



Sepharia

Astrology

*How to Make and
Read Your Own Horoscope*

Sepharial

Astrology: How to Make and Read Your Own Horoscope

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Preface

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Since the publication of this small manual of practical Astrology, two editions of which have been exhausted, the attention given to the subject has so far extended as to create an increased demand for a concise work of this nature, designed for the initial use of students and offered at a price that is within the means of all. It is believed that the revision and enlargement of the present work will render it even more popular than hitherto with beginners.

The practical uses of Astrology are daily more and more recognized and appreciated, and although some of the higher and later developments of Astrology in its relation to every-day problems have necessarily been withheld from these pages, yet it is to be hoped that so much as is here presented of an abstruse and recondite science will enable the student to pursue the subject with increasing assurance and satisfaction, in which case doubtless he will readily discover for himself, and without any special pointing on my part, that Astrology is primarily and finally a practical and useful study.

There are, of course, many aspects of this fascinating subject which find no place in this small work, which deals solely with Genethliacal Astrology, or the doctrine of Nativities. Yet if it be true, as I think to be the case, that "the proper study for mankind is man," then undoubtedly we are right in selecting this phase of Astrological Science as that to which the student should first devote himself.

When we have thoroughly arrived at an understanding of the complex nature of human character and the primary causes of variety in expression, when we have seen for ourselves how the many-coloured dome of Life overarches us of this sublunary world with its kaleidoscopic interplay of forces, we shall be to some extent better equipped not only to deal with character as we find it, but also to direct the forces of the human mind along channels which lead to the preservation of our social economy, and that not by any restrictive measures or harmful suppression of natural passions and powers, but by conversion of them into forms that are conservative and useful.

To apply oneself to the specialization of inherent faculty, to find the line of least resistance, and to discover the measure of one's own soul in the universe and the limit to which ambition can safely aspire, these are things necessary to be known and things that Astrology makes clear to the mind in the very earliest stages of our study.

And apart from the scientific verities to which the science of planetary influence directs us, there are other not less important and fascinating truths of a purely philosophic nature to which it inevitably impels the mind and which cannot fail to exercise a tremendous influence in the shaping of our thought in regard to the purpose of life. It places the thoughtful student in an entirely new position with regard to many of the deeper problems of existence, and it is certainly the fact that to those who newly come to its study, Astrology is a revelation, an enlightenment, and a conviction from which there is no possible or desirable escape.

SEPHARIAL.

Introduction

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From the earliest ages of the world's history the subject of Astrology has excited the interest of, and exercised a great influence over, the minds of a certain order of thinking men. The science has never been universal in its acceptance, though it is safe to say that, with its countless adherents in the East and the ever-increasing number of its advocates in the West, there is no faith which has a more universal application than the belief in the influence of the heavenly bodies over the destinies of human beings. It is not possible within the limits of a small handbook such as this to adequately consider the philosophic paradox which makes of Freewill in man a "necessity in play"; but it is obvious that the concept is not altogether unscientific, seeing that it is customary to speak of the "free path of vibration" in chemical atoms while at the same time it is known that these atoms have their restricted characteristics, modes of motion, &c., and are all subject to the general laws controlling the bodies of which they form integral parts. Let it suffice that if we can trace an actual connectedness between the disposition of the heavenly bodies at the moment of a birth and the known life and character of the individual then born, and an exact correspondence between the course of events in that life with the changes occurring in the heavens subsequent to the moment of birth, we shall do well to accept the fact for what it is worth, and arrange our philosophic notions accordingly.

As far back as the year B.C. 2154, we find mention of the great importance attaching to the celestial phenomena in the minds of Chinese rulers. It is recorded in the Historical Classic of China that at that time the astrologers Hi and Ho neglected their duties so that when, on the 10th of October, there was a great eclipse of the Sun at Peking between seven and nine o'clock in the morning, the people were wholly unprepared for it, and "ran about here and there in the utmost consternation." For this offence Hi and Ho were deprived of their offices, their estates were confiscated and they were driven from the kingdom. Among the Hindus we have the classical writers Garga, Parashara, and Mihira, together with their legions of commentators. The Assyrian records are full of astrological allusions regarding the influence of planetary conjunctions and stellar positions. The Greek mythology is nothing but a vast system of cosmographical astrology, and there is no other history in it than what you may read in the constellations of the heavens and the corresponding evolution of the human race. Aristotle made it a part of his philosophy. Hipparchus, Hippocrates, Thales, Galenius, and others subscribed an intelligent belief in its principles. To Claudius Ptolemy, however, we are indebted for the first concise and scientific statement of its principles and practice, so far as Europe is concerned. He wrote the Tetrabiblos, or Four Books, and laid the foundations of a true astrological science. Julius Firmicus confirmed Ptolemy and enlarged upon his observations. The subsequent discovery of the planets Uranus and Neptune by Herschel and Adams, widened the field of research and gave to later astrologers the clue to much that hitherto had been

