear to a spectator on the earth. It is clear, therefore, that Ptolemy's astrology is just as applicable to modern astronomy as it was to his time.

This conclusion cannot be invalidated by the objection which is frequently urged against astrology that the signs are continually moving from their ancient positions by the precession of the equinoxes. The objection is ill-founded in that it has no relation to the facts. Ptolemy was aware of this movement of the signs, and has fully provided for it in the first book of the Tetrabiblos where it is made clear that the respective influences ascribed to the signs were considered by him to be appurtenant to the places they occupied, and not to the stars which might be within their spaces. He clearly states that the point of the vernal equinox is always the beginning of the zodiac and that the 30 degrees following that point always retain the virtues attributed to the sign Aries although the stars originally in Aries may have shifted from those degrees. Ptolemy is so explicit on this matter that it appears he anticipated such objection and took pains to show the argument had no foundation in fact. He was considered the most distinguished scientist of his day.

Biographical Sketch of Astrologer Copernicus on page 662.
THE ZODIACAL SIGNS

Their Anatomical, Dietetic, Geographic, Biblical, Mythological and Psychological Attributes.

In relation to the twelve chapters concerning the attributes of the signs I gratefully acknowledge research facility to the following named books. Although most of them are now out of print (OP) so far as I am aware they may still be available for reference in the larger public libraries or the libraries of astrological societies.


"New Light From the Great Pyramids," by Albert Ross Parsons, 1898 (OP).


"Medical Astrology," Heinrich Daath, 1914.


"Mazzaroth or the Constellations," by Frances Rolleston.

Note: In the following twelve chapters the word, decan, is used in its original sense, that is, in naming or describing the three constellations or "side pieces," now more or less remote from the signs with which they are related. Refer to pages 572-3 for ancient and modern usage of the word, decan.
ARIES

Aries is called fiery, hot, dry, inflammatory, choleric, sterile, violent, bestial, intemperate, equinoctial, eastern, cardinal, movable, positive, masculine, mental-motive, and of short ascension.

Aries is the first, or head sign, of the zodiac, and is known to have influence upon the head and face. The Sun enters this sign on or about the 21st of March each year, constituting the Vernal Ingress. While it is the first eastern sign we celebrate Easter, and it is usually observed by wearing new headgear. So, although they may not be aware of it, every one who follows the fashion of donning a new hat at this time is paying homage to astrology of the ancients.

The Gospel says, "I have exalted thee, O Father," and in this sign the Sun is exalted, particularly in the 19th degree. It is the fall of Saturn (Satan) for the Lord of Hosts is exalted. It is the detriment of Venus, being a lustful sign. Aries has been represented by the cock, denoting boastful or fighting qualities, but is more generally symbolized by the ram, being in nature rash, hardy, springy, lascivious and combative. Aries represents the gate of gold (or) on the east, therefore called an oriental sign, denoting the beginning of right ascension (R. A. = Ra) or the original first Right Ascension Midheaven, R. A. M., (ram.)

In the New Testament it probably answers to Mark, (Mark 1) The name ascribed to the eastern angle, or angel, is Malchial, while of the twelve prophets it is said to represent Malachi; of the twelve apostles, Matthias.

Stars in Aries constellation are Shedlar, "the freed"; Ruckbahr and Dat al Cursa, "the enthroned, the seated."

The first decan is Cassiopeia, a beautiful, enthroned woman, at whose right hand is a star crowned king (Cepheus) holding his sceptre toward her. Ancient writings account her as his wife and she is referred to as "the bride, the lamb's wife." Cassiopeia is represented as the mother of Andromeda who constitutes a nearby constellation; the broken chains represent deliverance.
Cetus, a monster constellation to the south of the ecliptic, represents the second decan. It is "Leviathan" of Job and Isaiah. It is a gigantic, scaly beast with enormous head, mouth and front paws, with the body and tail of a whale. In mythology it is the creature which the sea god sent to devour Andromeda. It is a downward (southern) constellation, bordering on what was called the lower regions. Mira, one of its stars is variable, typical of the deceived; its name means "the re-. ..". Cetus is bound (bridled) to the two fishes while the Lamb holds the reins with one front foot or hand. Memkar, another star, means "the chained enemy," while Diphasda, in the tail, means "the overthrown, the thrust down." Read Job 41, and note in 13th verse the reference to the double bridle, then see the star map. See also Isaiah 27, 1. These references are quoted to show that there is much of astrological interest in the Bible.

Perseus represents the third decan (side piece) or constellation. It is the figure of a vigorous, strong man, with one foot in the Milky Way, both feet having wings, a helmet on his head, holding high a great sword while carrying away the blood dripping head of the Gorgon. Perets was the original name for Perseus, meaning "the breaker," mentioned in Micah 2, 13: "The breaker is come up before them; they have broken up and have passed through the gate (Aries?) and are gone out by it; and their king shall pass before them, and the Lord on the head (repid of them." The star in the left foot of Perseus is Atik, "he who breaks."

The bones indicated by Aries are those of the skull and face, except perhaps the nasal, which may be subruled by Scorpio. The muscles indicated are the frontales, occipitals, atlantens and deprimens articularum, zygomaticus, temporalis and buccinator. Arteries: temporal and internal carotids. Vein: cephalic. Morbid action is shown through various kinds of eruptive maladies affecting head and face: whelks, pimples, ringworms, polypus, neuralgia, headaches, migraine, cerebral congestion, alopecia, phrenitis, vertigo, encephalitis, smallpox and perhaps hairlip.
Worry, anxiety, excitement or anger produce over-strain of the brain and tend to upset the general health. Aries people require plenty of rest and sleep, peaceful and harmonious surroundings. They should partake freely of vegetables and brain food, avoiding stimulants and partaking lightly of meat. Herbs belonging to this sign are mustard, eye-bright, bay and others of pungent nature.

The principle characteristics of desirable nature for cultivation are expressed as enterprising, active, ambitious, courageous, ardent, industrious, generous, pioneering, practical, constructive, leadership. Undesirable characteristics for correction are denoted by the words belligerent, headstrong, excitable, audacious, impatient, irresolute, imprudent, insubordinate, quarrelsome, fool-hardy, selfish, disregard, disrespect, jealousy. All undesirable traits can be corrected by proper mental therapeutics.

Some of the popular expressions associated with this sign are, “All het up,” “Mad as a March hare,” “Buttinski,” “Ram it home,” “Out of the frying pan into the fire,” “Gabby,” “Up and doing,” “Strong as iron,” “Where did you get that hat?” “A bee in his bonnet,” “Right between the eyes,” “Fighting mad,” “In like a lamb and out like a lion,” “Mad as a hatter,” “God tempers the wind to the shorn lamb,” “My hat is in the ring,” “Gone to his head,” “Shearing the lamb.”

Words associated with Aries: Ash-Lesh (flaming star); Tuesday, fighting cock, Smith, Samael, ram, lamb, Headen, Mark, Mars, March, Malchidial, Malachi, Matthias, Melchisedec, Sang (herb), Taleh (sacrificial lamb), Ramah (exalted place), Ramesis (the best in the land of Egypt), Ramadan (Mussulman feast in spring), Benjamin, Rachael, Amroo.

Aries indicates sandy, hilly, dry or rather barren places; places where sheep are kept, lime or brick kilns, fireplaces, ceilings, plaster, tool houses, forges. Locations: prominent corner buildings facing east, east corner rooms.
Taurus is called earthly, fixed, cold, moist, semi-fruitful, bestial, feminine, melancholy, of short ascension.

It is the second sign of the zodiac, the Sun beginning its apparent yearly transit through it on or about April 20th. It is the middle, or fixed sign, of the spring quarter and is symbolized by a bull with unusual horns on head and toes, appearing in a rage, crouched to rush forward with fierce energy; representing a stubborn and tenacious nature.

Taurus is one of the four fixed signs, comprising the Cherubim. It was the original Bull, or Baal, of the Assyrian religious rites, sometimes referred to as “The Sacred Bull” or “The Golden Calf,” emblematic of the period a few thousand years ago when the solar system was precessing through that constellation. Our May day festival with its may pole and garlands are the remains of the ancient Egyptian festival celebrating the entrance of the Sun into Taurus.

The Gospel apparently alludes to Haggai as a prophet and Thaddeus as an apostle of this sign, and the name of this angle, or angel, is Asmodeus. Ephraim (s aid to mean heifer) in Hebraic mythology refers to the sign Taurus. Ephraim was Joseph’s second son. Joseph seems to be connected with this sign. In Genesis 49, 22 we read, “Joseph is a fruitful bough (vine) by a well.” Other translations read, “a sort of a cow” (a bull.) A well is an eye. (a bull’s eye?) A “fruitful bough” may be represented by the garland usually pictured around the bull’s neck.

There is an analogy between the Bull, Apis, Keem, Aurochs, Unicorn, pictured as enraged and irresistible, and the biblical description of the wrath of the Lord: “. . . . . . in the day of His fierce anger . . . . . . everyone shall be thrust through.”—Isaiah 13, 13-15.

In the first decan of the Taurus constellation is Orion, to the south of the ecliptic but very beautiful and mentioned by Job, Amos and Homer. It is the figure of a
mighty hunter with a huge club in one hand and the skin of a slain lion in the other. His foot is raised as if in the act of crushing an enemy; directly under it is the tortuous river, Eridanus, coursing downward into the regions of darkness in the underworld (söth of the celestial equator.) Orion wears a starry girdle or belt, to which is fastened a sword, the hilt of which is the head of a lamb. In this constellation is Betelgeuse meaning "the Branch coming." Rigel, another brilliant star therein, means "the foot that crusheth." Bellatrix is another signifying "coming suddenly or suddenly destroying." The Arabs call Al Giauza, the Branch; Al Mirzam, the Ruler; Al Najed, the Prince; thus associating the idea of vengeance with the horn of the fierce Reem or Aurochs.

The second decan shows the constellation Eridanus, the river of the Judge, analogous to a fiery stream flowing into the underworld.

Auriga is the third constellation associated with this sign. It is above the others and is typically gracious or evangelic. In Noetic, Auriga means shepherd,—a good shepherd. He holds a mother goat in his arms with little kids in his hand. Capella is the bright star there (she-goat,) while a star in the right arm is Menkalimon meaning a band of goats or ewes. This picture in the heavens bears relation to Psalm 37, 37-40; also to Isaiah 40, 10-11. In the Zodiac of Dendera, Auriga holds a sceptre on the upper part of which is a lamb, on the lower a cross.

In Taurus are Pleiades, a cluster of seven stars whose "sweet influences" are referred to with the "band of Orion." In mythology they were the seven daughters of Atlas, the upholder of heaven, and earth, noted for their mutual sympathy and affection; also as the seven virgins and the seven lamps.

Taurus is ruled by Venus. It is the exaltation of the Moon (particularly in the third degree,) and the detriment of Mars who is not at ease in the house of Venus.

Taurus suggests energy, reserve force, endurance and stability. An energy devoted to stable things insures a firm foundation and an enduring structure.
This sign is said to include under its domain the neck, throat, ears, pharynx, eustachian tubes, uvula, tonsils, upper portion of the oesophagus, palate, thyroid gland, parotids and vocal cords. The zone of influence commences behind at the termination of the occipital portion of the cranium, and in front under the lower maxillary, and it includes the cerebellum and base of the brain. The principle bones ruled by Taurus are the cervical vertebrae. Muscles are the sternohyoid, mastoid, trapezius, sternomastoids, oesophagi, stylopharingaeus, splenius and complexus, longus, scalenus, bivertes, cervicis, spinales cervicis. Arteries: external carotids and basilar artery. Veins: occipitals, jugulars and the veins of the thyroid gland. Morbid action manifests as sore throat, glandular swellings in the neck, quinsy, troup, mumps, goitre, wens, polypus, abscess, bronchocele, suffocation, strangulation, angina gangrena, scrofula, apoplexy. By reflex action from Leo and Scorpio the heart may be affected, also the excretory system, giving rise to piles, fistulas or bladder trouble.

Usually, fattening foods should be used in moderation as this sign increases the appetite, tends to obesity and to fondness of ease. Moderate and regular exercise is essential as well as moderation in food and drink. Because of failure to observe these essentials, rheumatism is prevalent among Taurians. Herbs belonging to this sign are ground-ivy, deadly night-shade, vervain.

The principle characteristics of desirable nature for cultivation are expressed as trustworthy, steady, persevering, enduring, persistent, composed, self-reliant, constructive, practical, humorous, kindly, sympathetic, magnetic, careful, fearless. The principle characteristics for correction are denoted by these words: stubborn, undermining, exacting, obstructive, stolid, brusque, dogmatic, conceited, self-centered, covetous, amorous, lazy. It is said that their accusers are seldom forgiven and that they retain the memory of an injury for a long time, yet are very patient and forbearing.

This second sign is akin to the second house with its relation to money, finances and movable effects of extrinsic value.

Names associated with Taurus: Baal, Bull, Asmodeus (angel of the angle), Astarte, Haggai (prophet), Thaddæus (apostle), Ataur (Arabian name for Taurus), Apis, Mneves, Aleph, Reem (an animal resembling the bull but fiercer), Aurochs (similar to Reem), Unicorn (same as Reem), Hunter, Capella (star), Menkalinon (star), Al Debaran (star), Atlas, Pleione, Pleiades, particularly the seven sister stars named Maia, Electra, Taygeta, Alcyone, Celæno, Sterope and Merope.

Places represented by this sign are banks, cash boxes, money drawers, jewel cases, stables for cows, dairies, places where harness and farming implements are kept, harness shops, pastures, feeding places, shady places as under trees some little distance from the house, wheat or corn fields. In the house it represents middle rooms or places in middle of the block. It also represents round things such as castors, rings, watches, ear-rings, nose-rings, money, insulators, cart wheels, bonnets, hats; shoes, leather, leather pocket-books, purses or traveling bags; necklaces, garlands, may-poles, canes, altars, (al-tau.)
PART V. ADDITIONAL STUDIES

II GEMINI II

Gemini is called airy, barren, sanguine, common, flexed, double-bodied, dual; human, masculine, violent, positive, of short ascension.

- The Sun enters this sign on or about May 21st and apparently transits through it by June 20th. It is symbolized as the twins, the portals, a monkey. It is biblically referred to as Cain and Abel, and in Genesis 49, 5-6, it says, "Simeon and Levi are brethren; instruments of cruelty are in their habitations (hands;) be not thou united, for in their anger they slew a man." This is interesting in view of the fact that Castor and Pollux hold in their hands instruments of cruelty in the form of a great club and a bow unstrung. They also have a harp. Eros and Anteros, Gog and Magog, Romulus and Remus, are other names ascribed to them. In the Zodiac of Den- dera the picture is of a man walking hand in hand with a woman, having some relation to Adam and Eve. The old Coptic name of this sign was Pi Mahi, signifying "the united, the completely joined." It was common to take serious oaths in their name, which habit still maintains vulgarly as, "By Gemini," also in the form of oaths sworn before a notary ( titulo .) In the Babylonian calendar they are the "Two Gods of the Door." According to the Chinese, the Gemini as two giant brothers have power over disembodied spirits. (Hence the harp?) St. Paul sailed in a vessel named Castor and Pollux and it is said that flames of fire were seen playing about their heads and when this occurred the tempest which was tossing the ocean ceased and calm ensued.

The monkey is associated with Gemini by the Chinese among whom it is also related to the afternoon between three and five o'clock. To this day they depict it as the three graces symbolized by the three little monkeys with hands over eyes, ears and mouth, symbolical of that high state of spiritual development wherein we "See no evil, hear no evil, speak no evil." Gemini is also related by the Aryans or ancient, Hindus to Buddha or Krishna. The name of this angle, or angel, is said to be Ambriel; prophet, Zachariah; apostle, Simeon.
In the Zodiac of Dendera where Gemini is pictured as a man and woman walking hand in hand, the male has an appendage which signifies "the Coming One"—a Messiah Prince and his bride. ("The bride of the Lamb,"—Apocalypse. "The marriage of the lamb is come.") Horus is described in an Egyptian hymn as "the son of the Sun."

This wedding refers to the union between Christ and the Church—not necessarily the visible edifices but the spiritual invisible church within; analogous to a covenant between the conscious and unconscious mind, where in man, begins consciously to do right for right's sake, sacrificing old desires, which is true righteousness (right-us-ness.)

In the first decan south of the ecliptic is Lepus, the hare, in Arabic called Arnebeth meaning "enemy of the coming." In the Persian and Egyptian zodiacs it is a serpent. It is also called Bashiti-Beki, "the offender confounded." The hare is close to Orion, the hunter, and it is also seemingly being chased by Sirius, the great dog (canis major which constitutes the second decan or "side piece," the natural enemy of hares. In Egyptian zodiacs it is an eagle or hawk, the natural enemy of serpents. Sirius is derived from Sir or Seir, meaning prince; guardian, victorious; connected with Naz-Seir or Nazir, meaning "sept Prince." The rod promised to come forth from the stem of Jesse is called Netzer (branch, scion.) These are closely allied to Nazareth or Nazseirene, Naz-Sirius. "He came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets; He shall be called a Naz-Seir-ene." Matthew 2, 23. The stars in this constellation, are Mirzam, the ruler; Muliphen, leader, chieftain; Wasen, shining, illustrious; Adhara, glorious. These of course have scriptural reference rather than being cognomens for a dog.

The third decan also shows a wolf or dog (canis minor,) somewhat smaller and behind the first one. In the Egyptian zodiac this is a human figure with an eagle's head called Sebak, "conquering or victorious." Procyon and Al Gomeiza, two prominent stars, signify "redeemed" or, "redeeming."
In Gemini the Moon's North Node is said to be exalted; it is the detriment of Jupiter; the home of Mercury. Gemini inclines to tall, upright body, long arms, hands and feet short; a quick walker with swinging arms, open hands, fingers spread apart slightly, hands usually long; piercing eye, quick sight; keen mentality.

- Gemini rules the nervous system by which all parts of the body are brought into communication, giving it sensation and flexibility. It is a moist, air sign and through respiration furnishes the two lungs with water from the air which normally bathes them and from which they extract material for oxygenating the blood. Nervous disorders are liable through worry, anxiety, mental overstrain, restlessness and excessive activity. The lungs, shoulders, arms and hands are subject to affections and accidents. Tubercular tendencies, or disorders of the respiratory organs may develop. Gemini indicates such disorders as asthma, bronchitis, pleurisy, pneumonia and corrupted blood. The bones included in this sign are the metacarpal, carpal, ulna, radius, humerus, scapula, clavicle and upper ribs. The veins ruled by Gemini are most likely those of thymus and mediostinum, the pulmonary, subclavians, basilic and azygos. The arteries most likely involved are right and left bronchials, intercostals, brachial, subclavians, radials and ulnars.

This mental-motive sign requires attention to proper breathing, light out-of-door exercises and walking with long, deliberate steps. The chest and lung area should be given protection and rubbing. Particular care should be given to diet; cereals and nerve foods being essentials.

Desirable characteristics for cultivation are denoted by the words: intellectual, expressive, eloquent, idealistic, studious, inquiring, ambitious, resourceful, dexterous, courageous, tolerant, responsive, generous, sympathetic, temperate, broad, liberal. Undesirable characteristics for correction may be described in these words: restless, variable, verbose, effusive, tricky, shifty, diffusive, vindictive, diffident, wayward, improvident, impulsive, exaggerated, theoretical, lack of concentration.

Familiar quotations or sayings relating to this sign are: "Alike as two peas," "Killing two birds with one

Words associated with Gemini: Mercury, Castor, Pollux, twins, Ambriel (angel of this angle; Zadakiah (prophet),) Simon (apostle,) Simeon and Levi ("twins, cruel in their wrath,") Thaumis (Hebrew name for Gemini meaning united,) hound, hare, Anubis, Hermes, Buddha, Messia, messenger (wandering teacher.)

Places indicated by Gemini: where hay or straw is kept, graneries, grain elevators; coffers or chests with doors, pillared buildings, doorways, walls, wainscoting, upper back rooms, bookcases; hills and mountains of barren nature; things made or sold in pairs as pepper and salt shakers, etc., ruling the dual nature rather than the material.

The third sign of the zodiac (II) has things in common with the third house, in that they both indicate letters, communications, messengers, news, inquiries, information, rumors, newspapers, magazines, neighbors, relatives, short journeys, lecturing, debating, teaching, advertising, clerical work, reporting, story-writing, merchandizing, printing, education.
PART V. ADDITIONAL STUDIES

25. CANCER

Cancer is called movable, watery, fruitful, maternal, domestic, feminine, tropical, solstitial, mute, cold, moist, phlegmatic, cardinal, of long ascension.

The Sun enters Cancer on or about June 21st, and apparently transits through the sign by July 22nd. Reference to any Ephemeris will show that the Sun apparently reaches its highest point of north declination (23 degrees 27 minutes) and remains in it for three days, apparently standing still, after which it slowly starts, crablike, backward toward its south declination. The middle day of the three mentioned is therefore the longest day of the year.

The crab represents possession and retention; it carries its house on its back. The symbol is drawn from the human breasts, emblematic of motherhood, to nurture, cherish, to ripen, to carry, to bear. Although it has land-travel facilities, the crab is a creature born of water. The Egyptians represented this sign with the Scarabæus which apparently lives underground as a grub, then emerges, spreads wings and flies through the air, emblematic of the soul’s incarnation, experiences and release. The Egyptians made much of this emblem, not because of its beauty, but because it was a figure of the zodiac, a star-sign of perfected being, symbolical of progress from darkness to light, from bondage to freedom, from death to resurrection, from the vicissitudes of time to secure possession of the treasures of eternity.

Within the confines of the constellation Cancer is Præsepe, the manger or “mare’s nest.” The word indicates offspring, the young, the innumerable seed, the multitude. In modern astronomy it is often pictured as a beehive. Originally it was “an ass between two burdens”—between two partitions forming a manger or crib; a place where asses were fed, a fold, stafl, stable, a haven, a place of rest, an inn, a house, a home.

In the Gospel, Genesis 49, 10-11 and 14-15, Issachar is likened to a strong ass which reclines between two folds
or resting places. Seeing that the rest was good, and the land pleasant, he was bowing his shoulders to bear and become a servant under tribute. The ass was at one time the symbol of the sign Cancer. In mediæval times a curious survival of tradition in connection with the ass was the buffoonery of arraying an ass in ecclesiastical robes and conducting the beast to an altar on April Fool’s Day, from which performance still maintains the expression, “a silly ass.” The Egyptian name for this sign was Klaria, the folds, the resting places. Moderns call it Cancer,—crab. Khan means traveller’s resting place, while ker or cer means embraced or held within encircled arms, just as might be indicated by the symbol ☂. Cancer, therefore, means rest secured, holding, possessing, retaining. The characteristics indicated by these words are quite prominent in the people who are born in this zodiacal sign. It is said that Cancer also refers to the prophet Amos; to the apostle John; to the angel Muriel.