imperfectly understood. Not that these discoveries overturned the whole system of astrology, as some have imagined and foolishly stated, or that they negated the conclusions drawn from the observed effects of the seven anciently known bodies of the solar system, but it became possible after a lapse of time to fill in the blank spaces and to account for certain events which had not been traced to the action of any of the already known planets. The discovery of argon did not destroy our conclusions regarding the nature and characteristics of oxygen or hydrogen or nitrogen, nor give an entirely new meaning to the word "atmosphere." If even so many as seven new planets should be discovered, there would yet not be a single paragraph of this book which would need revising. What is known regarding planetary action in human life is known with great certainty, and the effects of one planet can never be confounded with those of another. Incomplete as it must needs be, it is yet a veritable science both as to its principles and practice. It claims for itself a place among the sciences for the sole reason that it is capable of mathematical demonstration, and deals only with the observed positions and motions of the heavenly bodies; and the man who holds to the principia of Newton, the solidarity of the solar system, the interaction of the planetary bodies and their consequent electrostatic effects upon the Earth, cannot, while subject to the air he breathes, deny the foundation principles of astrology. The application of these principles to the facts of everyday life is solely a matter of prolonged research and tabulation upon an elaborate scale which has been going on for thousands of years in all parts

of the world, so that all the reader has to do is to make his own horoscope and put the science to the test of true or false. The present writer is in a position to know that the study of astrology at the present day is no less sincere than widely spread, but few care to let their studies be known, for, as Prof. F. Max Müller recently said, "So great is the ignorance which confounds a science requiring the highest education, with that of the ordinary gipsy fortune-teller." That to which the great Kepler was compelled "by his unflinching experience of the course of events in harmony with the changes taking place in the heavens," to subscribe "an unwilling belief," the science which was practised and advocated by Tycho Brahe under all assaults of fortune and adverse opinion, the art that arrested the attention of the young Newton and set him pondering upon the problems of force and matter, which fascinated the minds of such men as Francis Bacon, Archbishop Usher, Haley, Sir George Witchell, Flamstead, and a host of others, is to-day the favourite theme of thousands of intelligent minds and bids fair to become a subject of popular inquiry.

It is believed that the present work will be of considerable assistance to those who seriously contemplate an initial study of the science of horoscopy, and although it by no means exhausts what is known on the subject, yet it will be found accurate and reliable as far as it goes, and will enable any one of ordinary intelligence to test the claims of Astrology for himself. This is as much as can be expected in the limits of a small handbook. The literature of the subject is considerable, and the present writer only takes credit to himself so far as his own wide experience and practice have

enabled him to present the subject in a simple and brief manner.

SECTION I

THE ALPHABET OF THE HEAVENS

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CHAPTER I

THE PLANETS, THEIR NATURES AND TYPES

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The luminaries and planets are known to astronomers under the following names and symbols:—

The Sun ☉, Moon ☾, Neptune ♆, Uranus ♅, Saturn ♄, Jupiter ♃, Mars ♂, Venus ♀, and Mercury ☿.

Neptune revolves around the Sun in its distant orbit once in about 165 years. Uranus completes its orbital revolution in 84 years, Jupiter in 12 years, Mars in about 15 months, Venus in 11 months, and Mercury in 18 weeks. If you imagine these bodies to be revolving in a plane around the Sun and yourself to be standing within the Sun, the motions of these bodies will appear almost uniform and always in one direction. Were the orbits of the planets circular and the Sun holding the centre of the circle, their motions would be constant, that is to say, always in the same direction and at the same rate. But the orbits are elliptical, and the Sun holds a position in one of the foci of each ellipse. Consequently the planets are at times further from the Sun than at others, and they are then said to be in their aphelion, the opposite point of the orbit where they are

nearest to the Sun being called the perihelion. When at aphelion the planets move slower, and when at perihelion they move quicker than at the mean distance. Astronomers employ an imaginary circular orbit for the planets, in which they move at an uniform rate of velocity, which is called the mean motion. This is subject to an equation depending on the position of the planet in its orbit, and it determines the difference between the imaginary planet and the true planet. The equation itself depends on the eccentricity of the orbit, that is to say, its relation to a circle drawn around the same focal centre. The Earth follows the same laws as all other bodies of the same system.

But if we imagine the Earth to be stationary in space and the centre around which the planets revolve, their motions present several irregularities. Mercury and Venus will then appear to revolve around the Sun while the Sun revolves around the Earth, sometimes being between the Earth and the Sun, which is called an Inferior conjunction, sometimes on the further side of the Sun away from the Earth, as at their Superior conjunction; and again, at other times to the right or left of the Sun, in East or West elongation. The other planets, having orbits greater than that of the Earth, will appear to revolve around it at constantly varying distances and velocities. At certain points in their orbits they will appear to remain stationary in the same part of the Zodiac. The annexed illustration will assist the lay reader perhaps. The body M is Mercury when at Inferior conjunction with the Sun, as seen from the Earth. The letter V is the planet Venus at Superior conjunction with the Sun. The points W and E are the points of greatest elongation West and East, and the