The first decan is modernly called Ursa Minor or Little Bear. It contains the pole star. Ursa Major or great bear (the big dipper) is the second decan. Named by the Arabs, Annish, the assembled, a community or a flock. The third decan is Argo, the heavenly ship, whose main star is Canopus.

Cancer is the exaltation of Jupiter (15th degree,) the detriment of Saturn and the home of the Moon. Moon is Mot, Maya, mother, motter, mutter, mater, mamma, ma, mamere (ma mere) and relates to pure, undefiled water, virgin mere, holy water used in ceremonies of Isis and those of the “Catholic Church. The Sanscrit name for the sea is mer; Latin, mare. Modern names which might be related to this sign are May, Mae, Mat, Lucy, John, Ben, Clara, Dob, “dub,” Dober, Dipper, Arthur.

Cancer has dominion over that zone of the body containing the beasts, chest and stomach and therefore related to axillae, lacteals, pancreas, thoracic duct and epigastric region. The bones indicated are sternum, ribs which are nearest the stomach, ensiform cartilage. The muscles are intercostals and diaphragm. Arteries are diaphragmatic, oesophagian, axillary, posterior medias-
tines. Ye"ms are, mammary, gastric, gastro-epiploic, diaphragmatic. Ailments usually associated with this sign are: dropsy, cancer, gastric catarrh, cardialgia, digestive ailments, coughs, chlorosis.

Cancer is said to be receptive, transforming, metamorphic, nurturing, fructifying, but lacking in vitality. The stomach being the principle source of affection, it is essential that foods taken into it be pure, undefiled, or which will not cause fermentation. Foods should be well cooked, stimulants avoided. Especial care is required when the Moon is transiting through Cancer or Capricorn. Guard against colds or chills; avoid imagining diseases; avoid worrying about finances. Frequent changes of scenery are beneficial.

Words which describe characteristics for cultivation are: patient, tenacious, conscientious, economical, domestic, maternal, kind, devotional, versatile, sociable, adaptable, sympathetic, patriotic. Characteristics requiring correction are described as follows: timorous, variable, vain, fanciful, imaginative, untruthful, changeable, sentimental, touchy, grasping, proud, unadaptable, disorderly, resentful, indolent.


Places indicated by Cancer: lakes, rivers, brooks, springs, marsh grounds, places where rushes or vegetables grow, homes, stalls, mangers, sheepfolds, taverns, public houses, or laundries, wash houses, kitchens, water tanks and bottles, cellars, corner houses facing north.
Leo is called fiery, hot, dry, choleric, barren, masculine, positive, bestial, fixed, northern, of long ascension. Some of the older authors add: commanding, fortunate, feral, broken, strong, bitter.

The Sun enters Leo on July 22nd. It is universally symbolized by a lion, whose nature it represents. It symbolizes the fervid heat of July and August when the Sun has attained its greatest power. It represents a type of the electric, fiery mind whose expression is often destructive, whose energy is often rapacious and daring, kingly, commanding yet generous. The Sun is ruler of this sign. It is the detriment of the recalcitrant Uranus who will bow to no king, and exaltation of the inspirational Neptune. Its colors are orange, yellow, flaxen and golden.

Leo is represented by the ancients as the Nemean Lion, which leaped down from the skies and was killed by Hercules. Leo is the emblem of violence and fury in the hieroglyphical writings. Properly, its destructive force is to destroy His enemies: darkness, evil and ignorance. In the ancient maps the lion is shown just above Hydra, the great dragon, with his claws about to rend the serpent. It also properly means to bring salvation (to bring light) to His people. Regel, or Regulus, a mighty fixed star in the heart of the Lion (now about 29° in Leo) just above the mighty paws, refers to "the feet that crush." It is said of the Messiah, "He shall tread upon the serpent, and trample the dragon under His feet."

Feasts and sacrifices formerly celebrated during the Sun's transit through Leo, in honor of the Sun, were termed Leonitica, while the priests who performed the rites were called Leones. Among the Persians these celebrations were called Mithra.

Leo is said to correspond to the prophet Hosea. The name of this angel or angel is Verchiel, and is one of the beasts of the cherubim. Jacob assigned this sign to the
tribe of Judah (Gen. 49, 8-10) and the subsequent warlike and victorious energy of the tribe proved the allocation correct; likewise the same received remarkable fulfillment in David, in whom the lion-like nature was strikingly exhibited. The sacred writings abound in references to this king of beasts among which is the battle between Samson and the lion. "Samson" is Hebrew for solar; Delilah, his mistress, means "ruler of the night,"—the Moon. By the Hindus Leo is represented as rending a stone pillar asunder, as Samson (the Sun in Leo) pulled down the temple of Baal. Michael is the archangel of the Sun: angle or arc of Leo where Sun pours down his greatest heat. This is indicated in the esoteric significance of Jacob's struggle with the angel of the Lord. The Sun's heat is intense and in the struggle his legs bend, he wearies and his thighs give out; the allegory of smiting on the thighs. "As he passed over Penuel the Sun rose upon him, and he halted on his thigh." A mode of salutation is symbolic of this even now among the Obimen and Bushmen of Africa, also the Arabians.

Hydra forms the first decan. It represents corruption in the world. Hercules could destroy it only by means of fire—just as gold is purified of dross. The second decan is Crater, the Cup (of wrath). "Upon the wicked He shall rain burning coals, fire and brimstone, and a fiery tempest: this shall be the portion of their cup."—Ps. 11:6. Corvus, the Raven, constitutes the third decan. "A destroyer of the enemy." The star Algorab is of the nature of δ, according to "The Fixed Stars in Astrology."

The heart, indicative of vital power, ardency, interchange and generation, as well as the spinal marrow, nerves and fiber, are represented by Leo. The bones influenced by this sign are the dorsal vertebrae. Muscles are interspinalis, transversalis, longissimus, and latissimus dorsi. Arteries: aorta, anterior and posterior coronary. Veins: vena cavae, coronaries. Physical disorders of Leo manifest in the various forms of heart disease, palpitation, fevers, spinal meningitis, locomotor ataxia, argina pectoris, aneurism, syncope. Heat exhaus-
tion, sun-stroke, pestilence and inflammations are other sources of disorder.

As this is a vital and motive sign, ruling the heart, temperate living is essential. Harmony, order and moderation in all things should be cultivated, excitement and haste curtailed. Heating and stimulating foods or beverages should be avoided, but nutritious, blood building food is necessary.

Words describing desirable characteristics for further cultivation are: loyal, outspoken, ardent, kindly, tolerant, generous, philanthropic, inspirational, inspiring, magnetic, aspiring, hopeful, chivalrous, industrious, fearless, philosophic, magnanimous, idealistic, sincere, hospitable, intuitive, comprehensive. Words describing characteristics for correction are: arrogant, dictatorial, overbearing, condescending, impetuous, pompous, domineering, sensitive, convivial, promiscuous, prodigal, easy-going, gullible, fussy, shirking, over sanguine, hot-headed.

Familiar quotations related to Leo and its ruler: “Hope deferred maketh the heart sick,” “Let not your heart be troubled,” “There is no new thing under the Sun,” “All is fair in love and war,” “Bearding the lion in his den,” “Born to the purple,” “Brave as a lion,” “All that glitters is not gold,” “The smile that won’t come off,” “Vacations days under sunny skies,” “Roaring like a lion,” “Lion-hearted,” “Love me, love my dog,” “A merry heart maketh a cheerful countenance.”—Proverbs 15, 13. “A merry heart doeth good like a medicine.”—Proverbs 17, 22.

Places described by this sign and its ruler: high, round-topped hills, places inhabited by wild beasts, deserts, fens, forests; hard, stony, gravelly ways or hills; castles, forts, royal palaces, social club houses, theatres, children’s playgrounds, gambling pavilions, dance-halls, ballrooms, places where amusements, sports, betting, speculation or games of chance are carried on for pleasure and excitement rather than as a business of earning money; doings in high society and aristocratic-formal social functions; fireplaces, furnaces, stoves, ovens, solar-
iums, sun- porches, therapeutic lamps. It also indicates round, glistening golden articles as gold watches, breast-pins, emblems, engagement and wedding rings, amber, golden and bright yellow stones or flowers, "myrrh, frankincense and aloes", gold coins, gold mines.

Names ruled by the sign are: Adam, Abraham, Abrams, David, Jacob, Esau, Israel, Hercules, Samson, Juda, Judy, Joseph, Elohim, Helios, Osiris, Leonidas, Leonis, Leona, Richard (the lion-hearted,) Alphard, Alfred, Lea, Lee.

It is important to know what things are ruled by signs and planets and the places which they describe, as the knowledge is valuable in reading horoscopes, natal and horary, particularly.

To illustrate: A lady once said to me, "I have lost an article of value. Can astrology give me any aid toward its discovery?" I took the time when the article was missed and made a horary chart for that date. As the Sun was in the second house I said, "The article was round and golden." "Yes it was my watch." The ruler of seventh house (the thief) was the Moon and it was in the fourth house. So I informed her: "The person who took it was a woman and is right now in the building where you reside. She is dressed in white, (Moon) as a common sort of person, perhaps a servant or housekeeper; the Moon is in aspect to Uranus, therefore she is not young and is peculiar in some ways; the Moon is in Aries, therefore she is of fair complexion; her part of the house should be the top and corner room; as the ruler of the Ascendant (\( h \)) is in good aspect to Uranus, ruler of the second (the valuable in question,) you can recover it by adopting unusual methods." The lady recognized one of the maids from this description who had a corner, attic room, was middle-aged and quite eccentric. Instead of accusing her of theft the lady said, "I left my watch on the table; I presume you put it away for safe keeping?" The woman was speechless for a moment then said, "Yes, ma'am, I took it upstairs and put it on the top shelf of my closet where no one could see it." This incident proves the practical value of astrological knowledge.
Virgo

Virgo is called flexed, earthly, cold, dry, melancholy, barren, nocturnal, northern, feminine, common, scientific, human, maternal, negative, of long ascension.

The Sun appears to transit Virgo between August 23rd and September 22nd. Mercury, ruler of Virgo, is also exalted in this sign. It is the detriment of Neptune and the fall of Venus. Virgo is known to have a bearing on matters pertaining to sickness, hygiene, clothing, food, cereals, employees, servants, service, work and domestic animals. Mercury is a messenger, Messiah, A-Rab, or wandering teacher.

In some of the ancient zodiacs this sign was symbolized as a virgin lying prostrate; in one hand she holds a "spica" (seed wheat,) and in the other a "branch" (often referred to as a bough, sprout, plant, root, tree, stem, rod.) The rod is sometimes referred to as blossoming as Aaron's rod. The tree is referred to as the tree of life in the Garden of Eden (Virgo.) The prostrate virgin lies at David's (David's) feet, i.e., at 30 degrees of Leo, at the foot of Leo. The Sphynx of Egypt* seemingly is a combination of Leo and Virgo, half woman, half lion; the union of spirit and matter; the vital rays of the Sun uniting with the natural or earthly body (the virgin) to bring forth fruit from the overshadowing of the Lord of Hosts; sometimes related to Joseph (Guiseppi) and Mary; Atlam and Eye (G and H); the tree in the garden of Eden (H.) (In a planisphere, Hydra, the water serpent, extends through the meridians of the sign, Virgo.)

Virgo, bearing the sheaf, "was called, "the house of corn" or Beth-lehem. (Jesus was born in Bethlehem.) This constellation rises at the hour of midnight, December 25th, at the period of winter solstice, fixed by the

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* A. R. Parsons says, "In the Great Sphynx, the lion's body has the head of, not Virgo, but Osiris=Horus on the horizon, victorious over Typhon. The Algonquin name for the Sun was Ghesis: the Sphynx of Horus, Sun of Righteousness, stands at Ghizeh. The flight of Gezu (Jesus) into Egypt fulfilled the saying, "Out of Egypt have I called my Son."
church for the date of the Nativity of the Son (Sun) of the Virgin. The first degree of the sign Libra is on the eastern horizon.

The capital of France still retains its name of Paris (Para Isis, under the protection of Isis-Virgo.) Its great cathedral bears the name Notre Dame (Our Lady.) The architecture of the building represents the signs of the zodiac on the sides of the northern entrance, while the Virgin, to whom the edifice is dedicated, is taken out of its place in the succession of the signs and set over the center of the door, with the child, Jesus, in her arms, and under her feet a serpent twisted round a tree: The tree with twelve branches bearing fruit, namely, a sign each month is an ancient celestial figure representing the entire zodiac.

In the first decan of Virgo, as shown in the Zodiac of Dendera, is Coma, a virgin nourishing an infant boy, the child’s name in Hebrew being Ihesu, with the signification of Ieza (i in Hebrew being our j) which in Greek is called Christ. Coma means “the desired, the longed for.” Haggai speaks of Christ as “the desire of all nations.” The second decan is Centaurus, the despised, or the pierced. The principal stars in it are Bungula and Agena.

Bootes, is the third decan of this constellation: A man holding in one hand a staff with a crook, and a sickle in the other: a shepherd, a gleaner or great harvester.” The bright star in Bootes, Arcturus, is a “ruler or guardian.”

Prominent fixed stars in the constellation Virgo, and near the ecliptic, are Caphir, “an atonement offering,” “submissive one,” and Spica (Arista or Alpha Virginis) meaning “seed.” “Lo, the Al Mah is conceiving and is bringing forth a son.”—Isaiah, 7, 14. (Almah, meaning a bundle or sheaf of grain, an unmarried female, concealment, secret chambers, arched and vaulted, made of stones and closely bound together.) Almahs were maintained in the temple of Isis, and like the Devadasi (given to God) of India, were set apart for higher purposes (learning.) Gal. 1, 15; Jer. 1, 5. Alma Mater to this day means a fostering mother, an institution of learning.
In the anatomy and functions of the body Virgo has an important bearing; its domain is the bowels or abdomen. It indicates the disorders incident, such as colic, obstructions, coldness, worms, dysentery, diarrhoea, cholera, enteralgia, peritonitis, constipation, malnutrition and affections of the intestinal regions.

Virgo affects the nervous system considerably. Mercury, "the messenger of the Gods," is ruler of this sign and Mercury's influence over the nervous system is an astrological fact. Mercury rules the action of the mind, hence, disorders of the bowels react on the mental condition; likewise, disturbed mental states, business or domestic worries reflect adversely on the bowels, therefore Virgo people are benefitted by paying attention to diet, hygiene, sanitation and mental poise. Hypochondria is characteristic of this sign, while absorption, assimilation, selection and utilization are Virgo functions. Its action is chylificactive. It is associated chiefly with the duodenum, jejunum, ileum, mesentery and peritonaeum; with obliquus, pyramidalis, rectus and transversalis of abdomen muscles; with gastric, superior and inferior mesenteries arteries; with portal, hepatics, umbilical and intestinal veins.

Diet is an important factor to Virgo people. Meals should be regular and food well masticated. Foods, especially cereals, which regulate the bowels properly should be chosen. It is said that a vegetarian diet, well proportioned, is favorable. Strong drinks or condiments should be avoided.

The principal characteristics of, desirable nature for further cultivation are described by the words: thoughtful, active, serious, concise, discreet, sensitive, intuitive, efficient, cautious, intellectual, perceptive, contemplative, domestic, prudent, provident, industrious, methodical, thrifty.

Undesirable characteristics for correction are expressed as follows: calculating, mercenary, selfish, anxious, worried, irritable, apprehensive, discontented, secretive, critical, sceptical, cold, unresponsive, inconsistent, indecisive, quick-tempered, timid, backward, lacking self-confidence.

Familiar quotations: "An apple a day keeps the doctor away," "He serves most who serves best," "Take care of the pennies and the dollars will take care of themselves," "Careful and troubled about many things," "Turning over a new leaf," "Throw physic to the dogs," "To the pure all things are pure," "Virtue is its own reward," "She looketh well to the ways of her household, and eateth not the bread of idleness."—Proverbs 31, 27. "Is there no balm in Gilead? Is there no physician there?"—Jeremiah 8, 22. "Gather up the fragments that remain, that nothing be lost."—John 6, 12.

In Mundane Astrology the sixth sign has special reference to public health, general conditions of working people and of poultry and domestic animals. It also indicates matters relating to municipal or national service, army or navy, departments of labor, horticulture, agriculture, agrostology, medicinal herbs, prophylactics, Red Cross, humane and relief societies.

Virgo signifies gardens, corn fields, wheat fields, granaries, malt houses, grain elevators, pantries, restaurants, commissary departments, places where fruit and vegetable are kept and where hay, wheat, barley, cheese or butter are stored, or places where books, papers, maps, charts, plans or medicines are closeted or kept.

It is said that Boston, Mass.; is ruled by the sign Virgo, also the east side of Los Angeles, particularly around the commission houses, farmers' market and industrial district. The west side is ruled by Leo, especially the Wilshire, Hollywood and Beverly Hills sections. On the date of the incorporation of Los Angeles the O was 12° 15' in Virgo. Probably thousands of places in the United States come under the domain of this sign, but as yet have not been discovered or allocated.
LIBRA

Libra is spoken of as cardinal, movable, equinoctial, western, airy, hot, moist, semi-fruitful, humane, scientific, masculine, sanguine.

The Sun appears to enter Libra, September 23rd and to transit that sign until October 22nd. Venus is ruler of Libra, which is the exaltation of Saturn, detriment of Mars and the fall of the Sun.

It is symbolized by the apparently commonplace scales, but the arms of that tilting beam react out into eternities. The position of the attached bowls, which a feather's weight may change, indicates the destinies of ages, the fortunes of empires, the estates of immortality. The equipoise of the beam marks the adjustment of mighty feuds internal and external. It bespeaks the eternal justice which presides through changing relations throughout the universe, which might coarsely be illustrated by the saying, "Every dog has his day."

Zuben al Genubi, meaning "the insufficient price," a star formerly in Libra (the south scale, a Libræ), having the combined nature of Saturn and Mercury was malevolent; Zuben al Schemali (north scale, b Libræ) meaning "the full price," was highly beneficent, similar in nature to Jupiter and Mercury combined. These two stars were (in 1937) in Scorpio about 14° 11' and 18° 32' respectively. In Arabic the name of this sign is Al Zubena, meaning purchase, redemption, gain. The symbol of this sign is largely associated with the ethical impersonations of Astrea and Athene of Greek and Roman mythology, who were the patrons of righteousness, justice, order, government and the institutions and powers of the state, by which rights were protected, justice administered, and general equity secured. The same symbol is still connected with buildings where courts are held, where causes (cases) are tried, where accusations and disputes are weighed and settled, and the awards of justice declared and given. Most state capitol buildings and courthouses are made with a dome in the center so that the general structure answers to the symbol ≈.
There is some analogy between this sign of the zodiac and its symbol with reference to divine adjudications and adjustments relating to defaults, defects and accusations, involving penalties, prices, payments. Especially when these ideas are applied to a continuation of the story of the Seed of the Woman, the divine Son of the Virgin, promised or appointed to lift the fallen, recover from the serpent’s power (Hydra, the serpent, extends through the meridian of this sign also) and bring men to the safe pasturages on the heavenly hillsides. In which case we are confronted with eternal justice weighing the demerits and penalties of sin on one side and the price paid for redemption on the other side. “Thou art weighed in the balances, and art found wanting.”—Daniel 5, 27.

There is another interesting analogy in the fact that on the south of this sign is the first decan, Crucis, or crux, meaning cross; on the north of Libra is the third decan, Corona Borealis, the crown. Between these two and close to Libra was what is now called Lupus, the wolf, but with no ancient authority for such. In fact, it was referred to as “the victim,” Sura, a sheep or lamb. The Arabs give it a name which means, “the slain one,” which seems to connect up with the saying in the Apocalypse that Christ is “the lamb slain from the foundation of the world.” (Foundation is a word frequently used in relation to the zodiac; world means whirl, whorl, circle or cycle.) In some of the Coptic and Egyptian representations this victim is a naked youth with his finger at his mouth, representing Horus, the beloved son of Osiris and the Virgin. In Phoenician this youth is called Harpocrates, meaning the victim of justice. The cross has ever represented atonement; the crown, reward.

Libra is a crossing place or meeting place of the ecliptic and equator, the autumnal equinox. The Sun passes over from north to south declination at the first point of Libra and on that date the day and night are of equal length—they weigh, evenly, are balanced. This has been celebrated by Passover feasts. (St. Mark 13, 1-12-13-14-15-22) The old Mexicans at certain of their holy feasts made a cross, composed of maize flour and the blood of a victim offered in sacrifice, which they first worshipped, then broke into pieces and ate in token of
union, equity and brotherhood. (The hot cross buns of modern times are a symbol of the eastern crossing or vernal equinox.) The Egyptians also had a sacred cake with the form of a cross on it, which they ate in holy worship, entertaining the idea of salvation through the cross.

As Aries represents the head, the first point of right ascension, the positive period or birth of the natural year and the Sun's ascension northward, so Libra represents the negative or descending: loss of strength, vitality, collapse. (Sun's fall is in Libra.) Here the Sun crosses or is梯 sed; stretched upon the center of the cross the rays shine only part way in the northern hemisphere and partly in the southern. Divided thus on the = equator, the summer solstice is on one hand (夏) and the winter solstice (冬) on the other, both "thieves," for when the declination is highest in 夏, June 22nd, he begins to lose in length of days and on December 22nd (冬) he has lost all and is in lowest declination.

Names associated with this sign are: Justice, Justine, Justin, Justina, Justus, Zuben, Ruben, Ruby, Corona, Grañias, Sura, Lupus, Lupe, Luke, Harpocrates, Horus, Charles, Balan, Beam, Cross, Scale.

Libra rules the lumbar region in general and the kidneys in particular. Its zone of influence includes the loins, ovaries and the medullary and cortical substance of the kidneys. Libra represents equipoise, distillation, sublimation and filtration. The lumbar vertebrae is the principal bone. The muscles include the quadrati lumbarum, and sacroiliaca. Arteries: suprarenal, renal and lumbar. Veins: renal, lumbar. Libran disturbances manifest through Bright's disease, nephritis, suppression of urine, neuralgia of kidneys, weak lower back, etc. Pains in the lower part of back are symptoms (signals) which should be given attention. A well balanced diet between acid and starchy foods is necessary. Plenty of fresh air, harmonious surroundings and mild exercises are essential. Attention should be given to proper diet, especially concerning liquid foods, as the kidneys are the chief organs affected.
Words describing characteristics for further cultivation are: thoughtful, impartial, unprejudiced, conciliatory, foresight, justice, judicial, gracious, modest, decorous, refined, artistic, adaptable, persuasive, affectionate, peacemaker, cheerful, sympathetic, forgiving, generous, idealistic, tactful, well-balanced. Words describing characteristics for correction are: indecisive, uncertain, extreme, reckless, temporizing, hesitating, susceptible, impressionable, illusive, pedantic, over punctilious, vain, aloof, shirking, careless, vacillating.

It is said that Libra people usually make good "buyers for large concerns, having good discrimination and intuition regarding what to buy that can be sold readily, especially in seasonable goods and quickly moving items such as novelties, fancy goods, perfumes, apparel, jewels. They are also good as court attaches, bailiffs, clerks, justices.*

Familiar quotations related to this sign or its ruling planet are "Tell it to the judge," "In all things observe moderation," "The bed of justice," "A soft answer turneth away wrath," "Blessed are the peace makers," "In union there is strength," "Handsome is as handsome does," "Blessed are the joy makers," "When in doubt, be silent," "The truth is always the strongest argument," "Measures the water in the hollow of his hand."—Egyptian hieroglyphics.

Libra represents places near wind-mills, straggling barns, where cooperers work, where wood is cut or piled, saw-pits, harbor for ships, where boats are made or launched, dry-docks, tops of mountains, mounds or hills, trees, grounds where hunting or hawking is practiced, golf links, sandy and gravelly places, tops of buildings with cupolas or domed buildings like statehouses, courthouses. *Also upper rooms in houses, garrets, lofts, roof gardens, one room within another as in antechambers of court rooms, closets, guest chambers, boxes without hinges, pianos, tables, upholstered furniture, scales, weights or measures, tops of dressers, wardrobes, jewel cases.

* Occupations of each sign are related in the book, "Astro-Analysis."
SCORPIO

Scorpio is called watery, fruitful, fixed, feminine, cold, phlegmatic, nocturnal, southern; negative, reproductive, violent, mute, of long ascension. The Sun appears to transit this sign yearly between October 23rd and November 21st.

Scorpio is ruled by Mars; it is the fall of the Moon, the detriment of Venus. In ancient tables of dignities and debilities Scorpio was left blank as to exaltation. No planet was exalted in Scorpio, but some modern tables assign it as the exaltation of Uranus. However, there is doubt as to the accuracy of this allocation; it might be exalted in Gemini! Pluto doubtless has strong affinity with the sign Scorpio, and, according to mythology, was the ruler of this sign.

In the three decans, or “side pieces”—parts outside the zodiac in the constellations which in older days corresponded with the longitude of the sign—we see pictured in the star map the serpent (“Ophiuchus wrestling with the serpent so that it is unable to sear the crown”) and above these, Herakles (also called Hercules) wounded in the lifted heel, the other foot over the dragon’s head; holding in left hand the branch of Golden Apples and the three-headed dog (Cerberus) of hell, while in the other hand he holds an uplifted club. Beneath all these is the scorpion. These recall the words of Jesus in Luke, 10, 19: “Behold, I give unto you the power to tread on serpents and scorpions, and over all the power of the enemy: (dog of hell?) and nothing shall by any means hurt you.”

Scorpio in Arabic and Syriac is Al Akrab, meaning wounding, conflict, war. In Coptic it is Isisis: attack of the enemy, oppression from deadly foes. “Antares (Shiloh) was then the principal star in Scorpio, meaning, it tears, rends, cleaves. It also denotes ruptures, burstings, o-evasses and falls. “Now this man purchased a field with the reward of his iniquity, and falling headlong, he burst asunder in the midst and all his bowels, (иаои) gushed out.”—Acts 1, 18. (Speaking of Judas
Iscariot, the disciple indicated by Scorpio. It should be remembered that the constellations of old do not bear the same relations to the signs today, consequently, it does not mean that Scorpio people are Judases. While the scorpion and the serpent were in Scorpio, so also above them were Ophiuchus and Herakles, the former destroyers, the latter saviours, denoting the great heights to which Scorpio people can attain. Their surgical and healing ability is well known.

In the Hebrew Zodiac Scorpio was ascribed to Dan. Dan was “a serpent by the way (near the zodiac) and an adder in the path.” (Path is the zodiac.) The serpent was evil or d-evil, or the destroyer. The banner of the tribe of Israel was originally a scorpion, but afterwards an eagle. Serpens, the serpent in first decan.

Ophiuchus grasps the serpent firmly, and although one heel or foot is stung or hurt, the other crushes the scorpion’s head. This is represented as Krishna in sculptured figures in one of the oldest existing pagodas in Hindustan. In some of the old Egyptian spheres the picture is that of a man enthroned, wearing the head of an eagle (the enemy of serpents) and given a Coptic name signifying “the chief who cometh.” An Arabic word or name, Æsculapius, figures in the myths as a great physician and one of great achievements, and who though wounded was, nevertheless, raised to glory.

Hercules, in Egyptian hieroglyphics is named, “Him who cometh to bruise the serpent’s head and destroy the works of the devil.” The bright star in this constellation is Ras el Gethi, meaning “head of him who bruises.” The star in the knee means, “the branch kneeling.” It is said that the Phoenicians worshipped this man five generations before the time of the Greeks and honored him as representing a saviour. There seems to be much in these figures of heaven which are analogous with our own present day religious beliefs. Hercules is 3rd decan.

Another point for interesting study: Virgo and Scorpio were originally one sign; Libra did not then exist, (notice the similarity between the signs ἔλας and ιτ) making but ten signs, namely: Ρ Ω Π Φ Σ Α (μ-ν) Τ Ψ = Χ.
Much was made of the figures 1 and 0, indicating the generative principle in nature and the sex of male and female. This combination of signs in ♄, the serpent woman or Androgynic man ("male and female created He them") signified a garden (パー) with the tree ( символизированный символами) of life in the midst thereof, symbolized by a serpent (パー) climbing the tree. But afterward the helpmeet (♀ as a room within a room) for Adam was created, that is ♂, the womb-man (woman.) Libra was early indicated as a naked woman, hence, the "fall" of man. The Sun (☉) has its fall in Libra; the fall of the year is in Libra. And the serpent (that which beguiles or leads astray) became the eighth sign, ruling the ninth month, Novo or November, counting from Aries (March) as the first month. Thirty pieces of silver (bronze) correspond with the thirty days of a lunar month. (Synodical revolution.)

Cherub in Hebrew means serpent. The cherubim had the head of a bull (.figure 9,) the head of a lion (lambda,) and the head of an eagle (eagle.) Remember that the banner of the tribe of Dan was changed from a scorpion to an eagle with the head of a man. "And he rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind." Psalm 18, 9th verse represents ♄; 10, ♄; 14, ♄; 15, ♄; 16, ♄; 17, ♄. (Read also the 19th Psalm, 1, 11.)

Names associated with Scorpio are: Dan, Isidis, Isidor, Frans, Antares, Shiloh, Ophiuchus, Rasalhague, Lesuth, Yed, Judas, Aquila, Æsculapius, Al Akra's.

Scorpio is concerned with both the reproductive and digestive processes, procreation and readaptation, exercising special influence over the generative organs. The parts of the body coming within its zone are: bladder, ureters, pelvis of kidney, urethra, prostate gland, groins, gall, rectum and the colon. Bones: symphysis pubis, brim of pelvis, tuberosity of ischium. Muscles involved are: sphincter of bladder, sphincter and levatores ani, and the erector spinae. The internal iliac is the Scorpio artery, while the veins are: the mesenteric, spermatic cholic and Æmorrhoidal. Physical disorders manifest as ruptures, fistulas, piles, gravel, stone and affections associated with the generative organs, including injuries to the groin.
Desirable characteristics for higher cultivation may be expressed in the words: energetic, active, intrepid, positive, fearless, tenacious, penetrating, thoughtful, optimistic, pleasant, eloquent, devoted, dauntless, patience, ambition. Words describing undesirable characteristics requiring correction are: severe, callous, caustic, sarcastic, suspicious, destructive, vindictive, dogmatic, shrewd, parsimonious, blunt, tyrannical, passionate.

Scorpio indicates success in positions requiring patience, perseverance and concentration, and produces good surgeons, chemists, detectives, researchers, and in lines where courage, strength and personal effort are necessary.

Familiar quotations: "Hold fast that which thou hast that no man take thy crown." (See crown and Ophiuchus in the star map.) "Speaks with the sting of sarcasm," "Gets into hot water," "The eye of an eagle," "Gets boiling mad," "The strong, deft healing touch of a surgeon," "O death, where is thy sting?"—1 Cor. 15, 55. "Be ye therefore wise as serpents"—Matthew 10, 16, "Still waters run deep."

It signifies low gardens, vineyards, muddy, sluggish streams, ill-smelling ponds, quagmires, slaughter houses, meat markets, operation rooms, lavatories, sinks, cess pools, places where junk or old iron is stored, tanneries, incinerating plants, chemical laboratories, crematories.
SAGITTARIUS

Sagittarius is called flexed, common, fiery, masculine, southern, hot, dry, choleric, positive, double bodied (bicornal: 1° to 15° human; 16° to 30° bestial,) motive, bilious, of long ascension. The Sun appears to transit this sign between November 22nd and December 21st, yearly.

Sagittarius is pictured as half man, half horse, the man an archer with bow and arrow: a Centaur or Centaureon. This sign is ruled by Jupiter; it is the detriment of Mercury, the exaltation of Moon's South Node (in the third degree particularly,) fall of the North Node. As Libra may be said to be seeking balance, Sagittarius, although good at shooting a mark, seeks variation, i.e., many things to “shoot” at. It gives interest in hunting, sports, law, religion, philosophy, science and medicine. Somewhere in the Bible it says, “Gad is an archer.” That being so we can understand the term, “a gad-about,” in relation to “variation.”

The symbol of Sagittarius (§) is pictured by a sharp instrument like an arrow or spear; an armed horseman or warrior represents this fiery sign. (The fiery stream or scat of the spirit is the blood.) Sagittarius is fiery and Jupiter is said to rule the blood, generally speaking. § is joined to or blended with ἅ, a watery sign. It was in the side that the “crossed” one (+) was pierced and blood and water came forth. Sagittarius is a southern sign and therefore looks up to the +ing place (\(\Rightarrow\)) in north latitude, so the rays must pierce from the south to the north and reach no further than the tide or groin of the crossified one. Sagittarius rules the groins, hips, thighs; in surgical operations incisions in the groins releases blood and water mixed. “As above, so below,” said the masters of old. Here we have movements in the solar system indicating events which should come to pass below, on earth.

John, in his visions of the future, beheld “... a white horse; and he that sat on him had a bow; and he went forth conquering and to conquer.” (The heavenly cen-
The Greeks called him Chieron, "the righteous-dealing chief centaur." With Chieron everything good, just and noble was associated, including dignity and power; a combination of greatest beneficence and goodness with strength and majesty. A song of Chieron runs thus:

"Midst golden stars he stands refulgent now,
And thrusts the scorpion with his bended bow."

So the arrows of the divine hero are "sharp in the heart of the King's enemies." Chieron was sometimes portrayed as occupying Apollo's throne, recalling to mind from Revelations that when the King of kings comes forth to the battle of that great day to overwhelm the beast and the false prophets and all their armies, He comes in the form of a man sitting on a white horse, in righteousness judging and making war on the King's enemies, the same as depicted in Sagittarius. "And in Thy majesty ride prosperously, because of truth and meekness and righteousness; . . . . . Thine arrows are sharp in the heart of the King's enemies."—Psalms 45, 4-5.

In the first decan, or side piece, in the constellation then corresponding to this sign, was Lyra, the harp, the oldest of stringed musical instruments, the invention of which the ancients ascribed to the gods. Orpheus, a legendary Thracian musician and hero, was often identified with Apollo in classical mythology. Orpheus was called the father of songs. He was a helper of the Argonauts seeking the Golden Fleece. His art is always associated with religion, prayer, prophecy, sacred services and the joyous element in holy things. In other words, the harp in the first decan of Sagittarius connects the archer, with superior joy, delight, gladness and praiseworthy action, all typical of the characteristics of the advanced sons of Jove as we know them today.

In some of the old uranographies this constellation was portrayed with a hawk, the enemy of the serpent, who darts from the sky with swiftness and power. Consequently, many of the more modern star atlases represent this constellation with an eagle abreast a harp.
expressing the idea of triumphant song of praise and
gladness through the power of the eagle over the serpent;
the higher mind over the lower. Vega, meaning
victory, the brightest star in the northern skies and of
the nature of Venus and Mercury, was in Lyra; the name
signifies, "He shall be exalted, the warrior triumphant."

In the second decan of Sagittarius was Ara, called by
the Arabs, Al Mugamra, "the completing, the finishing,
making an end of what was undertaken." The Greeks
used the name of this decan as an imprecation: bane,
ruin, destruction. They personified the name as a god-
dess of revenge and destruction. It is associated with
the Hebrew Mara and Aram, meaning utter destruction.
In the latitudes in which these constellations were origi-
inally formed, Ara was on the other side of the ecliptic,
on the lowest horizon to the south, with its flames burn-
ing downward towards the dark and hidden abyss, the
bottomless pit, the lake of fire. In the Dendera Zodiac
this decan was pictured by a throned human figure
yielding a flail over a jackal which was often identified
with a dragon. Hence, though the symbols differ, the
idea or meaning was the same. The throned figure had
a name which signified, "the coming One."

In the third decan we see Draco, the dragon, "the
trodden on." Its chief star, once the pole star (four to
six thousand years ago) had several names as Al Waid,
"who is to be destroyed;" Thuban, "the subtile;" Al Dib,
"the reptile." Other stars in Draco are Etanin, long ser-
pent; Grμmian, the deceiver; El Athik, the fraudulent; El
Asieh, the humbled, the brought down; Gianser, the
punished enemy." Draco evidently represents great evil:
D-evil or Satan, who is to be vanquished. "In that day
the Lord, with his great and strong sword shall punish
leviathan the piercing serpent; and he shall slay the
dragon that is in the sea."—Isaiah 27, 1. Isaiah calls
upon the people to sing and rejoice when that day comes.
In Apocalyptic visions John saw a great dragon whose
tail was drawn along a third of the stars of the heavens.
It stood before a woman eager to devour her child as
soon as born, but the child was caught away to God and
to his throne; then a great voice of song was heard in
heaven, because the adversary was cast down. These
references to the Bible are given to illustrate the fact that it contains much that can be understood only in the light of astrology.

Jove, Jupiter, Jehovah, the saving one. In Medical Astrology, in the chart of decumbiture, if Jupiter casts a favoring ray there is reason to believe the life of the ailing one will be saved.

Gemini might be considered as limited to that which is within reach of the hands, while Sagittarius, being connected with locomotive factors provides an extension or variation, in expression and sensation, being thus enabled to transport the body or travel to relatively foreign places. It is identified with the reins, hips and thighs. Its zone includes the liver and it has much to do with the condition of the blood stream. It is noticeable that Sagittarians are susceptible to felons (paronychia,) or whitlow, abscesses, superations, septic inflammations, as well as injuries through horses and falls. As horses are disappearing we may expect the "winged Pegasus" to meet these experiences via air planes. It is noticeable that the first hero of aeronautics, "Lindy," has Sagittarius rising. Being opposite to Gemini, the sign Sagittarius also is given to affections denoted by that sign, i.e., lung and nerve troubles.

The bones indicated by this sign are: ilium, femur, coccygeal and sacral; muscles: iliopsoas, iliacus, pectineous, sartorius, rectus, extensor quadriceps, and buttock glutaeus muscles; arteries are: sacral, femoral and external iliac; veins: iliac and verna sacra. Disease may manifest as enteric disorders, sciatica, rheumatism, gout, coxalgia or dislocations of hip joint, feverish ailments, blood disorders, cuts and wounds, lung, nerve and volitional disturbances. On the front cover of old almanacs will be seen St. George on a powerful horse, slaying a dragon with a spear, symbolizing the curative properties of medicine in overcoming disease.

This sign gives tendency to over activity: "too many irons in the fire" is frequently one of their failings, therefore moderation and deliberate action are essential when ailing. The "great wide open spaces" is their sphere;
the out-of-doors with sports, physical exercises and hiking.

Words describing characteristics favorable for further development are: sincere, honest, frank, just, generous, foresight, prophetic, persevering, dependable, buoyant, genial, jovial, hopeful, logical, charitable. Words describing characteristics for correction are: boisterous, over confident, rash, changeable, blunt, brusque, aggressive, defiant, uncompromising, prodigal, independent, speculative, sportive.

Familiar sayings: "A sure shot," "A good sport," "Straight as an arrow," "Swift as an arrow," "A horse, a horse, my kingdom for a horse!" "Riding rough shod," "Kicking over the traces," "A white elephant," "For he's a jolly good fellow," "Hail, fellow well met," "Only one string to his bow," "Taking a sporting chance," "Up to the mark," "Hitting the bull's eye," "O! many a shaft, at random sent, finds mark the archer little meant."

Words associated with Sagittarius are: Jove, Jehovah, Centaur, Centaurion, Pimpernal (herb), Zephaniah (prophet), Adnachiel (angel of this angle), Vega, Terebellum, Archer, Bowman, Piercer, Chieron or Cheiron, St. George, Swift, Orpheus, horseman, victory, obelisk, Al Mugamra, Ara, Œdipus, Mara, Draco, Leviathan, Al Waid, Thuban, Al Ḍib, Rastaban, Etanir, Grumian, El Athik, El Asieh, Gianser, Cadmus, Victor.

Places represented by Sagittarius: highest places in the land, hills, ground that rises higher than the surrounding country, the topmost room in a house, places near fire or where it has been, stables for war horses or racers; also long, slim, pointed things as arrows, spears, swords, needles, obelisks, poles, sticks, canes, rope, chisels, crowbars, drills, tooth picks, hat pins; incense burners, harps, race horses.
PART V. ADDITIONAL STUDIES

CAPRICORN

Capricorn is called cardinal, movadie, tropical, solstitial, earthly, feminine, cold, dry, melancholy, southern, quadrupedal, serving, negative, of short ascension.

The Sun apparently transits Capricorn between December 22nd and January 19th. It is ruled by Saturn, is the exaltation of Mars, the detriment of the Moon and the fall of Jupiter. Capricorn in modern astrology is symbolized by a goat, but in ancient uranographies it was portrayed as half goat with the tail of a fish.

In early religious history the goat was a sacrificial animal, and to this day popular sayings like "He was the goat," and "the scape-goat," carry out the same idea of sacrifice. God commanded the children of Israel in Leviticus 9, 3: "Take ye a kid of the goat for a sin offering." The goat was pictured as falling down, in the attitude of dying; one leg is doubled under the body, the head is drooping, but the body of the dying goat terminates in the body and tail of a vigorous fish. It is often referred to as the fish-goat. It is interesting to recall that the word Jesus means fish. This goat-fish symbol is associated with various biblical references: "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day, that repentance and remission of sins might be preached in His name among all nations."—Luke 24, 46-47. It is typical of going down and coming up,—resurrection.

Pagan mythology tells the story that Pan or Bacchus, a divine personage, was feasting with other gods on the bank of a river, when the fearful Typhon came upon them suddenly, compelling them to assume other shapes in order to escape him. Bacchus took the form of a goat and plunged into the stream, that part of his body which was under water assuming the form of a fish. To commemorate the event before all nations, Jupiter places him in the heavens (zodiac) in his metamorphosed shape.

The Philistines connected Dagon, the half-fish-god, with Capricornus, and embodied it with the original idea.
Dagon means fruitfulness, fulfillment. Eusebius said that Dagon was the god of husbandry, the god of seeds and harvest. Dagon has been likened to Horus, a meek and silent sufferer from whom comes the horn of plenty, the cornucopia. Divide that word in the middle, reverse the two parts and note how it resembles Capricorn.

The Babylonians connected the half-fish-god, Oannes, with Capricornus. Berosus mentions Oannes as half man and half fish. In some of the ancient pictures Oannes was a tall, dignified man standing inside a great fish with one hand uplifted and the other holding a basket filled with treasure, fabled as arising out of the sea to teach the secrets of wisdom, especially the elements of civilization, culture and law, organizing them into a prosperous commonwealth.

This sign of the sea goat plainly represents the death of the lower mind and the birth of the spiritual. The planet ruling Capricorn is the much maligned Saturn, whose period of labor or revolution is thirty years, representing one, who if he has received illumination through experience, "commences his (Father's) work" understandably or seriously.

In what was then the first decan of Capricorn is Sagitta, a heavenly arrow speeding to its aim. Its shooter is not visible but the execution of which it is capable is shown by the dying goat. It has felled the goat but it speeds on past as an agent of divine justice which kills out the wickedness of ignorance from the redeemed soul of man.

The second decan shows Aquila, the pierced and falling eagle. Its principal star is Al Tair meaning "the wounded." The other three stars had names which meant "the thorn," "the wounded heel," "the covered with blood." All these seem to be associated with the promised Saviour's death. "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings, so the Lord alone did lead him.‖—Deut. 32, 11. "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings and brought you unto myself.‖—Exodus 19, 4.
The third décan to this sign was a beautiful cluster of stars named Delphinus or Dolphin, a vigorous fish springing upward. The Dolphin was considered most sacred; its name was associated with Apollo, because in the form of a dolphin he showed the Creton colonists the way to Delphi, the celebrated place in the Grecian world which was the seat of the famous oracle, hence the "Delphian Oracles." When the physical or carnal mind is overcome, transcended or transmuted, the spiritual mind springs up.

From an astronomical standpoint, the Sun is seen to come yearly to the lower part of the great cross at the winter solstice in Capricorn, reaching its lowest point in southern declination (23°27'), called "the grave," on December 22nd, remaining in that degree for three days, after which on December 25th it ascends out of "the grave," like a new birth or a resurrection. This coincides with the words of Matthew in 12, 38: "Certain of the Scribes and of the Pharisees answered, saying, Master, we would see a sign from thee." (12, 39) "But He answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall be no sign given to it, but the sign of the prophet Jonas." (12, 40) "For as Jonas was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth." (Capricorn, an earthly sign.) Thus it is seen that the movements of Osiris, the Sun, coincide with the story of the death of Christ and the resurrection. At the birth of Christ on December 25th the Sun is in Capricorn, "the manger," the place where goats are kept, while at midnight the first degree of Libra rises on the eastern angle overshadowed by the constellation Virgo, the virgin; hence the Sun and Christ are both said to be "born of a virgin."

Here are some other interesting items relating to this sign, as food for thought and further research: The cross was set up in Calvary (meaning place of a skull,) grave yard (V.) The veil of the temple (zodiac) was rent in twain from top to bottom, from I to V, so the + is set up; the O carried the cross to Golgotha (V.) Lots were
cast and the garments divided into four parts. The robe without a seam is the zodiac. "The earth did quake and the graves were opened."—Matthew 27, 51-52. "For the angel (angle) of the Lord descended from heaven and rolled back the stone."—Matthew 28, 2. Capricorn rules stone, rock, primitive earth, monasteries, convents, churches, also gates and hinged things, while the great south declination (23°27' S) was referred to as the great pit, lake of brim-stone or hell. Matthew 16, 18: "Thou are Peter (petre or rock salt,) and upon this rock I will build my church; and the gates of hell shall not prevail against it." Mark 16, 5: "And entering into the sepulchre they saw a young man . . . . clothed in a long white garment." The ☩ entering ♒ marks the beginning (young) winter season with its garments of white, clothing the rocks, stones or boulders, caves and other earthly things with shiny, glistening garments so bright as to almost blind the eyes, as that angle (😒) appears. Darkness spreads over the earth from December 22nd to 25th, as these are the shortest days of the year; in other words, the nights (darkness) predominate.

Words associated with this sign or its ruler: Messiah, mediator, atoner, sexton, set, stone, priest, Winters, Calvary, Golgotha, St. Peter, Simon Peter, Petre, Church, Vatican, religion, cross, Gates, Groves, Graves, Goates, Jan. Janus, Nahum, (prophet,) Náphtali (son of Jacob,) dock (herb,) Al Ta'ir, Gedi, Gedi-Kid, (stipe goat,) Dabih, Pan, Bacchus, Father Time, King Winter, Jack Frost, cornucopia, Charon, Dionysius, Caper, Dolph, Adolph.

The two words, catabolism and metamorphosis, adequately describe decay, death and rebirth, attributes of Capricorn, which also signifies contraction, limitation, dry epidermis, nucleolation, induration. The joints come under Capricorn's influence, particularly those of the knee and the patella bone, as well as the bodily structure or skeleton generally, as indicated by Saturn. Muscles indicated are the patellar ligament and popliteus. Nerve: internal popliteal. Artery: popliteal and a portion of the external iliac. Veins: external or short saphenous and the popliteal. As Capricorn governs the epidermis, morbid action registers in skin diseases such as eczema, im-
petigo, pruritus, urticaria; falls, bruises and dislocations are indicated, also hysteria, rheumatism and colds. Because of the tendency of this sign toward depression, melancholia, despondency, discontent, worry and nervousness, special attention should be given to transcending these tendencies. Cheerful company and comfortable, congenial surroundings are helpful. Heating and stimulating foods are usually required as well as those which are laxative. A fair amount of physical exercise is beneficial.

Words describing characteristics for further development: dignity, prudence, caution, reverence, practical, thoughtful, particular, diplomatic, profound, positive, magnetic, ambitious, organizing, concentration, service. Words describing characteristics for correction: nervous, limited, conceited, jealous, selfish, discontented, capricious, suspicious, authoritative, Saturnine, gloomy, depressed, avaricious, impatient.

Familiar sayings: "Watching and waiting," "A watched pot never boils," "In a brown study," "They also serve who only stand and wait," "Procrastination is the thief of time," "What is worth doing is worth doing well," "It is always darkest just before dawn," "No rest for the wicked," "Getting his goat," "Weak-kneed," "Of the earth, earthly," "From top to bottom," "The initiate must ride the goat."

Capricorn signifies such places as jails, cells, vaults, sepulchres, tombs, cemeteries, morgues, mortuaries, mangers, goat-pens, corrals or barns where cattle are kept, barren and thorny ground, cellars, deep pits, dark holes, frozen places, fallow ground, dungeons, convents; old churches, caves, thick, dark forests.

Things ruled by Capricorn: ice chests; leather for harness, belts and shoes; logs, old trees, lumber, gates, hinges, door-knocks, coffins, ashes, stones, tile, cement, lime, brick, mortar, plaster, tomb-stones, dirt, ice, snow; frost, winding sheets or grave clothes, brimstone, rock salt, goats, bones, skeletons, knees, horns, quince, hemlock, dock.
Aquarius is called fixed, airy, moist, sanguine, masculine, human, scientific, electric, serving, eloquent, intuitive, of short ascension.

The Sun appears to transit through this sign between January 20th and February 18th. Aquarius is ruled by Uranus and is the detriment of the Sun. It is symbolized by the man emptying a waterpot. (It is noticeable that in some of the zodiacs he holds a rod, branch or wand in one uplifted hand.) In some of the older zodiacs Aquarius is pictured as a woman. This is interesting in connection with the prevailing thought that this is the “woman’s age” or era, associating the idea of the ascendency of woman with the dawn of a new era. The solar system is now at about the tenth degree of Pisces, by precession of the equinoxes, is receding toward the first degree of Pisces and, consequently, to the thirtieth degree of Aquarius, which, at the rate of one degree in seventy-two years, it should actually contact in 10 x 72 or 720 years. The interim is the “dawn” or the period of gestation, the birth taking place at about 720 + 1928 or the year 2648. If we allow the usual orb of influence (12 degrees for the Sun,) then the influence began to operate about two degrees ago, i.e., 2 x 72 or 144 years ago,—at about the time of our Declaration of Independence (freedom of a nation,) an epoch making event. It is recalled that in America Edison developed the incandescent light and the practical use of electricity; Ford developed the automobile and tractor; the Wright brothers developed the airplane; Forrest perfected the features which made possible a radio in every home. Each of these innovations ruled by Uranus are heralds of the airy, Aquarian age which will have a duration of about 2,160 years.

Always associated with Aquarius is the urn, or the cupbearer. The Hebrew name for Aquarius was Delphi, or “water urn,” signifying a pouring out or baptism, related to atonement, the risen, Sun or Soh, the living water, spirit. Ganymedes of the Greeks was carried off to Olympus by an eagle to be a cupbearer. Olympus is
the heavens or sky, where dwelt twelve of the higher
gods. This means that he was to be the distributor of
waters between heaven and earth; hence the connection
with the myth of Mt. Olympus in Thessaly, Greece. In
Biochemistry Aquarius is the distributor of water and
gases throughout the microcosmic man. Aquarius is an
air-water sign, the waters on the earth being lifted in
vapor to the air. This work is the office of Aquarius,
providing the liquid in air which we breathe and in which
the lungs are bathed (baptised,) thereby proving our
salvation for otherwise they would quickly dry and burn
up.

This is one of four fixed signs constituting the Cher-
ubim mentioned in the scriptures, i. e., בָּאָר m. It is
believed that it corresponds with Jacob's son, Reuben,
whom he calls his first born, as Aquarius is the first sign
encountered after the resurrection, signified by Capricorn.
"Unstable as water, thou shalt not excel; because thou
wentest up to thy father's (V3) bed; then defiledst thou
it; he went up to my couch."—Genesis 49, 4. This refers
to the January thaw; Capricorn is the father just as
Saturn is referred to as "Father Time;" the couch is the
bed of snow. When the Sun goes into Aquarius the
thaw turns (defiles) the snowy bed into rivulets (>).
Aquarius is also associated with the Greek Jean Baptiste
(water gate,) or John, the Baptist. In a Hindu zodiac
Aquarius is pictured with a head set on a sort of couch.

The waters poured by the heavenly man are the
"waters of life;" the beneficence of fresh, sparkling water
to parched mankind on earth is beyond compare; dying
life recovers, strength returns, perishing Nature revives
and new delights are awakened. "If any man thirst, let
him come unto Me, and drink."—John 7, 37. In the star
map we see a large stream flowing from the urn; it flows
eastward and westward and enlarges as it proceeds, while
a large fish, (fish representing multitudes) Piscis Austral-
is or Austrinus, eagerly drinks. The symbolism of
Aquarius is, therefore, very beautiful in both its esoteric
and exoteric sense, indicating air-water as necessary to
the needs of physical man; and assurance of spiritual
supply to regenerate man.
In the first decan was The Southern Fish, Pisces Australis, or Austrinus. In the second decan, Pegasus, a great horse rushing forward with huge wings at his shoulders. In the Noetic, Pegasus means chief; sus means swift as a horse coming or returning. It was sometimes referred to as "the horse of the gushing fountain." The associated idea was a chief coming forth in victory with good tidings, with blessings; hence we find Aquarians very humane. The stars in this constellation are Markab, "the returning;" Scheat, "he who goeth and returneth;" Enif, "the branch;" Al Genib, "who carries;" Homam, "the waters;" "Matar, "who causeth plenteous overflow." The third decan is that of a beautiful swan, which, though injured, circles and mounts the Milky Way; it lies in the midst of the great Galactic Stream of nebulous stars. The principal stars in it form a beautiful cross. The swan was a sacred creature of matchless beauty, purity, dignity and grace, bearing aloft a cross and circling over "the waters of life" (= ); hence, our modern though sad, "The Song of the Dying Swan." Its brightest stars are Deneb, "the Lord Judge to come;" Azel, "who goes and returns;" Fafoge, "glorious, shining forth;" Sadr, "who returns in a circle;" Adige, "flying swiftly;" Aried, "he shall come down."

Words associated with Aquarius are The Cup, urn, water ewer, water pot, Delee, the Water Bucket; Ganymedes, Waterman, Jean Baptiste, John the Baptist, swan, Ganesha, Pegasus, fountain, Bellerophon, Pega, Pacha, chief, Cygnus, Cygni, Habakkuk (prophet,) Matthew (apostle,) Reuben (son of Jacob,) Cambiel (angel of the angle.) The curative plant is called Dragonwort. Anthon, interpreting Ganymedes (Aquarius) of the Greeks, says, "His being the cup bearer means that he was the distributor of the waters between the heaven and earth, and consequently, a distinct personification of that attribute of Jehovah which is signified by the epithet Pluvius."

Aquarius rules the calves and ankles; tibia and fibula. Soleus, gastrocnemius, tendo Achillis, tibialis anticus and personae tertius are the muscles involved, also the tibial artery and the internal saphenous vein. Aquarius inclines to falls, sprained, broken or swollen ankles,
PART V., ADDITIONAL STUDIES

anaemia, spasmodic and nervous diseases, blood poisoning, hay fever, heart weakness, cramps.

As Aquarius has much to do with the water in the blood stream, the blood should be kept in good condition and any sign of impurity given prompt remedial attention. Fresh air, good water, with plenty of vegetables and fruit are necessary, as well as music and harmonious surroundings. Brain and blood building foods are required, but stimulants and fat or greasy foods should be avoided. The eyes should be given proper care.

Familiar sayings: “I love not man the less, but Nature more.”—Byron; “A stranger in a strange land;” “It never rains, but it pours;” “On the water wagon.” It was no doubt Aquarians to whom the following verses refer:

“The proper science and subject for man’s contemplation is man himself.”—Charron.

“Man is his own star, and the soul that can render an honest and a perfect man, commands all light.”—John Fletcher.

“We are coming we, the young men,
Strong of heart and millions strong;
We shall work where you have trifled,
Cleanse the temple, right the wrong,
Till the land our fathers visioned
Shall be spread before our ken,
We are through with politicians;
Give us MAN! Give us MEN!”—Arthur Guiterman.

“Man is all symmetric,
Full of proportions, one limb to another,
And to all the world besides;
Each part may call the farthest, brother;
For head with foot hath private amity,
And both with moon and tides.”—Herbert.

“Limited in his nature, infinite in his desires, Man is a fallen god who remembers the heavens.”—LaMartine.

“Before man made us citizens,
Great Nature made us men.”—Lowell.
"God gave us an upright countenance to survey the heavens, and to look upward to the stars."—Ovid.

"Men at some time are masters of their fates: The fault, dear Brutus, is not in our stars, But in ourselves, that we are underlings."
—Shakespeare.

"His life was gentle, and the elements So mixed in him that Nature might stand up, And say to all the world, This was a man!"
—Shakespeare.

Words describing characteristics for further development: leader, truth seeker, scientist, sincere, earnest, refined, humane, co-operative, sociable, service, considerate, unbiased, patient, steady, inventive, philosophical, intuitive, pleasant, progressive, cosmopolitan. Words describing characteristics for correction: radical, scattered, irrational, skeptical, anxious, agnostic, sentimental, gullible, easily imposed upon with "hard luck" stories.

Places indicated by Aquarius and Uranus: hilly and uneven places where rivulets run, near springs or conduits, vineyards, roofs of houses, eaves, highways. Things indicated are cups, vases, buckets, pitchers, smoke, steam, vapor, rain, liquid air, ferries, bridges (especially suspension), railroads, roundhouses (railroad,) automobiles, sprinkling wagons, buses, airplanes, airships, airports, hangars, gas, gasoline or electric motors, dynamos, telephone central, telegraph offices, radio sets, broadcasting stations, electric power houses, hydro-electric power houses, garages, batteries, sleds, steps, ladders, stairways, fibrous things, wool, fleece, hair.
Pisces is called 'flexed,' 'common, watery,' 'cold, moist, fruitful, lymphatic, feminine, negative, psychic, emotional, inspirational, bicornal, of short ascension, serving, southern, (i.e., Sun is in south declination when in this sign, in fact, it is south from Libra around to Aries as can be seen by tracing its declination through an Ephemeris from month to month.)

The Sun appears to transit Pisces between February 19th and March 20th, annually. It is ruled by Neptune, is the exaltation of Venus (Neptune’s octave,) and the detriment of Mercury. (Read chapter on “Octaves” in preceding pages of Part V.)

Pisces is pictured by two fishes, one headed toward the north, the other parallel with the path of the Sun. They are some distance apart but bound together with an undulating band which falls upon the neck of Cetus and under the leg of the Lamb. In Arabic, Greek, Hebrew, Latin and English the name of this sign means fishes. In Syriac it is Nuno, “the prolonged or lengthened fishes.” This is interesting in connection with the scriptures where Jesus fed the multitude with five loaves and two fishes, and twelvebasketfuls were left. (Mark 6, 38-41-43) It is noticeable that all miracles of supply relate to water and fish. (See John 2, 1-11; Luke 5, 4; Matthew 15, 33; Matthew 18, 27; John 21, 6. These refer to water converted into wine; Peter’s net filled with an immense draught of fish; five thousand men besides women and children fed with loaves and two fishes; a fish furnishing tribute money, a great haul of fish. Man is born in water and after birth is dependent upon the water in the air to prolong his life. The two lungs, like fish, must be constantly bathed in water; air carries water to the lungs. In the Hebrew language Jesus means fish.

The relation of Venus and Neptune has already been noted in the chapter on “Octaves” and in mythology we find them related. It is said that one day when Venus and Cupid were playing on the banks of the Euphrates
they were surprised by the giant Typhon. To avoid the monster, they plunged into the river and were saved (by water) by being transformed into fishes, whereupon Minerva, the goddess of wisdom identified with the Greek Athena, patroness of arts whose attributes were the serpent, owl and aegis (aegis, shield) placed the two fishes among the stars (zodiac). Cupid is not Neptune, but was the god of love, an attribute of Venus, and the connection is in the idea that Venus (ordinary love) was saved, transformed, transcended through the elements of Neptune,—water. Neptune represents spiritual love and higher art.

The first decan is the constellation named, “the band,” the ancient name being Al Risha, the band or bridle. By this band, and the fish being bound together, they coincided with the idea of limitation or restriction, indicated by Pisces as the twelfth sign. The band is in contact with Cetus, referred to as Leviathan, Dragon, Serpent, Satan, Devil. (See “Twelfth House” pages 34 and 395.) The band is also in contact with the Lamb who is above Cetus. (See star map.) In scriptures the Lamb is the Redeemer or Saviour.

The second decan is the constellation Cepheus, the figure of a king seated in repose in the attitude of power with one foot on the pole star; as in one hand he holds aloft a sceptre or branch, in the other he grasps the ribbons, thereby showing its relationship to Pisces through the bands or ribbons. On his head is set a crown of seven stars. The star in the right shoulder is Al Deamin meaning “quickly returning.” In the girdle is Al Phirk meaning “the Redeemer.” In the left knee is another whose name means “the Shepherd.” The Egyptian name for this royal figure was Pekuhor, “the Ruler that cometh.” Cepheus means “the royal Branch, the King.”

The north fish reaches right over into the third decan of constellation Andromeda, a woman in chains, but the chains broken. The name means “man-ruler,” coinciding with the idea that woman will break all bonds of past limitations and take over the reins of government. Man was the first ruler, woman will be the last; “The first
shall be last and the last shall be first.” (This fish is going to the lap of the unbound woman.) Fishes are associated with multitudes, as schools of fish, hosts of people. In mythology Andromeda was promised to Phineus in marriage, much to her dislike. Neptune, resentful at Cassiopeia, Andromeda’s mother, at the instance of Juno (Jupiter’s consort) sent a flood and a sea monster (Cetus) to ravage the country; the god would be appeased only when Andromeda was chained to a rock near Joppa in Palestine and exposed to the sea monster, but Perseus, returning from victorious conquest of the Gorgons, rescued her and made her his bride.

Knowing that Pisces represents a body of water, we now follow the idea that Capricorn represents death, Aquarius a ferry, Pisces the waters of Styx, Saturn (Charon) ferrying the dead over to Aries, the region of warmth, light, resurrection,—the exaltation of the Sun. The elephant (74) mask worn by Charon indicates ben- evilent malevolence, that is, good in the ultimate, or whatever IS is right, “is” being used in its cosmic sense, as through darkness we comprehend life, through death we are born into light; all wonderful promises engrossed in the sky. In this sign Christ is biblically represented as going over the waters to rising ground or mountains (75,) to supply (feed) the multitude on two fishes, after which there still remained twelve (signs) basketfuls.

The following verse is associated with the spiritual meaning of Pisces: “Ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory; ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.”—Matthew 19, 28. See Cepheus in the star map seated in the center (glory) of the celestial circle surrounded by twelve thrones or signs. Two thousand years ago the solar system was just entering the sign Pisces, having precessed or crossed (76) from Aries, the burnt offering sign, and coincidently we have Jesus (fish,) Christ (crossed,) twelve fishermen (of men) apostles, and many beautiful and significant references which seem aptly to bear out the wise statement. “As above, so below.”
The feet and toes come under the domain of Pisces which is also said to be a plastic, lymphatic, humid, torpid and cold-blooded (fish-like) sign. It is productive of much mucus and phlegm and has a softening or relaxing effect upon the tissues. Its principal bones are: tarsus, metatarsus and phalanges. Muscles are the abductors, extensors and flexors of the toes. Arteries indicated are tarsal, metatarsal and the plantars. The veins are those of the feet. Physical disturbances manifest through deformities of feet and toes, bunions, gout, colds contracted because of wet or chilled feet, mucus discharges, dropsy, glandular softening, defluxion of humors, lung trouble, bowel troubles; danger through contagious diseases and through the use of drugs.

As the recuperative power may be weak, attention to the rules of hygiene, diet and sanitation is necessary. There may be a tendency to take too much liquid; stimulating beverages should be avoided. It is said that the dandelion is very beneficial because of its tonic effect.

Words describing desirable characteristics for further cultivation: inspiration, idealism, concentration, hospitality, service, peace, refinement, purity, perception, psychometry, order, method.

Words describing undesirable characteristics for correction: negative, diffident, dreamy, lethargic, careless, indolent, indecisive, easy-going, improvident, apologetic, submissive, variable, self-depreciation, inferiority complex, timidity, sensitiveness, self-pity, loyalty, critical of the short-comings or deficiencies of others.

Familiar sayings associated with Pisces are "Follow me and I will make you fishers of men," "Like a fish out of water," "Over the bounding main," "A daughter of Neptune," "Poor Fish!" "A fish story," "Ships that pass in the night," "Men that go down to the sea in ships," "Twenty-thousand leagues under the sea." "

"One ship sails east, another sails west
With the self-same winds that blow;
'Tis not the gale, but the set of the sail
Which determines the way they go."

—Ella Wheeler Wilcox
Words associated with Pisces are Fish, Barchiel (angel of the angle,) Ephraim (son of Israel,) Jeol (prophet) the younger James (apostle,) Nuno, Picot, Okda, Al Samaca, Sethites, Shemites, Cepheus, Al Deramin, Al Phirk, Peliuhor, Andromeda, Piscina: holy water usually found in the vestibules of Roman Catholic churches whose adherents observe fish day—Friday, ruled by Venus, octave of Neptune—as a holy day. Aphrodite, identified with the Phoenician “Astarte” and the Roman “Venus” was fabled as being born of the foam of the sea; Robinson Crusoe and his man “Friday.” (Friday is ruled by Venus.)

Places indicated by Pisces and Neptune: oceans, fishing places, fish ponds, fish canneries, grounds overflowed with water especially water from the sea or a lake; damp, wet, boggy places; places formerly under water but made into new land by filling; oil fields, oil tanks, spiritualistic churches, seances and “materializing circles.” It indicates such things as fish, fish nets, fishing boats, aquariums, submarines, deep sea divers; the feet and toes.
Copernicus (or Koppernick), Nicolaus: born on February 19th, 1473, at Thorn (then in Poland.) Attended the university of Cracow, studying mathematical science and devoting spare time to painting. At the age of twenty-three he proceeded to Bologna, attending the lectures of Dominico Maria Novarra, professor of astronomy. He also spent some years at Padua where he applied himself to the study of medicine, taking the degree of doctor in 1499. In the year 1500, at Rome, he enjoyed the friendship of Regiomontanus (Johann Muller), a great astrologer who was educated at Leipzig, studied mathematics at Vienna and accompanied Cardinal Bessarion to Rome, where Beza gave him further instructions in Greek literature, which enabled him to complete a new abridgment in Latin of the "Almagest" of Ptolemy. Regiomontanus returned to Rome at the invitation of Sixtus IV, who employed him in the reformation of the calendar.

His wide researches gave Copernicus the material for compiling a logical treatise entitled, "De Orbium Cælestium Revolutionibus Libri VI.," a work which occupied him between 1507 and 1530, and which it will be seen, embraces the main theory of Pythagorean astrologers, although all works of preceding masters contributted valuable matter which he skillfully chose or discarded as needed to conform with his own ideas of a "rational, workable system."

However, it was not until just before he died on May 24, 1543, (at the age of seventy) that he saw the fruits of his labors in published form. In those days it took brave men to promulgate a new idea. After finishing his treatise in 1530 he delayed its publication nearly thirteen years being content to defer the popular outcry which inevitably would occur against him, which, as sponsor of truths hitherto unknown to science and as an assailant of time-honored dogmatism, he must endure. He was not excommunicated on account of it! In fact, his work became the basis of the present day system of astronomy, just as the Tetralibios of Ptolemy became the basis of present day astrology. Occasionally we meet someone not very well informed on the history and development of astrology and the characteristics of its sponsors, who claims with a loud voice that the Copernican theory "exploded astrology," which shows they do not understand that the fundamentals of astrology are based upon the influence of the planets and are not upon a theory of whether the planets go around the Sun or the Sun around the planets. Changing of man's theory does not change the established influence of the planets, and nativities are calculated in accordance with present-day astrofomalical rules. The so-called "explosion" obliterated the then prevailing theory of astronomy,—not astrology.